Institut
Français
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पराख्यतन्त्रम्
The Parākhyatantra
A Scripture of the Śaiva Siddhānta

A critical edition and annotated translation
by DOMINIC GOODALL

Collection Indologie - 98

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ÉCOLE FRANÇAISE D'EXTRÊME-ORIENT

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My curiosity about the *Parākhya* was first raised by a quotation of a single half-line from its sixth chapter (6:14ab) by Aghoraśiva in his *Nādakārikāvṛtti*, introducing which Aghoraśiva suggested that Rāmakaṇṭha's doctrine of a subtle *nāda* (through which all speech is intelligible) was incompatible with Saiddhāntika scripture. I was aware that a text with the name *Parākhya* was transmitted in the Mysore codex which I had found to transmit the text of the *Kiraṇa* closest to that presupposed by Rāmakaṇṭha's *Kiraṇavṛtti*, but I had supposed it to be likely to be a late South Indian composition bearing the early name, as so many of the Siddhāntatantras preserved in manuscripts in the IFP in Pondicherry are, and had not investigated it. Realising that the *Parākhya* appeared not to be transmitted elsewhere, I first returned to Mysore to do so in July 1996 at the encouragement of Professor SANDERSON and quickly discovered with delight that it was largely doctrinal and demonstrably early because it contained the large number of verses attributed to it by Kṣemarāja in the tenth chapter of his *Svacchandatantroddyota*.

My enthusiasm subsided when I first made efforts to read the text after having transcribed it. Not feeling confident of being able satisfactorily to interpret enough of it to attempt an edition, I announced that I was preparing for publication an 'annotated transcription of the surviving chapters' (GOODALL 1998:xli, fn. 94). My ambitions grew as I understood more of the text, and this book is the result. This understanding grew largely because I attempted to teach chapters 1, 2 and 4 of the text in Oxford and because I read parts of it with a number of people privately. Among them I should like first to thank Dr. Harunaga ISAACSON for his constant encouragement, detailed and illuminating comments, and very many invaluable suggestions. Apart from the countless occasions on which he has discussed parts of the text with me, he has written me a veritable book of letters of commentary, touching on everything from punctuation and paragraphing to the constitution and interpretation of the text and of passages adduced in the annotation. That so many blemishes have been removed (many still remain, I am sure) is in large measure because of his patient efforts.[1] I thank Dr. Kei KATAOKA for repeatedly questioning my interpretations of a number of the most awkward passages, for his many improving suggestions and for the extremely stimulating reading sessions of the *Parākhya* that we enjoyed, together with Dr. Harunaga ISAACSON, in the summer of 1999. I am most grateful too to Dr. Diwakar ACHARYA, the only person with whom I read through and discussed the whole text at a single stretch (in January 2001), which was as illuminating as it was pleasurable, as well as to Dr. Peter BISSCHOP and Dr. Csaba DEZSŐ, who both read large parts of the book and suggested a number of improvements. I am grateful to Dr. Alex WATSON for illuminating for me a number of passages in chapter 1, as well as to Dr. Charlotte SCHMID, Dr. Pascale HAAG-BERNÈDE, Dr. Godabarisha MISHRA, Dr. Judit TÖRZSÖK, Dr. Eva WILDEN, and Mme Usha COLAS-CHAUHAN, all of whom made suggestions (or constructively expressed disagreement) that helped me. I thank also Dr. Somdev VASUDEVA, without whose invaluable thesis and without whose presence in Pondicherry in April 2001, my 'understanding' of the chapter on yoga would have been yet more painfully limited, and whose alphabetic sorting program saved me weeks of labour on the *pāda*-index. The patient criticism of Dr. Gérard COLAS enabled me to see flaws in the presentation of a number of arguments relating to the placing of the *Parākhya* in its literary context. I thank Dr. T. GANESAN of the IFP and Dr. S. A. S. SARMA of the EFEO for comments and suggestions and Isabelle RATIÉ for her corrections to the résumé. At what seemed like the eleventh hour, Dr. Arlo GRIFFITHS most kindly rushed me his numerous helpful comments on my introduction. Some of his punctilious and persuasively defended typographical suggestions could not be incorporated, but he may be assured that they will influence my practice hereafter. I should have loved to have had the precious comments of Dr. BRUNNER, had not ill health prevented her from being able to read this book when it was at last ready to be read.

Finally I should like to thank Professor SANDERSON, who first taught and encouraged me in the study of Śaivism, who has been invariably generous with his time and with his knowledge, who has put unpublished work of his at my disposal and who has given me many useful suggestions for improving the text of this tantra.

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[1] Where emendations and ideas are attributed to him without reference to a letter, this should be because they were not advanced in a letter, but there may be one or two written communications that I have mislaid.

Many of these peoples' names figure in the apparatus and notes for their conjectures and suggestions. But they also often helped me by removing poor conjectures and showing me how the transmitted text could be interpreted, and so their assistance is in many places invisible.

I am grateful to the various institutions who have allowed me to consult the manuscripts used for this book: the Oriental Research Institute of the University of Mysore; the French Institute of Pondicherry; the Government Oriental Manuscripts Library, Madras; the National Archives of Kathmandu; the Bodleian Library, Oxford; the Akhila Bharatiya Sanskrit Parishad, Lucknow; the Oriental Research Institute and Manuscripts Library, Trivandrum; the Oriental Institute, Baroda; the Hoshiarpur Vishveshvaranand Vedic Research Institute; the Cambridge University Library; the Shri Ranbir Sanskrit Research Institute, Jammu; and the Nepal-German Manuscript Preservation Project.

A final word of thanks is addressed to Wolfson College, Oxford, who welcomed me back as a Junior Research Fellow in Indology to continue my studies after my doctoral thesis, and to the Ecole française d'Extrême-Orient, under whose aegis I have dedicated many months to finishing this book.

Dominic Goodall,
Ecole française d'Extrême-Orient,
Pondicherry, September 2004.

CONTENTS

Acknowledgements v

Preface xiii

Explanatory remarks about the Śaiva Siddhānta and its treatment in modern secondary literature . . . xiii

Introduction xxxv

The Parākhyatantra and its place in the Saiddhāntika canon xxxv

- Two early Parākhyatantras? xxxviii
- Relative chronology xlii
- Excursus upon the Raurava and the Rauravasūtrasaṅgraha xliv

Dates and the Śaiva canon xlvi

The sources and the date of the Parākhya xlviii

- Excursus upon the Pauṣkaras lii
- Parallels with other Siddhāntatantras liv

The lost commentary lviii

A résumé of the text lxii

- Chapter 1. The soul lxiii
- Chapter 2. The Lord lxiv
- Chapter 3. Scripture and the pure universe lxvi
- Chapter 4. The evolutes of primal matter lxvii
- Chapter 5. The cosmos lxxi
- Chapter 6. Mantras lxxii
- Chapter 14. Yoga lxxiv
- Chapter 15. Liberation and the means to its attainment lxxvi

The language of the Parākhyatantra lxxviii

- Some remarks on the treatment of metre lxxxv

Does the *Parākhya* tell us anything new? lxxxvii
The nature of this edition lxxxix

Sources for the constitution of the text **xcv**
The Mysore Manuscript xcv
Antecedents xcviii
Deviant orthography c
Transcription ci
Condition ci
Apographs cii
Transcription conventions civ
Other editorial conventions cv
Independent testimonia cvi

Sanskrit Text **1**
Chapter One, *paśupadārthavicāra* 1
Chapter Two, *patipadārthavicāra* 17
Chapter Three, *vidyāpadārthavicāra* 37
Chapter Four, *yonipadārthavicāra* 1 (*kāryasr̥ṣṭiḥ*) 47
Chapter Five, *yonipadārthavicāra* 2 (*bhuvanāni*) 71
Chapter Six, *mantravicāra* 95
Chapter Fourteen, *yoga* 109
Chapter Fifteen, *muktipadārtha* 123

Translation **135**
Chapter One 137
Chapter Two 165
Chapter Three 205
Chapter Four 227
Chapter Five 279
Chapter Six 321
Chapter Fourteen 347
Chapter Fifteen 387

Appendix I. Quotations not found in the manuscript **411**

Appendix II. Diplomatic Transcription **441**

Appendix III. Śataratnollekhinī ad sūtra 18 **515**

Appendix IV. Measurements 523

Works Consulted 529

Index of Pādas 557

General Index 623

Résumé français 663

PREFACE

Explanatory remarks about the Śaiva Siddhānta and its treatment in modern secondary literature

In my preface to the first volume of the *Kiraṇavṛtti* (GOODALL 1998), I alluded with approval to the stand taken by ISAACSON in the eighth of his 'Stellingen' submitted with his unpublished thesis (*1995).

> Most students of classical India must at some time be made to acknowledge that '[t]he quantity and quality of the secondary literature in many areas of Indian studies is such that bibliographical completeness has become something that is often rather to be avoided than striven for.'

When I came to recast this book to be submitted for a degree to a German university, I realised that such a cavalier dismissal of the secondary literature would be unacceptable. I do not however intend to spend long grazing in these for the most part rather barren pastures; in what follows immediately below, I intend to do no more than show why a certain number of books purportedly about the Śaiva Siddhānta are not amply referenced and discussed in the pages that follow.

Many indologists, if they have heard of the Śaiva Siddhānta at all, are likely to have been encouraged to suppose it to be a uniquely Tamilian, Vedānta-influenced theological school with its origins in the twelfth century—a school that acknowedged as scripture a body of Sanskrit texts called *āgamas* that prescribed the mode of worship in South Indian Śaiva temples, as well as a body of Tamil devotional hymns to Śiva, but that was really based on a group of fourteen Tamil theological works, the *Meykaṇṭa-cāttiraṅkaḷ*, almost all of which are supposed to have been written in the thirteenth and fourteenth centuries. This is, on the whole, the picture we find given in a number of widely disseminated general surveys of 'Hinduism', such as, for example, BROCKINGTON (1992:140–5) and KLOSTERMAIER (1989:253).[2] This is in fact a very distorted image, and what is true in it applies only to a largely post-twelfth-century South Indian development of a much older pan-Indian religious school.[3]

Even the more specialised survey material presents a rather confused picture of the context of this study, namely the early (i.e. twelfth- and pre-twelfth-century), pan-Indian Śaiva Siddhānta. After finding little help in GONDA's *Viṣṇuism and Śivaism: A Comparison* (1996; reprint from 1970) and nothing but extremely brief and uninvestigative summaries of what was deemed philosophical in a small handful of randomly selected Saiddhāntika works offered by DASGUPTA 1955,[4] the bewildered indol-

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[2] It would be unfair to place BROCKINGTON's rather careful compressed account of some essential facts next to KLOSTERMAIER's treatment without at least remarking that the two works are quite different in quality. KLOSTERMAIER will set down almost any manner of thing as fact (particularly, it seems to me, if it is to the detriment of Śaivism), and most pages of his sloppy book contain something to suggest that he is not interested in discovering truth. Thus he tells us (1989:247) that the teachings of the 'even now flourishing Śaiva Siddhānta' are 'largely identical' with those of the Pāśupatas; that '[b]etween 700 and 1000 C.E., Śaivism appears to have been the dominant religion of India, due largely to the influence of the sixty-three *Nāyanmārs*'; and that the ritual taught in the 'Śaiva Āgamas' (1989:251) 'resembles that followed by the Vaiṣṇavas, except for the fact that Śaivas still observe animal—and occasionally human—sacrifices'. A footnote accompanies the last surprising assertion, but instead of substantiating it, it only gives information about recent editions of Saiddhāntika works published by the IFP. And to give just one more example of this sort of crassness (from hundreds more to be found in this willfully misled and misleading book), from KLOSTERMAIER's table of dates we are informed (1989:421) that the '[b]eginning of the *Śaivasiddhānta*' is to be dated to ca. 1250.

[3] It is perhaps worth drawing attention to two books on 'Hinduism' for the 'general reader' that try to correct this distortion: FLOOD 1996:162–4 and GOODALL 1996.

[4] In this fifth volume of *A History of Indian Philosophy*, misleadingly subtitled *Southern Schools of Śaivism*, DASGUPTA has briefly summarised works that happened to lay to hand and that might be considered all to belong to the Śaiva Siddhānta—the *Śivajñānabodha* (1955:24–7), the *Mataṅga* (1955:28–9), the *Pauṣkara* (1955:29–37), the '*Vātulāgama*' and '*Vātulatantram*' (1955:38–9), the Tamil *Tiruvācakam* of Māṇikkavācakar (1955:149–59) and the *Tattvaprakāśa* (1955:159–72)—but there is little in the way of synthesis or useful commentary, and a number of the summaries that are offered, including that of the only early Siddhāntatantra (the *Mataṅga*), are the perfunctory and unenthusiastic products of a man not interested in the subject. As DASGUPTA tells us (1955:39–40),

> A more comprehensive account of the Āgamas could easily have been given, but that would have involved only tiresome repetition. Most of the Āgamas deal with the same sort of subjects more or less in the same manner with some incidental variations as regards their emphasis on this

ogist reader in search of guidance not unnaturally turns to the Harrassowitz series *A History of Indian Literature*, in which two books are found that cover material belonging to the early Śaiva Siddhānta, the second of them without intending to do so: Jan GONDA's *Medieval Religious Literature in Sanskrit* (1977) and GOUDRIAAN's and GUPTA's pioneering *Hindu Tantric and Śākta Literature* (1981). Any first attempt at taking stock of a large body of largely unpublished literature is likely soon to require revision in the light of new discoveries, and so it is no criticism to say that GOUDRIAAN's work could now be bettered in some areas. At the outset GOUDRIAAN somewhat confounds the unwary by attempting to draw a false distinction between 'Āgamas' on the one hand—which are typically South Indian, or at least preserved only in the South, and which he actually wishes to exclude from his survey—and Tantras on the other, which are typically North Indian and which he sees as his subject (1981:7–9).[5] It is true of course that the Siddhāntatantras (which correspond to GOUDRIAAN's category 'Āgamas') can to an extent be set apart from other Śaiva tantras in that they form a coherent well-defined group and intend to teach a single coherent body of doctrines. But, as GOUDRIAAN also recognises (1981:9), they actually share a common background with other Tantric Śaiva literature. This GOUDRIAAN later illustrates by treating or mentioning a number of Siddhāntatantras transmitted in the North: the *Niśvāsa* (1981:33–6),[6] the *Sarvajñānottara* and the *Kālottara* (1981:21 and 38–9), the *Dīkṣottara* (1981:48–9), and the *Pārameśvara* (1981:21). But we cannot expect to find here introductory remarks about the early Śaiva Siddhānta, for this was not GOUDRIAAN's subject and he did not recognise these works to belong to it. GONDA's somewhat earlier account of the 'Śivaite Āgama Literature', by contrast, recognises

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> or that subject.
>
> [...]
>
> There are some slight disputations with rival systems of thought, as those of the Buddhists, Jains and the Sāṃkhya. But all this is very slight and may be practically ignored. There is no real contribution to any epistemological thought. We have only the same kind of stereotyped metaphysical dogma and the same kind of argument that leads to the admission of a creator from the creation as of the agent from the effects.

[5] I have attempted to show (GOODALL 1998:xxxvi–xxxix) that this distinction is unhelpful and is not used in the primary literature.

[6] In this case GOUDRIAAN registers doubt about whether this is an 'Āgama' or a 'Tantra'.

that 'the names *āgama* and *tantra* sometimes alternate' (1977:202) and that some tantras/āgamas are found transmitted in the South and the North (1977:165–6 and 202); but it presupposes nevertheless an unhelpful opposition between the Northern and Southern traditions, in particular between a Northern school of non-dualist exegesis and a Southern dualist one, and this leads to confusion.[7] GONDA offers (1977:180–215) a number of résumés of *āgamas*, but they belong to rather different currents of thought,[8] and relations between them are not articulated.

Recent, more specialised treatments in secondary literature of the Śaiva Siddhānta tend to be disappointingly weak, by which I mean narrow in the range of sources consulted and poorly argued,[9] or to be confined to a very particular period and not intended to present historical development,[10] or, because of a current trend in Indian publishing, to be entirely unrevised presentations of very old research, often respectable in its own time, but now plainly long surpassed in many respects.[11] Two 'new' works of the latter category that have recently appeared are NANDIMATH 2001, a wide-ranging and informative thesis submitted, according to its preface, to the University of London in 1930 and now published, alas without revision, seventy-one years later;[12] and Mary LAW's recent translation (2000) of Hilko Wiardo SCHOMERUS' *Der Çaiva-Siddhānta. Eine Mystik Indiens. Nach den tamulischen Quellen bearbeitet und dargestellt.* Since so much about the Śaiva Siddhānta has been discovered since 1912, every paragraph of the introductory chapter of this latter work, in which SCHOMERUS locates in place and time the tradition he examines, cries out for commentary;[13] sadly this new translation offers not one editorial remark (nor does it contain so much as a translator's note).[14]

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[7] Thus, for instance, he speaks of the (Kashmirian) *Mataṅgavṛtti* being an attempt to present the *Mataṅga* as 'advaitic' (1977:211), and he echoes (1977:212) DASGUPTA's mistaken assertion that in his *Tattvaprakāśavṛtti* the South Indian Aghoraśiva has tried to read 'some sort of dualism though that is hardly consistent' into Bhoja's (Northern) *Tattvaprakāśa*. In point of fact, as is evident to anyone who reads them, the *Mataṅga*, the *Mataṅgavṛtti*, the *Tattvaprakāśa* and the *Tattvaprakāśavṛtti* are all dualist.

[8] Only three of the summaries are of early Siddhāntas: the *Mṛgendra* (1977:184–5), the *Kiraṇa* (1977:185–9, where GONDA is summarising the summary of BRUNNER 1965), and the *Rauravasūtrasaṅgraha* (1977:189–90; GONDA refers to the text as 'Chapter I' of the 'Raurava-Āgama').

[9] To provide a complete list would be invidious, but the work of DUNUWILA (1985) cannot here escape mention. A glance at almost every page reveals very serious inadequacies; in fact it is so flawed that one would be well-advised to read it, if one consults it at all, not for the wealth of dubious information it purveys, but for the small amusement it affords the reader by concealing familiar Sanskrit expressions behind unintentionally ludicrous translations (thus 'Monist Pastoralism' is code for 'Lākulīśa Pāśupata', 'Fierce Mouth Sect' for 'Kālamukha', while *vijñānakevalas* (= *vijñānākalas*) masquerade as 'Intelligence-Deconditioned Souls'). (The work is also politely censured by GENGNAGEL (1996:32), citing DAVIS.)

Hardly more edifying is Guy L. BECK's *Sonic Theology: Hinduism and Sacred Sound* (1995), pp. 148–171 of which are devoted to 'Śaivism: Sacred Sound as the Energy of Śiva'. Here BECK recognises that Sadyojyotis through to Aghoraśiva are the 'chief formulators of Śaiva Siddhānta theology in Sanskrit' (p. 157), and yet he quotes instead such later authorities as Mariasusai DHAVAMONY 1971 (p. 160), who relied almost entirely on later Tamil sources, K. SIVARAMAN 1973 (pp. 160–1), who appears to have based much of what he wrote on the late *Pauṣkarabhāṣya*, and N. R. BHATT (p. 153), about whom, after quoting a somewhat speculative passage from an interview transcript, in which BHATT characterises 'the original Śaiva Āgama culture', BECK states (*ibid.*): 'Bhatt presumably drew upon his extraordinary knowledge of a large range of published and unpublished Āgama texts for this characterization.'

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[10] DAVIS' clear and useful book on Saiddhāntika ritual is, as he himself makes clear (1991:19) intended as a synchronic account of Saiddhāntika ritual 'at the high point of Śaiva ritualism'. Nevertheless, his first chapter ('Locating the Tradition', 1991:3–21) presents helpful background information about the history of the Śaiva Siddhānta. SONI's philosophical study (1989) focusses fairly exclusively on the sixteenth-century South Indian writer Śivāgrayogin. GENGNAGEL's study and translation of the *Tattvaprakāśavṛtti* (1996) naturally focusses on the twelfth-century Aghoraśiva.

[11] Of course I do not mean to imply that all aged secondary literature has so dated that it has little to offer us. Moreover, many erudite annotated translations of scholars of the nineteenth century have not been bettered since: we must be grateful to Indian publishers for offering us reprints of works related to the Tamil Śaiva Siddhānta by the likes of HOISINGTON (1853–4; reprinted in MUDALIAR 1979) and POPE (1900; reprinted 1995).

[12] This means, for instance, that almost every one of his utterances about the network of relationships between early Saiddhāntikas that he has industriously teased out of inscriptions, manuscript catalogues and cross-references in Sanskrit works of the school that had then been published (2001:79–119) can now be corrected in the light of recent scholarship.

[13] Consider, for example, SCHOMERUS' somewhat naïve dating of 'the Āgamas' (2000:6, 8–9) to before the fifth century on the strength of their being discussed in the *Sūtasaṃhitā*, which claims to be part of the *Skandapurāṇa*, of which BENDALL had found a manuscript in Nepal that he supposed to have been written in the sixth century.

From the work of ADRIAENSEN, BAKKER and ISAACSON (1994 and 1998) we know that early Nepalese witnesses transmit a text that is entirely different from what has hitherto been printed as 'the *Skandapurāṇa*' and that the *Sūtasaṃhitā* formed no part of this Ur-*Skandapurāṇa*. The *Sūtasaṃhitā* has rather the appearance of a South Indian non-dualist work with Vedāntic and Śaiva/Smārta sympathies. The date of its composition is uncertain; HAZRA implies (1940:161), that it must have been written before 1300 AD because it has received a commentary by Mādhavācārya.

Yet other recent publications whose authors and titles might lead one to expect to find in them some treatment of the history and development of the Śaiva Siddhānta—N. R. BHATT's *La religion de Śiva d'après les sources sanskrites* (2000) and R. NAGASWAMY's *Śiva Bhakti* (1989)—do not fulfil this expectation. N. R. BHATT has contributed much to the study of the Śaiva Siddhānta through his editions, but in this study, rich as it is in references to primary sources, the sources are predominantly non-tantric, and it is the mythology, iconography and public worship of Śiva that he presents rather than Śaiva theologies and their history. NAGASWAMY's work touches on many aspects of South Indian Śaivism, but it is primarily about the thought-world of the devotee and poet Appar.

But there have in fact been considerable advances made in the study of the early Śaiva Siddhānta over the past century, principally by scholars working in or with the French Institute of Pondicherry, such as N. R. BHATT.[15] This institution has over the last fifty years amassed a manuscript collection that is particularly rich in Saiddhāntika works and has, often in conjunction with the Pondicherry branch of the Ecole française d'Extrême-Orient, edited a large number of previously unpublished Sanskrit works of the Śaiva Siddhānta. And francophone scholars in some way associated with this institution, notable among whom are Dr. Hélène BRUNNER-LACHAUX and Professor Pierre-Sylvain FILLIOZAT, have produced several richly annotated translations (sometimes with editions). The important work of these scholars is no doubt gradually percolating down into other secondary and into tertiary literature; but it still seems necessary to preface this edition with a rehearsal of clarificatory remarks that rebut some fundamental and tenacious misconceptions in secondary literature about the Śaiva Siddhānta.

Long before the twelfth century the Śaiva Siddhānta was the name of a theological school that has only in recent centuries come to be associated exclusively with the Tamil-speaking South. Its corpus of literature was entirely in Sanskrit: a body of scriptural texts (*āgama/tantra/siddhānta*) as well as a body of exegetical literature, ritual manuals (*paddhati*) etc. It is striking that this literature is today found transmitted almost exclusively in manuscripts from the far South of India and in the far North, in Kashmir and Nepal.[16] But we know from the inscriptional record that the Śaiva Siddhānta was once (in the second half of the first Christian millennium) spread across much of the rest of India,[17] and two of its scriptures,

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[14] It is perhaps worth mentioning in passing a book from the following year, 1913, that is also regularly reprinted and has also inevitably dated: BHANDARKAR's *Vaiṣṇavism, Śaivism and Minor Religious Systems* (1995 reprint). BHANDARKAR's brief treatment of the Śaiva Siddhānta (1995:177–81) is based solely on a chapter of the doxographical *Sarvadarśanasaṅgraha* and has been entirely superseded by TORELLA 1979 and BRUNNER 1981.

[15] For a slightly fuller treatment of this bibliographical theme, see GOODALL 2000:205–6, fn. 1.

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[16] See Goodall 1998:xl, fn. 91.

[17] Of course a full survey of the evidence for the spread of the Śaiva Siddhānta (and of other Śaiva cults) furnished by the inscriptions is a desideratum. But that would be beyond the scope of these introductory remarks; instead, I refer below to a handful of inscriptions that testify to a Saiddhāntika presence well before the twelfth century from the East, West, North and South of the sub-continent.

Among the earliest inscriptional references to the Śaiva Siddhānta, an inscription in the Kailāsanātha in Kāñcī (Tamil Nadu) of the Pallava King Narasiṃha II (also called Rājasiṃha and Atyantakāma), who reigned in the last twenty-seven years of the seventh century, has been fairly frequently discussed (most recently by Davis 1991:12, Filliozat 1994:xxii–xxiii, fn. 1, and Sanderson 2002:9, fn. 6). I should just like to add that I suspect that there is intended to be a rather more explicit punning allusion to the King having received Saiddhāntika initiation than I have seen hitherto mentioned in print. The half-verse in question reads (Hultzsch 1890:12, verse 5cd): *śaktikṣuṇṇārivargo viditabahunayaḥ śaivasiddhāntamārge śrīmān atyantakāma[ḥ] kṣatasakalamalo dhurdharaḥ pallavānām*. Hultzsch's natural interpretation of this is (1890:13–14): '...the illustrious Atyantakāma, the chief of the Pallavas, who crushed the multitude of his foes by his power (*or spear*), whose great statesmanship was well known and who had got rid of all impurity (*by walking*) on the path of Śaiva doctrine'. The allusion to the Saiddhāntika notion of a material impurity (*mala*) that is the fundamental fetter that binds souls to worldly existence and that can only be removed by initiation is plain. But I strongly suspect that the expression *śaivasiddhāntamārge* is intended to be a trigger that invites the reader to reconsider the sense also of the preceding two epithets, the second of which may be taken to refer to the king attaining knowledge of the great (i.e. true) doctrine of the Śaiva Siddhānta (as well as alluding to another biruda, 'Bahunaya', as Hultzsch suggests (1890:14, fn. 1)), and the first might be rendered 'the group of whose [internal] enemies [i.e. either those of the senses or those of the passions] was suppressed by [a descent of divine] power [in initiation]'. (For the characterisation of initiation as divine power, see, e.g., *Mokṣakārikā* 96; for the use of the expression *arivarga* to refer to the senses, cf., e.g. *Raghuvaṃśa* 4:60; for the use of the same expression to refer to the passions, cf. *Raghuvaṃśa* 17:45 and *Arthaśāstra* 1.7.1.)

Sanderson (2002:8–10, fn. 6) has referred to and discussed two further seventh-century inscriptional references to kings being initiated into the Śaiva Siddhānta: that of the Eastern Gaṅga Devendravarman in 682 AD (year 184 of the Gāṅga era, the commencement of which has been established by Mirashi 1952; the copper-plate grant in question has been edited by Ghoshal (1952) and that of the Cālukya king the *Niśvāsa* and the *Sarvajñānottara*, are mentioned in a Cambodian inscription of the tenth-century.[18] Although I am not aware of inscriptions

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Vikramāditya I of Bādāmī in 660 AD (see the Amudālapāḍu Plates of Vikramāditya I, ed. Sircar (1962).

Still further North, in today's Madhyapradesh, evidence of a ninth-century royal initiation and of a lineage of Saiddhāntika *ācāryas* is provided by two tenth-century or early eleventh-century inscriptions edited by Kielhorn (1892; EI I, pp. 251–70 and 351–61) and also discussed by Nandimath (2001:85–8) and Sanderson (*1996:31–2), among others. The initiation in question is that of a certain Avantivarman by Purandara, referred to in verse 49 of the Bilhari Chedi inscription (EI I, p. 259; but see the text and interpretation as later corrected by Kielhorn in EI I, p. 353) and from verses 10–13 of the Ranod (Araṇipadra) inscription (EI I, p. 355). (The following two verses record the founding of *maṭhas* by Purandara at Mattamayūra and Raṇapadra.) Many inscriptions of this area from this period up to the thirteenth century mention later *ācāryas* with Saiddhāntika initiation names: see Banerji 1931, esp. pp. 110–15, developed further by Handiqui 1949:337–42 and Mirashi 1950, then Mirashi 1955, esp. pp. cl–clxi, and Pathak 1960:28ff.

Further to the North-West, the Rajor inscription of Mathanadeva of 960 AD testifies to the presence of Saiddhāntika initiates in Rajasthan (ed. Kielhorn 1897; EI III, pp. 263–7).

In the far West, the Karhad Plates of the Rāṣṭrakūṭa king Kṛṣṇa III record a gift to a Saiddhāntika ascetic in 959 AD (ed. Bhandarkar 1897). And the Kharepatan Plates of Raṭṭarāja (ed. Kielhorn 1897; EI III, pp. 292–302) allude to the disciples of a Saiddhāntika guru called Ambhojaśambhu of the Karkaroṇi-*santāna* of the Mattamayūra lineage in the Konkan in 1008 AD (verso of plate 3). My attention was first drawn to this inscription by Nandimath (2001:88–9), who immediately thereafter refers to the composition in 938 AD of a *Naimittikakriyānusandhāna* by a certain Brahmaśambhu (the surviving Nepalese palm-leaf manuscript is in Calcutta and is described by Haraprasad Shāstrī 1925:1015–16) who describes himself as belonging to a lineage of Karkaroṇi gurus. The suspicion is not voiced by Nandimath, but it seems not impossible that the Ambhojaśambhu of the inscription should have been the same man: it was common practice to vary the elements of initiatory names with synonyms (see, e.g., Brunner 1998:xlvi), and I think it possible that *ambhoja*, although we expect it to mean lotus, may have been used as a name of Brahmā, as are two other words that can be analysed to mean 'water-born', namely *kañja* (see, e.g., *Parākhya* 6:46) and, I think, *kaja* (see *Mālinīvijayavārttika* 252c, in which Hanneder has, however, emended *kajo 'ghora iti* to *kajy aghora iti*: see 1998:211). Also conceivable, as suggested to me by Dr. Somdev Vasudeva, is that Ambhojaśambhu is an error for Āmbhojaśambhu (cf. Pauṣkara, derived from Puṣkara, as a name for Brahmā). An examination of the MS may reveal that the work is that of the Brahmaśambhu frequently cited in the *paddhati* literature that postdates the *Somaśambhupaddhati* and that has been assumed lost (see Brunner 1998:459).

A number of these references I found with the help of Davis (1991:168, fn. 24) and Van Troy 1974.

[18] Sanderson (2002:7–8, fn. 5) has drawn attention to the references to these two texts in an inscription from the reign of the Cambodian king Rājendravarman (944–68),

attesting to the existence of the Śaiva Siddhānta in Nepal, some sort of Saiddhāntika presence there from at the latest the beginning of the ninth century can be inferred from the evidence of early Nepalese manuscripts of Saiddhāntika texts.[19] Furthermore it is clear that its most prominent theologians lived in Kashmir in the tenth century,[20] at the same time as the most prominent theologians of the group of tantric schools often rather misleadingly labelled 'Kashmir Śaivism', and that these various tantric groups (by which expression I intend to include the Śaiva Siddhānta) exercised influence upon each other. The central fact that characterises these tantric cults is that they are private cults for individuals who take a non-Vedic initiation (*dīkṣā*) that uses non-Vedic (as well as Veda-derived) mantras and that is the means to liberation, a liberation which consists in being omnipotent and omniscient, in other words in realising the powers of Śiva.

We may now cloud this picture by presenting a few more details and thus also some complications that might seem to conflict with it. The evidence we have for reconstructing the character of this early pan-Indian theological school is its scriptural canon, together with its commentarial literature (into which category we may include here manuals of ritual and independent treatises that rehearse and synthesise what is taught in the scriptures). Now the commentarial works are explicitly the works of historical human authors whom we can place and date, often quite precisely.

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where the context is the description of a certain ninth-century Śivācārya (thus Finot 1925:354–6) who had received a consecratory initiation using the *maṇḍala* taught by the *Niśvāsa* and knew 'all the *saṃhitās*, the *Sarvajñānottara* etc.' (verses 36 and 38, Finot 1925:359). Bhattacharya too (1961:49 and 72) is aware of these references and of the existence of texts transmitted in India bearing these names, but stops short of identifying the surviving texts as being those to which reference is made. He also records that references in Cambodian inscriptions to a *Pārameśvara* are to a Saiddhāntika work (1961:47–8), as indeed they may be (one of them belongs to the tenth century: that published by Cœdès 1937:147–56, from the first regnal year of Jayavarman V, 968 AD); but in this case Bhattacharya rather too confidently assumes them to be references to the *Mataṅga* (1961:48, fn. 3). Since the name appears unprefixed by a further qualifying name (e.g. *Mataṅga-*, *Pauṣkara-*, *Haṃsa-*, *Tilaka-* etc.), it is more likely to refer, if it indeed refers to a Siddhāntatantra, to the *Pārameśvara* partially preserved in a ninth-century Nepalese manuscript in Cambridge (MS Add. 1049) and identified by Sanderson as the original *Pauṣkara* (see Goodall 1998:xliii and Sanderson 2002:4–5, fn. 2).

[19] For details of a number of early Nepalese MSS, see Goodall 1998:xl–xlvii.

[20] For a discussion of the tenth-century lineage of Bhaṭṭa Rāmakaṇṭha II, see Goodall 1998:ix–xviii.

The tantras, however, do not present themselves as the compositions of historical human authors, and they do not deliberately leave clues that would allow us to locate their place in human history. Among our earliest Saiddhāntika sources we find a list of the titles of twenty-eight supposedly principal tantras, and works with these names survive today. Thus we have a large corpus of scriptures of uncertain date, but which we might assume all to belong in a group to a period earlier than all the commentarial literature. But when we examine these tantras and all those that claim to be scriptures of the Śaiva Siddhānta, we find them to be a very disparate body indeed. First of all, among those that treat philosophical matters, we find them espousing radically different positions—both dualism, in which Śiva and souls are fundamentally distinct both from each other and from the matter which generates the universe, and non-dualism. Similarly, although there is a shared terminology for the mantras, the syllables of the mantras themselves, even the most fundamental ones, are very various. And apart from these differences, some scriptures speak extensively or exclusively about the worship of Śiva and a Śaiva pantheon in the context of a South Indian public temple, whereas others make no mention whatsoever of temple worship, and are concerned instead primarily with prescribing practices for a community of initiates.

Just on the strength of this information a dispassionate person might suspect that this scriptural canon was formed at different periods and in different places; but without further information it would be difficult to prove beyond doubt what was early and what was late and thereby to determine a relative chronology of the Saiddhāntika canon.

There are however three firm proofs that a given Siddhāntatantra is early:—

1. the existence of early Nepalese manuscripts of the work. Because of the cool climate, MSS from Nepal survive many centuries longer than in almost any other part of South Asia.

2. the existence of early commentaries on the work. Commentaries by Sadyojyotis, a theologian probably of the seventh century, survive on two Siddhāntatantras; but the bulk of the surviving exegetical Saiddhāntika literature of importance appears to have been written in the tenth century in Kashmir.

3. substantial attributed quotations in the works of early commen-

taries that can still be found in the surviving version of the tantra that bears the name to which the quotations are attributed. This criterion is arguably less strong than the other two, since the quantity of labelled quotations to make the idenfication compelling is disputable.

Using the above criteria[21] we arrive at a relatively short list of tantras which we can assume to have been known to Saiddhāntikas in the tenth century.[22] Most of the twenty-eight listed Siddhāntatantras that do not meet these criteria are never mentioned by early Saiddhāntikas; a few are quoted but the quotations are not to be found in the surviving works so named.[23]

Listed Siddhāntatantras (acc. to Kiraṇa 10)					
1	Kāmika			q	p
2	Yogaja				
3	Acintya/Cintya				
4	Kāraṇa				p
5	Ajita				p
6	Sudīptaka/Dīpta				
7	Sūkṣma				
8	Sahasraka			q	
9	Suprabha				p
10	Aṃśumat				p
11	Vijaya*			q	
12	**Pārameśa**	MS		Q	
13	**Niśvāsa**	MS		Q	
14	Prodgīta*				
15	Mukhabimba*				
16	Siddha				
17	Santāna				

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[21] I may add at this point that these sorts of considerations have relevance in other domains of Indian literature too. The one that springs to mind is the corpus of Purāṇas: there too we have what we may suppose to be relatively early lists of eighteen works; there too there is considerable dispute about which name refers to which surviving text, or indeed whether a number of the unambiguously named surviving texts are the same as those in the list; there too there are rival candidates for the same name, the best documented case, as of recently, being that of the *Skandapurāṇa* (see fn. 13 on p. xvii above.

[22] This is discussed at greater length and with details of manuscripts by GOODALL (1998:xxxix–xlvii).

[23] Some details are given by GOODALL 1998:xlv–xlvi, fn. 103.

18	Siṃha*				
19	Candra(b)hāsa*			q	
20	Bhadra*				
21	**Svāyambhuva[sūtrasaṅgraha]**	MS	Ccc	Q	P
22	Virasa/Vīra				
23	**Raurava[sūtrasaṅgraha]**		Cc	Q	Pp
24	Mākuṭa			q	p
25	**Kiraṇa**	MS	cCcCC	Q	P
26	Lalita*				
27	Āgneya*			q	
28	**Par[ākhya]/Saurabheya**		c	Q	

In this table, which gives the list of twenty-eight 'principal' Saiddhāntika scriptures—the ten Śivabhedas and the eighteen Rudrabhedas—in the version that we find in *Kiraṇa* 10, the names in bold face are those of which demonstrably pre-twelfth century tantras bearing the names in question still survive. The nine asterisked titles have, to my knowledge, no surviving Saiddhāntika works associated with them.[24] The entry 'MS' in the column to the right of the tantras means that an early Nepalese manuscript of the text survives. A capital 'C' means that a commentary survives; a lower-case 'c' indicates evidence of a lost commentary.[25] A capital 'Q' indicates the existence of attributed quotations in the works of early authors the text of which is to be found in the surviving tantra; a lower-case 'q' indicates the existence of attributed quotations that are not to be found in the tantra that now bears the name in question (or for which no Saiddhāntika tantra now survives).[26] Finally, a small 'p' indicates that some tantra bearing the name in question has been published; a capitalised 'P' indicates that there is evidence that the published work is ancient.

There are, of course, complications that the table does not reflect: ancient works corresponding to the titles *Svāyambhuva* and the *Raurava* survive, namely the *Svāyambhuvasūtrasaṅgraha* and the *Rauravasūtrasaṅgraha*, but some South Indian manuscripts transmit other large bodies of text with these titles, either separately or variously mixed up with the ancient material.[27]

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[24] We are not concerned here with non-Saiddhāntika works that have adopted these Saiddhāntika titles: thus no account is taken of, for instance, the Vīraśaiva *Candrajñāna* (which corresponds to the *Candrahāsa*) that has recently been republished by Vrajavallabha DVIVEDĪ.

[25] For details of these see pp. lix ff below and GOODALL 1998:civ–cix.

[26] For references to these quotations, see GOODALL 1998:xlv, fn. 103.

The following table presents surviving pre-twelfth-century Siddhānta-tantras that do not figure in versions of the list of twenty-eight but present themselves as derived from one of them. Most present themselves as redactions of the *Āgneya/Vāthula*;[28] but if lost unlisted tantras of which pre-twelfth-century quotations survive were also to be tabulated (and not just surviving ones), then claimed affiliations to the *Pārameśvara* would also be well represented.[29]

Surviving pre-twelfth-century 'Upabhedas'					
Sārdhatriśati-Kālottara	⇐ Āgneya	MS	C	Q	P
Dviśati-Kālottara	⇐ Āgneya	MS	C	Q	
Saptaśatika-Kālottara	⇐ Āgneya	MS		Q	
Jñānapañcāśikā	⇐ Āgneya	MS			
Śatika-Kālottara	⇐ Āgneya	MS			
Bṛhatkālottara	⇐ Āgneya	MS		Q	
Mṛgendra	⇐ Kāmika		CC	Q	P
Mataṅga	⇐ Pārameśvara	MS	cC	Q	P
Sarvajñānottara	⇐ Āgneya	MS	cCc	Q	P
Mohacūḍottara	⇐ Āgneya	MS	c	Q	
Mayasaṅgraha	⇐ ?	MS	C	Q	

Now it goes without saying that the paucity of extant early works makes it difficult to build a convincing picture of the early Śaiva Siddhānta, to decide which tantras belonged most closely together, which were marginal and to judge how tight was the unity formed by the whole pre-tenth-century canon. Nevertheless we may attempt a characterisation of the surviving early texts, remaining aware, of course, that what we say is tentative.[30]

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[27] See GOODALL 1998:xlviii–li and, for the *Rauravasūtrasaṅgraha*, pp. xliv below, in which some account is taken of the views of DAGENS and BARAZER-BILLORET (2000), who do not accept this characterisation of the material that forms the *Raurava* corpus, and who may not subscribe to the characterisation here of the rest of the canon.

[28] It is conceivable that one of the surviving recensions of the *Kālottara* is in fact the 'original' *Āgneya/Vāthula*; but see GOODALL 1998:xlv–xlvi, fn. 103, quoting SANDERSON.

[29] See GOODALL 1998:xliii, fn. 98.

[30] I am grateful to Dr. COLAS for urging me to caution on this and other similar questions.

First of all we may observe that these demonstrably early tantras, with a single exception,[31] appear to be dualist. Furthermore all the early writers of the Śaiva Siddhānta of whom works survive—that is to say Sadyojyotis, whom we have mentioned above, Śrīkaṇṭha, Nārāyaṇakaṇṭha, Rāmakaṇṭha, all of whom belonged to tenth-century Kashmir, down to Aghoraśiva and his disciples, a group of exegetes who upheld the doctrines of the tenth-century Kashmirians in twelfth-century South India,[32]—are without exception dualists. Early non-dualist works of the school could have gone missing, but it appears likely that the old Śaiva Siddhānta was a broadly dualist school which only after the twelfth century felt the influence of non-dualist Vedānta. The early Siddhāntatantras are not only not influenced by non-dualist Vedānta, they seem in fact to ignore it. It is only among the tantras that cannot be demonstrated to be early that we find works which either teach or appear to presuppose a Vedānta-influenced non-dualism, notably the *Ajitāgama*,[33] the *Supra-*

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[31] As SANDERSON has pointed out (1992:291), the *Sarvajñānottara* is an unambiguously non-dualist work that survives in an early Nepalese manuscript. For further details about the transmission of this text see GOODALL 1998:xlvi and lix–lxi. I should add to those remarks that although a small part of that same *Sarvajñānottara* has been published (the chapters comprising the so-called *vidyāpāda* have been published with a Tamil translation and commentary by Tūttukkuṭi Po. Muttaiya Piḷḷai, Devakoṭṭai 1923) the doctrine of the early text should not be deduced from this published version, since this has been deliberately and very significantly modified, most distortively by the insertion in its first chapter of twenty verses discussing and refuting the old doctrine that in liberation the soul becomes equal to Śiva (7–26). These verses are certainly a late interpolation since they are not found in the ancient Nepalese MS of the text (National Archives of Kathmandu MS 1-1692, NGMPP Reel No. A 43/12, f. 49^v), nor are they discussed in Aghoraśiva's twelfth-century commentary on the text, nor do they occur in the manuscripts of the text belonging to the collection of the IFP, or indeed in any manuscript that I have been able to consult.

[32] For confirmation of Aghoraśiva's date, see GOODALL 1998:xiii–xvii, fn. 24. For details of two disciples, see GOODALL 2000:208–211.

[33] Particularly 2:1–27, in which, as SANDERSON has pointed out (1992:291, fn. 42), Śiva is represented as the supreme soul whose form is being, consciousness, and bliss and as the identity of everything, including individual souls. (Many of the same verses occur also in a passage of the *Vātulaśuddhākhya*: 9:77–89, quoted in the apparatus to the *Ajita*.)

bhedāgama,[34] the *Yogaja* and the *Cintyaśāstra*.[35]

And another clear pattern emerges: the Siddhāntatantras that are demonstrably early are not concerned with the performance of public worship in temples. Again it is only the tantras that we find transmitted and known only in the Tamil-speaking South that discuss the performance of public temple worship. The tantras that are demonstrably early are primarily concerned with teaching a system of worship for private individuals who have taken liberating initiation and with justifying this system of worship with a theology, the salient points of which have been summarised as follows:[36]

> ... (1) Śiva, (2) souls, and (3) the rest of reality, mental and material, are essentially and eternally distinct from each other. According to this view Śiva is only the efficient cause (*nimittakāraṇam*) of the universe. Its material cause (*upādānakāraṇam*), that out of which it is fashioned, of which it consists, and into which it dissolves, is not Śiva but *māyā*. The latter is the single, eternal, and unconscious source of the

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[34] For the lateness of this work, see BRUNNER 1992a:271 and 1992b:32–3. For its non-dualism, see BRUNNER 1967:51ff. It is true that she at one point characterises its non-dualism (p. 54) as 'un monisme analogue à celui du Trika', but note that we also find her remark (p. 53):

> ... La resonance vedântine de cette déclaration, renforcée par les images du cristal coloré par le voisinage d'un objet, de la corde-serpent, du soleil reflété dans des vases, est assez surprenante. Étonnante aussi la description du *jīvan-mukta*, digne de la plume d'un disciple de Śaṅkara. Mais si l'on pense à ces passages antérieurs où il est dit que l'*ātman* vient de Śiva, on est bien obligé de reconnaître une certaine cohérence dans la fidélité de notre texte à un *advaita*... qu'il faudrait préciser.

[35] Dr. T. GANESAN has pointed out signs of Vedāntic influence in these two unpublished works in a lecture entitled 'Approaching the Āgama' (2004*). Among the features that he pointed to are the following. The *Yogaja*'s account of *dīkṣā* is prefaced by references to types of Śaivas (which, as BRUNNER remarks [1992b:32], appear to be referred to otherwise only in late South Indian works) the highest of which are the Ādiśaivas, of whom the text says (*dīkṣālakṣana* 19cd, IFP MS T. 24, p. 368): *vedavedāntatattvajñā ādiśaivā iti smṛtāḥ*. The *Cintyaśāstra* incorporates meditation upon one of the Vedāntic *mahāvākyas* (*tat tvam asi*) into a description of the visualisation of Sadāśiva (18:19ff, IFP MS T. 13, p. 82) and, as further indication of its outspoken Veda-congruence, it includes a specific injunction to follow the *Baudhāyana* (or *Bodhāyana*) tradition for *sandhyā* rites (5:3, p. 27).

[36] Quoted (omitting the footnotes) from SANDERSON 1992:282–5.

> worlds and everything in them, including the bodies and faculties of each soul. To initiate a period of cosmic emanation (*sṛṣṭiḥ*) Śiva relies on a viceregent, the Lord Ananta (Anantabhaṭṭāraka, Ananteśa) to irradiate *māyā* with his powers and so cause it to give birth to these forms. Śiva causes Ananta to activate *māyā* in this way in order that souls which have not yet been released may have the means of experiencing the fruits of their past actions and the possibility of working toward their eventual salvation.
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> When Śiva judges a soul to be ready for release he liberates it into a state of omniscience and omnipotence in which it is his equal (*śivasamaḥ, śivatulyaḥ*). Even in this state of enlightenment and liberation each soul remains distinct from every other and from Śiva himself. There is no question of the soul's surrendering its separate identity by dissolution (*layaḥ*) into some form of transindividual consciousness.
>
> [...]
>
> Liberation cannot be achieved through mere knowledge of reality without recourse to ritual. This is because the state of bondage, in which the soul fails to realize its innate omniscience and omnipotence, is not caused by mere ignorance. The ignorance that characterises the unliberated is the effect of an imperceptible Impurity (*malam*) that acts on the soul from outside; and this Impurity, though it is imperceptible, is a material substance (*dravyam*). Because it is a substance, only action (*vyāpāraḥ*) can remove it; and the only action capable of removing it is that of the rituals of the initiation and their sequel taught by Śiva in his Tantric scriptures.

After reading this characterisation of the pre-twelfth-century Śaiva Siddhānta, the reader might ask: why, if this is really a true portrait, it is not widely accepted in our time? Why do publications of today present the school as Tamil, philosophically non-dualist (or at any rate not strictly dualist) and vedanticizing, largely or entirely post-12th-century, and partly based on a group of liturgical Sanskrit tantras teaching the mode of public worship in temples? I think that there are a number of factors that go some way to explaining how this distorted picture has been reached.

1. Firstly, there has been a relative neglect of Sanskritic sources in favour of Tamil ones among those claiming allegiance to the Śaiva Siddhānta in Tamil Nadu today. If *only* the Tamil sources are considered, then a most distorted picture of the history of the development of the cult is inevitable. (Ignoring the Tamil sources is, in my view, less distortive, as I shall explain below.) The more so since the parlous state of modern scholarship about pre-modern Tamil literature means that few dates are secure or even pinned down to reliable narrow margins, and, as far as I am aware, no single critical edition has appeared of a pre-modern Tamil text.[37] The impossible dating on slender evidence of one particular Tamil author, namely Tirumūlar, the author of the *Tirumantiram*, to the fifth, sixth or seventh century, gives rise to a highly implausible relative chronology of the Śaiva Siddhānta. I would characterise the *Tirumantiram* as a syncretic work of philosophical speculation that may have been dated six or seven centuries too early. It is plain that it contains a complex of concepts with Sanskrit labels the development of which one can trace in Sanskrit (not Tamil) literature that must certainly

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[37] It is perhaps not out of place to repeat here some earlier remarks on this subject (GOODALL 2000:214–15, fn. 38):

> Since this expression is today so variously understood among indologists, I must state what I understand by it. A critical edition is an editor's reconstruction of a text as he supposes it to have been at a particular time in its transmission (...). Although it is a hypothesis, it is made on the basis of all evidence for the wording of the text that the editor can consult (ideally all surviving evidence) and by an editor who has striven to understand as far as possible the ideas of the author(s) as well as the relationships between the sources that make up that evidence, and it is equipped with an apparatus that reports all of that evidence that is relevant to the constitution of the text (in some cases this means all the evidence). Such editions, as yet all too rare, are invaluble tools for all who are interested—from any perspective—in texts and their transmissions.

To avoid confusion, I should add that I do not mean to say that non-critical editions cannot be useful or learned. An editor may take trouble collating, weighing the merits of readings, making judicious emendations and choices on the basis of discrimination and wide reading, annotating, and so forth, and yet not provide the evidence on the basis of which the text has been reconstructed; indeed editions of some Tamil works are evidently works of very great learning. But it is not possible to find out from them both what all the sources were and which source read what for every line of text. This means that no one can attempt to understand the relationships between the sources without reexamining all the sources.

post-date the fifth century.[38] The majority of scholars who claim to study the Śaiva Siddhānta in South India today ignore the Sanskrit sources, and those who do study them tend to study relatively late South Indian ones: it is symptomatic of a widespread trend that, in the recent Madras University anthology of articles *Facets of Śaiva Siddhānta*, the only one that acknowledges the early non-South-Indian heritage of the South Indian Śaiva Siddhānta appears to be that of GANESAN (2000), who belongs in fact to the French Institute.

2. The second is the circumstance that the Śaiva Siddhānta appears to have disappeared from all parts of India except the Tamil-speaking South after the twelfth-century. That is to say that, as far as I am aware, no evidence has come to light of the composition of texts after the twelfth-century and no evidence of Saiddhāntika initiations having taken place from outside that area after the thirteenth.[39] Perhaps it is wrong to characterise this as disappearance; in some areas of India the old Siddhāntas evidently continued being transmitted and plentifully quoted in manuals of ritual, but along with texts of different religious outlook, and the resulting blend ceased to go by the name Śaiva Siddhānta. Thus from the Kashmir valley we find Śaiva tantric ritual manuals that draw largely on Siddhāntas, but also on tantras that are philosophically less determinate, such as the *Svacchanda*. The two works that are sometimes characterised as serving as the foundations for the syncretic brand of tantric ritual that has flourished in Kerala in recent centuries, namely the *Prayogamañjarī* and the *Īśānaśivagurudevapaddhati*, both are rooted in the Śaiva Siddhānta,[40] but, as far as I am aware, the ritual system based upon them is never referred to as Saiddhāntika.

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[38] I have drawn attention to this in GOODALL 1998:xxxvii–xxxix and GOODALL 2000:213, fn. 27 and 28.

[39] In the North, Saiddhāntika initiation names are found in the thirteenth-century Dhureti plates of the Chandella king Trailokyamalla, which MIRASHI (1955:369–74) has edited, translated and dated to 1212 AD, and in Andhra Pradesh in numerous inscriptions from the second quarter of the thirteenth century into the beginning of the fourteenth: see SWAMY 1975 and TALBOT 1987.

[40] In the case of the *Prayogamañjarī*, its being rooted in the Siddhāntas is evident, for instance, in chapter 9 (see particularly 9:1 and 9:8, but see also 1:6 and 1:29). For a characterisation of the *Īśānaśivagurudevapaddhati*, see p. cix below.

3. The third factor is that the currents of ritual and philosophical thinking that evolved from the old pan-Indian Śaiva Siddhānta in the Tamil-speaking South did, unlike those in Kerala, continue to present themselves as being Śaiva Siddhānta. As we have seen above, in parallel with the growth of a body of tantras in Sanskrit that, unlike the earlier Siddhāntatantras, laid down the rules of public temple worship, there also flourished a school of increasingly Vedānta-influenced theological speculation whose texts were in Tamil, the first of them allegedly from the twelfth-century.

4. The fourth is that many of the early texts are unpublished, or partially published, or published in a minimally edited state that leaves them barely comprehensible,[41] and much of the worthwhile secondary literature is in French, which is a barrier for some indologists.

5. The fifth factor is disinterest. The pattern of development that I have very crudely sketched seems to me not to be very difficult to discern, and I am not the first to believe it to be discernable (see, for instance, the works BRUNNER, SANDERSON); but there has been no very strong motivation to try to discern it. In the words of HOUSMAN, 'the faintest of all human passions is the passion for truth'.[42] Indian religious traditions, for obvious reasons, can sometimes neglect aspects of the study of their own historical development. And some indologists seem content to read philosophical texts as expressions of coherent systems of ideas, without any consideration of their development. Assigning dates, in so far as it has any interest at all, can become for them no more than an expression of pride in the texts: the more ancient they are, the more distinguished.

An innocent might here pose the question: Why devote so much energy to questions of the chronology of texts? Is it of interest to know that a certain South Indian exegete composed a particular work in 1157 AD? By itself this fact is of course pretty much devoid of interest; but in the context of the dates of related literature it is invaluable information. Only when we see the chronological relationships between the works of the Śaiva

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[41] See p. lxxxvii below.

[42] From HOUSMAN's preface to his edition *M. Manilii Astronomicon Liber Primus* (London, 1903) as quoted in HOUSMAN 1981:43.

Siddhānta can we then trace the intellectual history of the school and so its relationship to other philosophies.

Now to return to the bibliographical issue with which I started, the principal reason why a large number of publications purportedly devoted to or treating of the Śaiva Siddhānta are not considered here in detail is that they treat what we may refer to as the Tamil Śaiva Siddhānta, a system that is later than and, to some extent, separable from the Śaiva Siddhānta to which our text belongs. I say 'to some extent' because it is clear that the school known as the Śaiva Siddhānta that developed in the Tamil-speaking South and the earliest of whose theological texts (the *Meykaṇṭacāttiraṅkaḷ*) purportedly date from the twelfth century,[43] is closely related—it is clear, for instance, from the large body of terminology shared by its Tamil texts and by earlier Sanskrit literature. Indeed some South Indians tell me that it is unconscionable to pretend to write about the Śaiva Siddhānta without detailed treatment of the Tamil sources. But although the Tamil school has plainly been influenced by, indeed has grown out of, the once pan-Indian Sanskrit one, it is self-evident that there can have been no influence in the other direction before at least the twelfth-century. This book is devoted to the study of a tantra in Sanskrit written before the tenth century, and so I feel justified in excluding from detailed treatment the Tamil school and secondary literature that discusses that school. I have, however, consulted many Sanskrit texts written after the twelfth century, many of whose authors had certainly felt the influences of the Tamilian school; but I have consulted them primarily to mine them for quotations of the *Parākhya*, in order better to reconstruct its text.

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[43] Precise dates are commonly given for each of these fourteen 'foundational' treatises. All are placed in the thirteenth and fourteenth centuries except the first two, the *Tiruvuntiyār* and the *Tirukkaḷiṟṟuppaṭiyār*, which are assigned to 1147 and 1177 AD respectively. One work among the fourteen, the *Caṅkaṟpanirākaraṇam* records the occasion and the date of its composition: 1313 AD. I have not been able to discover on what authority dates have been assigned to the other thirteen works. Nor am I aware of these dates being investigated in recent secondary literature. PRENTISS (1996:237, fn. 20), among others, refers for her dates to DHAVAMONY 1971, a much cited work often given the epithet 'authoritative'. DHAVAMONY in turn (1971:175) refers to IRĀCAMĀṆIKKAṈĀR 1958 for the date of the *Tiruvuntiyār* (for the other twelve unsubstantiated dates he refers to no authority). But IRĀCAMĀṆIKKAṈĀR (1958:269, n. 31) appears not to give any justification for this date. The dates of the *Meykaṇṭacāttiraṅkaḷ* appear already (without evidence being adduced) in the preface (pp. 5–7) of the Madras edition of 1897. We should note that S. S. SURYANARAYANA SASTRI (1930:22, fn. 31), who appears to have been rigorous in his attempts to date the various authors he studied relative to each other, describes 1313 AD, the date given by Umāpati in the beginning of his *Caṅkaṟpanirākaraṇam*, as 'the only date definitely known in the history of Tamil Śaivism'.

Thus far I think I have nearly justified the exclusion of Tamil sources from the history of the pre-twelfth-century pan-Indian Śaiva Siddhānta. But there is a body of Tamil texts arguably recognised as some sort of 'scripture' by some authors of the largely post-twelfth-century Tamil Śaiva Siddhānta that may date from our early period: some of the devotional Tamil hymns by certain of the Nāyaṉmārs may be contemporaneous with some of the earliest surviving Sanskrit Saiddhāntika writings.[44] Whatever the period(s) of their composition, these hymns are not directly relevant to us because they were not in their own time in any sense Saiddhāntika compositions; indeed it is questionable whether any clearly defined theological positions can be inferred from the hymns of any of the poets. It is as literary expressions of devotion that they were cherished by subsequent Tamil thinkers and so canonised;[45] the theology of the Tamil Śaiva Siddhānta was formulated rather in the *Meykaṇṭacāttiraṅkaḷ* and its commentaries.[46]

I may have seemed harshly dismissive of some of the secondary literature in the foregoing pages, and so I acknowledge here that I have of course nevertheless derived much benefit from it. I am well aware that my own work will before long (and perhaps already does) seem tiresomely deficient in one respect or another to some readers. And perhaps it is worth stating explicitly that there is, as I have implied, some most admirable secondary literature.[47]

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[44] Dating these Tamil poets is a vexed business and still the subject of debate. An impression of the complexity can be gained from leafing through, for example, RANGASWAMY's chapter 'Age of Nampi Ārūrar' (1991:114–77 [first edition 1958]) and GROS 1982 ('postface' to the 1982 re-edition of KARAVELANE's *Chants dévotionnels tamouls de Kāraikkālammaiyār*, esp. pp. 96ff) and 1984 (introduction to GOPAL IYER's edition of the *Tēvāram*, esp. pp. viii ff).

[45] This appears to be acknowledged even by those who affirm the Tamil character (if not actually Tamil origins) of the Śaiva Siddhānta. See, e.g., DEVASENAPATHI (1966:273): '*Tevāram* and *Tiruvācagam*, (like the Prabandam of the Āḻvārs) constitute, if we may say so, the Tamil upaniṣads.' Cf. also RANGASWAMY's conclusion, after more than a thousand pages devoted to the 'Religion and Philosophy' of Ārūrar, that '[i]t has not been possibly [*sic*] to label him as belonging to any particular Philosophy' (1991:1265).

[46] For a useful treatment of the doctrines of this Tamil Śaiva Siddhānta, see DEVASENAPATHI 1966.

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[47] Particularly noteworthy are the voluminous writings of BRUNNER, amongst which the introduction to the third volume of her translation and study of the *Somaśambhupaddhati* (1977) provides a good introduction to the early Śaiva Siddhānta, and the articles of SANDERSON (1985, 1990, 1992, 1995, *1996), which all go some way towards articulating the relationships between the early Śaiva Siddhānta and its Śaiva tantric context, touching in some articles on particular aspects: its doctrines (1992), the role of ritual within it (1995), and its canon (*1996).

Shortly before completing this book, I have become aware of DVIVEDĪ 2000, pp. 235–427 of which give a useful account of the principal authors and doctrines of the early pan-Indian Śaiva Siddhānta. I have two small reservations about this treatment. The first is that the presentation of doctrines often takes relatively little account of historical development, in other words, does not articulate the relationships between the texts that give slightly conflicting accounts of particular points of doctrine or attempt to explain or comment on those differences (see, e.g., the treatment of the transmigratory body on p. 374), and where it is historically more sensitive, it has elsewhere been improved upon in a number of details (contrast, e.g., the account of *malaparipāka* and *karmasāmya* on pp. 357–62 with GOODALL 1998:xxxiii–xxxvi, and 215–220). The second is that the account of the relations between most of the authors he discusses has also, I think, been improved on elsewhere (this is particularly so of Aghoraśiva, Trilocanaśiva, and Sarvātmaśambhu; see GOODALL 2000).

INTRODUCTION

The Parākhyatantra and its place in the Saiddhāntika canon

As will be clear from the numerous testimonia that appear in the apparatus to the text, the *Parākhya-* or *Saurabheya-tantra* was once a valued authority, much quoted both by writers of the period of the early pan-Indian Śaiva Siddhānta, i.e. up to and including Aghoraśiva, and also by thinkers of various of the subsequent South Indian strands of development that go by the name of the Śaiva Siddhānta. It is curious, therefore, that there seems to survive only one incomplete manuscript of the text,[48] transmitting *paṭala*s 1–6 and 14–15. The codex in which it is written (hereafter M^{Y}; I continue to use the siglum to which I assigned it for my edition of the *Kiraṇa*, Goodall 1998) is of unique importance to our understanding of the early Śaiva Siddhānta because it is also the *codex unicus* for much of the *Rauravasūtrasaṅgraha*,[49] which, as I have argued in my introduction to the *Kiraṇavṛtti*, is the only part of the printed *Raurava* early enough to have been known to the lineage of Bhaṭṭa Rāmakaṇṭha II, and it is the only manuscript known to me which transmits the complete text of the *Svāyambhuvasūtrasaṅgraha* with the chapters in the correct order (i.e. that preserved in the fragmentary Nepalese palm-leaf manuscript) and unmixed with other (later) chapters, as we find in most South Indian manuscripts.[50] (Although the Mysore edition does not make clear that it is based on M^{Y}, the errors and gaps therein show that it must be.) Furthermore the codex's text of the *Kiraṇa* is the closest among those of all the manuscripts known to me to the text that Rāmakaṇṭha had before him—closer even than the text of the manuscripts that also transmit Rāmakaṇṭha's commentary.

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[48] I pass over here the other manuscripts listed in Mysore catalogues, MSS B 785 and B 811, transcripts on paper in Kannada script (see p. cii ff below). An examination of their readings reveals them to be apographs of M^{Y}.

[49] Printed as the '*vidyāpāda*' at the beginning and end of the first volume of N. R. Bhatt's *Rauravāgama*. A handful of South Indian manuscripts transmit up to 4:41 but no further. M^{Y} transmits an *upodghāta* and ten chapters. Bhatt was not able to use M^{Y} for the constitution of the text of the *upodghāta* 1:1–4:41. (I intend soon to publish a list of improvements to the edition of the *Rauravasūtrasaṅgraha* and especially to this part of the text.)

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[50] For a fuller discussion of the extent of the *Svāyambhuvasūtrasaṅgraha* and of its clumsy incorporation in South India into a larger text called *Svāyambhuva* see Goodall 1998:xlviii–li, in particular fn. 111. (Neither of Filliozat's editions of the *Svāyambhuvavṛtti* discuss the structure or extent of the text of which it is a partial commentary, nor does his just published article on Sadyojyotis of the same period, beyond a sentence to the effect that the commented chapters, 1–5, appear as chapters 33–7 in some manuscripts (2001:24).)

I earlier offered no hypothesis about the relation of these texts to a *Sūkṣmasvāyambhuva* of which three *pādas* are cited a few times by early writers (e.g. by Abhinavagupta in *Tantrāloka* 15:2c–3b and by Rāmakaṇṭha in the *Mataṅgavṛtti* ad *vidyāpāda* 3:23c–25b and 26:63):

> *yo yatrābhilaṣed bhogān sa tatraiva niyojitaḥ*
> *siddhibhāṅ mantrasāmarthyāt.*

This verse occurs also in the South Indian *Svāyambuva* as 40:2c–3b (IFP MS T. 39, p. 148) and equipped with a final *pāda*: *syād atroktam avistarāt.* But, as Vasudeva suggests (*2000:239, fn. 170),

> The whole of the extremely short 40th chapter of the IFI transcript 39 is perhaps no more than a later South Indian fabrication specifically written to include an earlier, authoritative citation from a lost work.

Both Vasudeva (ibid.) and myself (Goodall 1998:373, fn. 607) mistakenly assumed that no other verses survived attributed to the *Sūkṣmasvāyambhuva*. In fact Vaktraśambhu quotes two and a half verses that he attributes to the *Sūkṣmasvāyambhuva* in the *Mṛgendrapaddhatiṭīkā* (IFP MS T. 1021, p. 127), and he plainly distinguished the work from the *Svāyambhuvasūtrasaṅgraha*, for he twice mentions both works together in lists, one of which we have quoted above on p. lix, and the other is to be found on p. 208 of the transcript.

A further half-verse is attributed to the *Sūkṣmasvāyambhuva* in the appendix to the *Sarvamatopanyāsa*, quoted between C:52 and 53 in Appendix I, and another is quoted in the *Ātmārthapūjāpaddhati*, IFP MSS T. 795, p. 78, T. 323, p. 123, T. 321, p. 125, and T. 282, p. 116. Note that Brunner's listing (1977:698) of IFP MS T. 192 as a manuscript transmitting the *Sūkṣmasvāyambhuvāgama* and *Sūkṣmasvāyambhuvavṛtti* is a slip; the manuscript is a transcript of Madras GOML MS R 16797 transmitting the first four chapters of the *Svāyambhuvasūtrasaṅgraha* (including the verses of chapter 4 not commented upon by Sadyojyotis) followed by Sadyojyotis's *Svāyambhuvavṛtti*, and its readings are reported in Filliozat's editions marked with the siglum *ka*. There is however other evidence of there having been a *Sūkṣmasvāyambhuvavṛtti*: Trilocanaśiva quotes from it in his *Somaśambhupaddhatiṭīkā* (see Brunner 1977:419, n. 244e).

It is true that quotations from the text are not especially common in the works of Saiddhāntikas up to and including Aghoraśiva—Rāmakaṇṭha quotes it by name only once (ad *Mataṅgavidyāpāda* 12:25–27b, pp. 347–8), Nārāyaṇakaṇṭha only twice (ad *Mṛgendravidyāpāda* 2:7, p. 58 and ad *Mṛgendravidyāpāda* 11:11, p. 231), and thus Aghoraśiva too, who in his works on doctrine rarely quotes an authority that has not previously been quoted by these important forbears, refers to it infrequently (ad *Nādakārikā* 12, *Bhogakārikā* 100c–101b (untraced in M^Y), and without attribution ad *Tattvatrayanirṇaya* 6, *Tattvaprakāśa* 25, 44–5, *Ratnatrayaparīkṣā* 30ab and *Ratnatrayaparīkṣā* 180c–182b).

Is it conceivable that the text's being taught by Prakāśa rather than by a form of Śiva himself diminished the authoritativeness of the *Parākhya* in the eyes of some? A passage from Kṣemarāja's *Svacchandatantroddyota* (ad 10:516c–517b quoted in fn. 604 on p. 309 below) suggests this, but it seems likely that Kṣemarāja takes such a position there merely because he wishes to find a reason for upholding a teaching of the *Svacchanda* against assertions of the *Mṛgendra* and the *Parākhya*. Judging from the number and range of its quotations, particularly in South Indian works, the *Mṛgendra*'s importance in the Saiddhāntika exegetical tradition seems to have been huge in spite of its being a redaction by Indra rather than Śiva's words.

Whatever be the reason for their relative paucity, these few early Saiddhāntika attestations, taken together with the very substantial quotations that appear in the tenth chapter of Kṣemarāja's *Svacchandatantroddyota*, serve to prove that this *Parākhya* is an early work. Thus it may join the tiny list of surviving demonstrably early listed Siddhāntas[51]—the *Kiraṇa*, the *Niśvāsa*, the *Rauravasūtrasaṅgraha*, the *Svāyambhuvasūtrasaṅgraha*, the [*Pauṣkara-*]*Pārameśvara*.[52] For although it does not figure in the standardized South Indian list that Bhatt tabulates in his introduction to the first volume of the *Raurava*, it appears at the end of a number of early versions of the list of twenty-eight primary scriptures, namely those of the *Pārameśvara*, the *Śrīkaṇṭhīya*, the *Kiraṇa*, and that which prefaces the *Jñānapañcāśikā* recension of the *Kālottara*.[53]

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[51] For a reasoned account of which Saiddhāntika scriptures we may assume to have predated the Kashmirian thinkers of the lineage of Rāmakaṇṭha II whose works helped to shape the school's theology see GOODALL 1998:xxxix–xlvii.

[52] Some might include here the non-eclectic recensions of the *Kālottara* on the grounds that they are redactions of the scripture listed as the *Vāthula*/*Vātula* (see GOODALL 1998:xlv–xlvi, fn. 103, quoting SANDERSON).

Two early Parākhyatantras?

Our *Parākhya* does not, however, appear to be the same as that quoted in the *Bṛhatkālottara*.[54] Professor SANDERSON has kindly furnished me with his preliminary edition (*1996b) of the *śivabhedapaṭala* and the *tantrotpattivyākhyāpaṭala*[55] which purport to give the *mūla*- or *ādi-sūtras* of the twenty-eight root scriptures. The *Parākhya* is last on the list, and its *sūtra*, and a brief commentary thereon, read as follows (verses 92–5b, f. 55^{r}, lines 2–5):

> *athāvyaktaṃ mahāliṅgaṃ puruṣātītavācakam*
> *jñānaṃ śivātmakaṃ sūkṣmaṃ sarvavijñaptikāraṇam*
>
> *ādisūtram idaṃ jñeyaṃ saurabheye parāhvaye*
> *athāvyaktamahāliṅgaproktyā tattvaṃ guṇātmakam*[56]
>
> *tathā śivātmakoktyā tu śivam eva padaṃ smṛtam*
> *tasya vācyasya ye mantrā vācakāḥ śaktirūpiṇaḥ*
> *ata etatpadenoktaṃ puruṣātītavācakam*

This *sūtra* appears nowhere in what M^{Y} transmits of the *Parākhya* and, although it is possible that it occurred in one of the chapters that was not copied, this is unlikely, firstly because *ādisūtras*, as the name tells us, occur at or towards the beginning of a work and we seem to have what must have been intended to be the beginning of our *Parākhya* preserved in M^Y, and secondly that beginning contains a plausible *mūlasūtra* (1:4 or 1:5 or both).[57] It is possible then that the *Bṛhatkālottara* knew another *Parākhya*, and this is suggested by another passage in the same *tantrotpattivyākhyāpaṭala* in which divisions of the twenty-eight fundamental scriptures are listed (verses 16–30b, f. 51^r, line 6–52^r, line 1). In the last half-verse of this passage the *Parākhya* is said to be two-fold:

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[53] See GOODALL 1998:402–17 for a tabulation of these lists, together with rudimentary editions of the lists that are drawn from unpublished sources. The list which prefaces the *Jñānapañcāśikā* I treated as belonging to the *Jñānapañcāśikā* in GOODALL 1998:412, but Dr. ACHARYA has pointed out to me that in other manuscripts than the one I consulted, a division is clearly marked between the account of the canon and the first speech of Kārttikeya, which in fact marks the beginning of the *Jñānapañcāśikā*. All the verses of this prefatory section from the seventh verse up to and including the one before the true beginning of the tantra are to be found in the *Pratiṣṭhālakṣaṇasārasamuccaya* as 2:107–29, which is in fact the list I referred to in GOODALL 1998:417, fn. 149, but had been unable to see.

[54] This section of the *Bṛhatkālottara* has been discussed at greater length in GOODALL (1998:414–17). I repeat here a certain amount of that information since it is relevant to the *Parākhya*.

[55] *Bṛhatkālottara*, National Archives of Kathmandu 1-89, NGMPP Reel No. B 24/59, '*Kālottara*', ff. 47^{v}–55^{r}.

[56] guṇātmakam] *em.* SANDERSON; guṇātmakaṃ smṛtam MS

> *saurabheyaṃ* (em. SANDERSON; °*bhedaṃ* MS) *parākhyaṃ ca*
> *dvividhaṃ ca parāhvayaṃ*

This last half-verse may mean then that the redactor(s) of the *Bṛhatkālottara* knew of two parts of a *Parākhya* or of two independent works, one known as the *Saurabheya* and the other as the *Parākhya*. The *ādisūtra* it quotes must then be assumed to belong to the one not preserved in M^Y. As a source of information about the canon the *Bṛhatkālottara* must, however, be used with caution: very little of the material in these *paṭalas* can be verified (only the *ādisūtras* of the *Rauravasūtrasaṅgraha*, the *Kiraṇa*, and the *Svāyambhuvasūtrasaṅgraha* can be found in surviving works) and some of the information does not fit as neatly as might be hoped.[58] Furthermore the solution is not entirely satisfactory because *Saurabheya* seems elsewhere to be used as an alternative name for our *Parākhya* (see p. cviii).

If we are to make sense of what the *Bṛhatkālottara* tells us, we might assume that what M^Y transmits is the *upabheda* of the *Parākhya* that the *Bṛhatkālottara* calls *Saurabheya*, since that name *Saurabheya* can be argued to be appropriate to it, as we shall see below,[59] and thus both names can be used of it. The lost work from which the untraced *ādisūtra* is quoted might then be the *upabheda* of the *Parākhya* which the *Bṛhatkālottara* actually calls *Parākhya*.

As for the appropriateness of the name *Saurabheya*, I quote SANDERSON's suggestion (GOODALL 1998:lxv, fn. 156):

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[57] It is clear that an *ādisūtra* need not be a unit of thirty-two syllables: Rāmakaṇṭha takes *Kiraṇa* 1:11c–12d to be the *ādisūtra* of that work (*Kiraṇa* 1:13, which is identified as the *ādisūtra* in the *Bṛhatkālottara* (f. 54^v, lines 3–4) Rāmakaṇṭha refers to as a *pratijñāsūtrāntaram*), and for the *Vijaya* the *Bṛhatkālottara* identifies just two *pādas* as the *ādisūtra* (f. 52^v, line 2).

[58] See, e.g., the information about the subdivision of the *Niśvāsa* quoted in GOODALL 1998:416.

[59] We can assume that the reading *saurabhedaṃ* is a slip, although this too could be appropriate, since the teacher of the tantra is the sun.

> The interlocutors of the *Parākhya* are Prakāśa (the sun) and a certain Pratoda, who can be identified with Vasiṣṭha,[60] because this information is given when a passage from the *Parākhya* is quoted in Takṣakavarta's digest (f. 40^v, line 15): *pratodo bhagavān vasiṣṭha uvāca* .... This connection with Vasiṣṭha may explain the *Parākhya*'s other name: since Vasiṣṭha is closely associated in mythology with Surabhi, the 'cow of plenty' produced at the churning of the ocean, Professor SANDERSON proposes (in a letter of 2.ix.96) that *Saurabheya* means 'taught to Saurabha', Saurabha denoting Vasiṣṭha.

The same passage of Takṣakavarta's *Nityādisaṅgrahābhidhānapaddhati* identifies Prakāśa as the sun, introducing his first speech with *prakāśo bhagavān sūrya uvāca*, and this identification is confirmed by the speaker indication before 4:40 in M^Y's text. I give below a translation of Takṣakavarta's quotation, which is to be found as A:1–8 in Appendix I.

> The venerable Pratoda, [that is to say] Vasiṣṭha spoke:
> Earlier [you taught that] the five *brahmamantras* are arranged as limbs and subsidiary limbs [of Sadāśiva]. What is the point of these supposititious limbs that you call 'heart', etc.? (1)
>
> Prakāśa, the Lord the sun, spoke:
> These limbs being said to be limbs belongs to a teaching that is couched in figurative language (*upacāravidhisthitam*). For even those [mantras] that we call armour and sword [viz. the KAVACA and the ASTRA] are here [spoken of figuratively as] limbs. And those two are not [in fact] limbs; they become [spoken of figuratively as] limbs because they are occasioned by [real] limbs. (2–3b)
> The HṚDAYA is put on like a protective cloth for the protection of the heart; the ŚIRAS is something wrapped about the head as a protection for the head; the CŪLIKĀ is a protection for the head; and the KAṄKAṆA is a protection for the body. (3c–4)

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[60] There are precious few instances of verse-filling vocatives in Prakāśa's speeches that could confirm this identification. Pratoda is once addressed with *mune* 4:166b and in *Śataratnasaṅgraha* 61, said in the commentary to be from the *Parākhya* but not traced in M^Y (see Appendix I.L:128), the address *munisattama* is used. One might also regard the final word of Appendix I.G:93d as a vocative and accept that it once formed part of our text.

> Once he has grasped the weapons, the mantra-practitioner is fearsome, like a soldier; he cannot be vanquished by lower creatures; [he is] like [the bird] Tārkṣya among snakes. (5) This fashioning of his 'limbs' [is performed] in the same way as the fashioning of his body [with the *brahmamantras*]. A making firm [of this body] of the *sādhaka*, which is produced with(?) pride/conviction, is then to be accomplished. Having become Śiva internally and externally, as Śiva he should worship Śiva. (6)
>
> Pratoda spoke:
>
> Since we see [in worldly interaction] that the relation between one who honours and one who is honoured is like [the relationship] of an inferior and a superior, if he has become Śiva and is then literally Śiva, how can he be a worshipper? (7)
>
> Prakāśa spoke:
>
> The Lord is in a palace atop the pure path; to reach Him is to become equal to Him. Without becoming equal to Him, the [aspirant] cannot worship Him. For we observe [in the world] that amity, which results in the [desired] fruit, [takes place] between those of like qualities. (8)

The passage quoted in Takṣakavarta's digest does not overlap with the parts of the text that M^{Y} transmits; but its style and subject matter are certainly characteristic of M^{Y}'s *Parākhya*, and M^{Y} omits chapters 7–13, so we may suppose that the passage belonged to one of these. The same may apply to the numerous quotations, relating principally to ritual, which cannot be located in M^{Y}'s text. As we know from 6:81, ritual was to be treated in the now missing section of text that once followed the sixth chapter.

Now there is in fact other evidence for the existence of more than one *Parākhya*: the twelfth-century *Jñānaratnāvalī* of Jñānaśambhu (see p. cx below) quotes a number of verses on the theme of *prāyaścitta* which it attributes to a *Parāsaṃhitā* (Appendix I.D:59–77). This label by itself is of course not enough to show that he was quoting a different text from our *Parākhya* (Kṣemarāja's quotations regularly use the label *parāyām*, which could be an ellipsis of either *parasaṃhitāyām* or of *parāsaṃhitāyām*, and Tryambakaśambhu's quotation of 4:167 is prefaced by the latter); but the quotation here follows immediately on from another quotation treating the same theme attributed to the *Parākhya* (Appendix I.D:56–8). The first quotation is a brief account that, while not distinctively characteristic of our *Parākhya*, would not seem obviously out of place in it; the quotation attributed to the *Parāsaṃhitā*, however, is a relatively prolix account that is, I think, not typical of our text. It is possible, then, that it is this lost *Parāsaṃhitā* that is the *Bṛhatkālottara*'s second *Parākhya*. And it should be borne in mind that some of the untraced quotations in Appendix I may belong to this lost source.

One further work should be mentioned that is confused with M^Y's *Parākhya*, and that is the (*Mahā-*)*Karavīramahāyāga*, a work belonging to the Kālīkulakrama listed under what is supposed to be an alternative title, *Parātantrāgama*, in the *New Catalogus Catalogorum* (Vol. XI, p. 201). It is clear that the names alone are the source of the confusion. The two manuscripts listed under this head that are recorded as listed in the Mysore catalogue of 1922 are of our Saiddhāntika *Parākhya* (see p. cii below) and the rest[61] do not transmit our text.

Relative chronology

I suggested in the introduction to the *Kiraṇavṛtti* that the lists of Siddhāntas might reflect their chronology. I thought of withdrawing this afterwards, because there seemed to be no reason why this should have been so (the redactors would surely not have intended to construct lists that reflected the order of composition). But here, once again, the relatively 'modern' flavour of the *Parākhya*, which is last in every list in which it appears, supports the idea. (But of course we must not forget the possibility that the *Parākhya* that is listed is not the text transmitted in M^Y, but the other work of the same name known to the redactor of the *Bṛhatkālottara*.) If the lists grew as the tantras got written, then they might unintentionally have come to reflect roughly the order of their composition. A relative chronology of these is extremely difficult to establish, since the redactors of scripture try not to leave clues, and there is little external evidence. In my introduction to the *Kiraṇavṛtti* I grouped possible kinds of internal evidence under the following heads: cross-references;

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[61] MSS 5953, 5954, 5955, and 6822 of the Collections of the Royal Asiatic Society of Bengal, described by Haraprasāda SHĀSTRĪ in Volume VIII, Part I of their catalogue (1939:142–7 and 874), as well as Cambridge University Library MS Add. 1477 and India Office Library MS 2590.

discrepant lists of the principles (*tattva*) with which the universe is structured; the structure of the tantras; oddities of doctrine; peculiarities of language; positioning within the traditional lists of twenty-eight. We have mentioned the last of these, and the first gives us no help with the *Parākhya*. The evidence of peculiarities of language has to be used with care: in the case of the *Kiraṇa* it now seems clear to me that the passages which contain most *aiśa* forms are those giving injunctions and describing rituals, for it is in these that the redactor reveals his difficulties with constructing correct optatives (forms such as *hunet* are common) and his failure to distinguish when to use *lyap* and when *ktvā*. In the philosophical portion of the *Kiraṇa* relatively few *aiśa* usages occur. Of the *Parākhya* only the doctrinal portions are transmitted and these only in one manuscript. With this caveat stated, it is fair to observe that its Sanskrit seems in some respects 'purer' and is metrically more ambitious (each chapter ends with a verse not in *anuṣṭubh*), but see the discussion of the *Parākhya*'s language and metre below.

The use of developed terminology of the Śaiva Siddhānta I have also advanced as a criterion for the relative dating of the *Parākhya* (GOODALL 2001a:331), but this can be extremely treacherous. The term *pañcakṛtya*, a term common in commentatorial works for the ancient group of Śiva's five cosmic functions (assumed by commentators to be listed in *Rauravasūtrasaṅgraha* 1:15ab), but not, I think, attested in other early Siddhāntas with the exception of the (also relatively late) *Mṛgendravidyāpāda* (3:8d), is to be found in *Parākhya* 2:123d. Remarking on this in GOODALL 2001a, I alluded also to the mention of *pralayākalas* in *Parākhya* 4:20f as being perhaps the earliest instance of the use of the term in a Siddhāntatantra (2001a:331). In fact we find it in verse 4 of the fragment of what is probably the Ur-*Pauṣkara* quoted in the *Jñānaratnāvalī* and reproduced on p. liii below. Thus it is perhaps that text, rather than the *Mālinīvijayottara* (as suggested by SANDERSON, quoted by GOODALL 1998:184–5, fn. 71), that was the source of the Saiddhāntika classification of *akala* souls into *pralayākala* and *vijñānākala*.

In its list of the constitutive principles of the universe the *Parākhya* is the closest of the demonstrably early tantras to the canonical post-scriptural Śaiva Siddhānta of the exegetes, for from the *bhuvanapaṭala* (chapter 5) it is clear that its *tattvakrama* is exactly that of the *Tat-*

tvaprakāśa,[62] but for the omission of *śakti*. (Since *śiva* and *śakti* are ontologically indivisible, it is not clear to me whether this omission need be regarded as a significant deviation from the *Tattvaprakāśa*'s list.) In this and in other matters of doctrine the *Parākhya*, like the *Kiraṇa* and the later, still more śāstric *Mataṅga* and *Mṛgendra*, is evidently trying to present and defend a reasoned, consistent world view. Pratoda's questions, like those of Garuḍa and Mataṅga, insistently probe possible doubts and inconsistencies and are not, as those of other interlocutors sometimes seem, the perfunctory requests for knowledge periodically required by the genre.

We may conclude that the *Parākhya* is probably the latest or one of the latest of the surviving listed pre-tenth-century tantras of the Saiddhāntika canon.

Excursus upon the Raurava and the Rauravasūtrasaṅgraha

One further observation should be added to this discussion. Since my discussion of the Saiddhāntika canon appeared in the introduction to the first volume of the *Kiraṇavṛtti*, one book has been published in this series that implicitly challenges the stratification I have proposed, and that is the translation of the *Raurava* by DAGENS and BARAZER-BILLORET (2000). They are not of the view that the *Rauravasūtrasaṅgraha* is the only part of the text sufficiently early to have been known to Kashmirian exegetes of the tenth century, and since this bears on my stratification, but I intend instead to leave a detailed examination of their argumentation to a later publication. Briefly, my own position is that the many quotations attributed to the *Raurava* in the works of early Saiddhāntika authors (i.e. up to and including the twelfth-century Aghoraśiva and his immediate disciples) that are to be traced to the *Rauravasūtrasaṅgraha* demonstrate that the *Rauravasūtrasaṅgraha* was the early *Raurava* known to those authors. These same early authors do not quote from the corpus that has been published as the '*kriyāpāda*' of the *Raurava*,[63] and this suggests that the early authors did not know that corpus. The arguments of DAGENS and BARAZER-BILLORET (2000) for proving the relative lateness of the *Rauravasūtrasaṅgraha* and the relative antiquity of the '*kriyāpāda*' of the *Raurava* seem to me to amount to a collection of conflicting strategies for explaining away the evidence of the many quotations attributed to the *Raurava* that we find in the *Rauravasūtrasaṅgraha*. They argue, for instance, (2000:xiv) that the quotations must be from an earlier *Raurava*, since they are labelled *Raurava* and not *Rauravasūtrasaṅgraha* (this is in fact an exaggeration), and yet on p. xvi they acknowledge that the many quotations we find from the *Rauravasūtrasaṅgraha* show that, by claiming to be scripture at second or third remove, the *Rauravasūtrasaṅgraha* was not unsuccessful in attaining recogition. Later (2000:xlii) we find them suggesting that the *Rauravasūtrasaṅgraha* was a 'mémento' of the *Raurava* sufficiently close to its original for subsequent authors to get confused about what they were quoting. Later still we find the claim (p. l) that the honour in which the exegetes of the tradition held the *Raurava* they quote shows that they could not actually have been quoting from so meagre and disorganised a work as the *Rauravasūtrasaṅgraha*, in which the quoted lines happen to occur but which is not their source. To me DAGENS and BARAZER-BILLORET make the impression of battling against rather than using each piece of textual evidence that might have helped them to build up a coherent account of the genesis of the *Raurava* 'corpus'. And they have not discussed the earliest and most important evidence: the testimony of Sadyojyotis, the earliest Saiddhāntika exegete of whom works survive. For DAGENS and BARAZER-BILLORET it seems that all that was really great about the Ur-*Raurava* that has survived are its name and reputation (2000:l):

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[62] The Bhoja who authored this work is, as GENGNAGEL argues (1996:21), probably to be placed in between Rāmakaṇṭha and Aghoraśiva.

[63] One chapter of the '*kriyāpāda*', 58, contains material from *Rauravasūtrasaṅgraha* 8, and that material is cited; but chapter 58 is cooked together out of quotations attributed to the *Raurava*, and the overlapping material derives, I believe, from the *Rauravasūtrasaṅgraha*. DAGENS and BARAZER-BILLORET imagined that they had found an independent quotation that confirmed the antiquity of the version found in chapter 58

> ... quant à sa réputation passée elle est attestée moins par les citations dont on a parlé que par les innombrables signes que ce texte a été (très certainement à plusieurs reprises) adapté, mis au goût du jour et du lieu, pour demeurer une référence incontestable.

Now there may indeed once have been an Ur-*Raurava* that is now irretrievably lost. But we do not have the evidence to prove whether or not

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(2000:xxviii, fn. 50), but they failed to realise that the quotation in question is in fact not independent but one of the quotations that is a principal source for chapter 58 of the edition.

such a thing existed. What the evidence of substantial early attributed quotations from the *Rauravasūtrasaṅgraha* and the absence of such quotations from the '*kriyāpāda*' allow us to conclude is that the earliest now surviving *Raurava* is almost certainly the body of chapters transmitted to us of the *Rauravasūtrasaṅgraha*.

Dates and the Śaiva Tantric canon

> ...Concerning the chronology of the early scriptural sources of Tantric Śaivism we can do little more than assert for most of the texts known to us that they predate the citations that appear in the works of the earliest datable commentators, that is to say, in works of the tenth to early eleventh centuries from Kashmir or Mālava, and for a few of them, that they go back at least to the early ninth century since they survive in Nepalese manuscripts of that date...
>
> Going back further than this we lose sight of titles and can only establish that Tantric Śaiva texts of certain familiar kinds must have been present and that these or some of these were probably works among those that were current later. Thus I propose that a scriptural corpus of the kind we find later in the Saiddhāntika scriptures must have been in existence by the beginning of the seventh century. There survive inscriptions recording the Saiddhāntika Śaiva initiation of three major kings during the second half of that century, and during its first half the Buddhist philosopher Dharmakīrti (c. 600–660) goes to the trouble of attacking the Tantric practice of initiation as the means to liberation. These facts reveal that Tantric Śaivism of this relatively public and strongly soteriological variety was not merely present in the seventh century but well established. And this implies the existence of Tantric Śaiva scriptures.[64]

After his magisterial treatment of the earliest diverse pieces of external evidence that pin down the 'limits before which Tantric Śaiva literature can be seen to have existed'[65] SANDERSON observes (2002:14–15):

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[64] SANDERSON 2002:2–11 [footnotes omitted].

[65] SANDERSON 2002:14.

> For evidence of what it postdates, we must look to the texts themselves. Since they have been composed as scripture, that is to say, as transmissions of a timeless revelation, they are less than generous in this respect. Their redactors seem to have been careful to avoid references to historical persons and events that would undermine faith by implying a *terminus post quem*; and the device of prophecy, which would have allowed reference to the past without this consequence, is rare in this predominantly prescriptive literature. So one is reduced to trying to get the better of the redactors by identifying elements in their texts which they probably considered timeless facts but whose introduction can nonetheless be dated, if only approximately.

One such element that SANDERSON goes on to mention and that we find in the *Parākhya* is the use of notions of Greek astrology, in particular the listing of the planets in the order of their lordship of the weekdays (*Parākhya* 5:115–27), since '[t]exts with these elements can hardly be earlier than the fourth century AD' (SANDERSON 2002:15–16).

VASUDEVA's illuminating discussion of the *nādiphāntakrama* (*2000:xli–lxii) ingeniously makes use of another kind of datable evidence that might once have appeared timeless: the graphemes of a particular script. He here convincingly demonstrates (particularly *2000:lviii–lxii) that the *nādiphāntakrama* is not an arbitrary sequence of characters but one that makes sense if derived from an arrangement of the characters of 'the Kuṣāṇa and early Gupta version of the Brāhmī alphabet' such that they make up the body-parts of the goddess Mālinī.[66] VASUDEVA is of course aware that this does not enable us to date any particular Trika text to between the second and fifth centuries (*2000:lx).

Such ingenuity is not required to date the *Parākhya*, which we can be certain does not belong to such an early phase of Saiddhāntika literature, for we can plainly discern the influence upon it of thinkers of the seventh century. It is worth remarking that the author of the *Parākhya* seems not to have been particularly careful in suppressing altogether references to historical personages if they seemed ancient enough. In his account of the conventionality of language he alludes to metrical terms in order to make the point that they are conventions rather than eternal givens (6:47). In other words, he implicitly admits that the terms would be incomprehensible to someone not familiar with the work of Piṅgala, and this point is made explicitly in the *Śābarabhāṣya*, on which, directly or indirectly, he is almost certainly drawing at this point. The same passage refers to the muni who codified grammar (6:48), and this can surely only be Pāṇini. (His position that the Vedas are not authorless, a corollary of the position that language is conventional, means that they too are not beyond time, but they are perhaps beyond historical time.) In short, the author of the *Parākhya* appears not to have wished to disguise altogether that the *Parākhya*, at least in this redaction, had a place in human history.

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[66] '[I]n the Trika's Nādiphāntakrama the written shape of each grapheme taken singly was identified as resembling a certain bodily limb or organ; taken together the whole syllabary represented the anthropomorphic body of the alphabet deity. When listed in the conventional head-to-toes order of the *nyāsa*-rite a particular rearrangement of the alphabet is arrived at, and this is the sequence beginning with NA and ending with PHA.' (VASUDEVA *2000:lxi–lxii).

The sources and the date of the Parākhya

Like the *Mṛgendra* and the *Mataṅga*, and unlike most other surviving early Siddhāntas (*Niśvāsa*, *Pārameśvara*, *Kiraṇa*, *Sārdhatriśatikālottara*, *Sarvajñānottara*, etc.), the *Parākhya* treats theological and philosophical problems in great detail, is thematically tightly structured, and is written (in part) in what aspires to be the style of philosophical *kārikās*.

Although I have not recognised a very large number of close verbal echoes of śāstric texts outside the Śaiva tradition, the *Parākhya* very frequently reproduces the arguments of such texts. It is plain that the earliest Siddhāntas (the *Niśvāsa*, the *Rauravasūtrasaṅgraha*, and the *Svāyambhuvasūtrasaṅgraha*) borrow much of their fundamental ontology from Sāṅkhya thinkers. Now the *Parākhya*, of course, inherits this ontology and draws on Sāṅkhya sources;[67] but it evidently belongs to a later (or at least conceptually later) phase, in which Saiddhāntikas were at pains to bring some of their doctrines into line with certain developments in śāstric thought that we can trace to the writings of quite different rivals: Mīmāṃsakas, Vedāntins, Vaiśeṣikas, and Naiyāyikas. I have earlier asserted (GOODALL 2001a:332) that Dharmakīrti's insistence on the *sādhya* and *sādhana* in formal argument being necessarily connected (*avinābhāvaniyama*), i.e. related by *kāryakāraṇabhāva* or by *svabhāva*, was probably the ultimate source for the pronouncement in *Parākhya* 2:6. This now seems to me impossible, as I will later explain (see fn. 103 on p. 167 below);[68] but we do find an echo of Dharmakīrti in *Parākhya* 6:49cd, which recalls and may be based on *Pramāṇavārttika* 1:320ab.

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[67] Sāṅkhya ideas pervade the entire text, but for some particular instances see footnotes 141, 144 and 328 on pp. 180, 182 and 235 below, and compare 4:4–5 with *Sāṅkhyakārikā* 7, 4:70–1 with *Sāṅkhyakārikā* 12, 4:107–8 with *Sāṅkhyakārikā* 38, and 4:125 with *Sāṅkhyakārikā* 27. Notice also the echo of *Yogasūtra* 1.23 in *Parākhya* 14:12c.

The influence of Mīmāṃsaka thought is in evidence in almost all the *Parākhya*'s philosophical discussions. We have referred above to one passage based directly or indirectly on the *Śābarabhāṣya*. I suspect that there are a number of conscious echoes specifically of Kumārila's discussions, but this is often difficult to prove.

I have earlier argued (GOODALL 2001a:332–3) that such an echo is to be found in the *Parākhya*'s treatment of the proof of the existence of a creator god.

> The *Kiraṇa*'s naïve presentation of the argument by which the Lord is inferred from his effect, the universe,[69] shows no awareness of Kumārila's objection that if the Lord's creativity is to be compared with the potter's, then the Lord should be perishable and have other such undesirable qualities of the potter.[70] Rāmakaṇṭha, of course, is aware of Kumārila's argument, which he quotes ad loc., and his response is that each craftsman is omniscient and omnipotent within his own sphere of action.[71] Now the same line of response is implicit in the general rule formulated in *Parākhya* 2:29–30b:

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[68] Cf. *Mataṅgavidyāpāda* 3:9abc, quoted in fn. 103 on p. 167 below. SANDERSON (2002:16) has pointed out a couple of other echoes of non-Śaiva śāstric texts in the *Mataṅga*: *Sāṅkhyakārikā* 62 is paraphrased in *vidyāpāda* 6:63c–64b and Dignāga's definition of *pratyakṣa* (*pratyakṣaṃ kalpanāpoḍham*) given in the *pratyakṣapariccheda* of the *Pramāṇasamuccaya* is alluded to in *Mataṅgayogapāda* 4:15c–16a (*anirdeśyam asandigdhaṃ kalpanāpoḍhagocaram/ pratyakṣam*).

[69] *Kiraṇa* 3:12: *sthūlaṃ vicitrakaṃ kāryaṃ nānyathā ghaṭavad bhavet/ asti hetur ataḥ kaścit. karma cen, na hy acetanam.*

[70] *Ślokavārttika, sambandhākṣepaparihāra* 79–80.

[71] *Kiraṇavṛtti* 3:12.26–7 and 30–1: *na ca viruddho hetuḥ … dṛṣṭānte hi ghaṭādāv ayaṃ hetuḥ svasādhye svakāryasarvajñatvasarvakartṛtvalakṣaṇeneśvaratvena vyāptaḥ siddho yatas tasyāṃśenāpi vaikalyena ghaṭādarśanād avināśitvenāpi kumbhakārātmano nityatvāt tasyaiva ca kartṛtvāt.*

nimittam īśvarākhyaṃ tad yad dṛṣṭaṃ sahakāraṇam
upādānaṃ ca yat sūkṣmaṃ sarvakāryeṣu saṃhitam
kāraṇānāṃ trayaṃ tena sarvakāryeṣu saṃhitam[72]

And the point is reiterated in *Parākhya* 2:63–4b:

sādhanāṅgaphalaiḥ sārdhaṃ vetti sarvam idaṃ tataḥ
yathā tantvādikṛt kartā viṣayīkṛtya tāni saḥ
tasmin pravartate kārye tadvat tasmin paraḥ śivaḥ.

Some such echoes may be more apparent than real, but one verse contains what I think really must be an allusion to Kumārila. Consider the following objection of Pratoda (*Parākhya* 3:38):

tathyaṃ yac codanāvākyam agnihotrādivācakam
tasya jñānasamutpattau nāprāmāṇyaṃ tridhā sthitam.

> True statements of Vedic injunction (*tathyaṃ yac codanāvākyam*) that teach such things as the Agnihotra are not non-authoritative in [any of the] three ways [in which something may be non-authoritative] (*tasya* … *nāprāmāṇyaṃ tridhā sthitam*) when understanding [of them] arises (*jñānasamutpattau*).

Now these three are listed in *Ślokavārttika*, *codanāsūtra* 54ab: *aprāmāṇyaṃ tridhā bhinnaṃ mithyātvājñānasaṃśayaiḥ*. It is true that Kumārila is basing himself on a discussion in the *Śābarabhāṣya* ad *Mīmāṃsāsūtra* 1.1.4a (FRAUWALLNER 1968:26), but here Pratoda's distinctive formulation echoes that of Kumārila.

Other echoes of Kumārila can, I think, be discerned when Prakāśa refutes *vivartavāda* (1:44) and when the *Parākhya* adverts to the problem of the circularity of God and his scripture proclaiming each other (2:71c–72b); and Mīmāṃsā seems even to have influenced the choice of topics: much of chapter 3 (3:23ff) is devoted to an incongruous (for a Śaiva tantra) discussion of whether the *apauruṣeyatva* of Vedic revelation can be proved by any of the six *pramāṇas*.

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[72] 'The instigating cause is that which is called the 'lord'; that which is seen [such as the stick, wheel, etc.] is the auxiliary cause; that which is the material cause is matter. This triad of causes is involved in all effects and can therefore be inferred for every effect.' I have followed here the readings and interpretation of the *Śataratnollekhinī* ad *Śataratnasaṅgraha* 15 (= *Parākhya* 2:29); but see annotation ad loc.

We find also echoes of philosophical tags from other disciplines. A catchy half-line of the *Brahmabindūpaniṣat* is to be found in *Parākhya* 1:42; a much used Cārvāka half-line intended to question the validity of *anumāna* occurs as *Parākhya* 2:10cd (though here it appears to be used inappropriately to reject *arthāpatti* as a *pramāṇa* while retaining *anumāna*); well-known Mīmāṃsaka tags are to be found in *Parākhya* 2:12 and 6:14.[73]

In many passages, of course, we find what must already have been philosophical clichés by the time of the composition of the *Parākhya*, and so we cannot say that the texts in which they first occurred were direct sources for the redaction of the tantra: notable are the stock discussions of *sphoṭa* in 6:9ff, of the connection between word and meaning (*śabdārthasambandha*) in 6:17ff, of the *apauruṣeyatva* of Vedic revelation in 3:23ff, of the Cārvākas in 1:17ff, of *kṣaṇabhaṅgavāda* in 1:28ff. Another difficulty in dating the *Parākhya* by attempting to identifying its literary sources and thereby to establish its position in the history of philosophy should be at least alluded to here. The *Parākhya* may treat some philosophical themes but it is not a work of philosophy and we cannot therefore expect it to give a well-rounded and up-to-date reflection of contemporary Indian thought in the course of defending its own theology.

VASUDEVA (*2000:176) has identified a Vaiśeṣika allusion in *Parākhya* 14:95 whose formulation may be an echo not of the *Vaiśeṣikasūtra* but of Candrānanda's *vṛtti* thereon (see fn. 836 on p. 380 below). If this is indeed an allusion to Candrānanda, then this may one day be a piece of evidence that could be used further to pin down the date of composition of the *Parākhya*. But the period in which Candrānanda wrote is not known. ISAACSON (*1995:140–1) reviews the evidence adduced to date and places him between c. 600 AD (on the strength of his reference to Uddyotakara) and the tenth century (on the strength of what are probably borrowings in Helārāja's commentary on the *Vākyapadīya*).

Among other tantras, as we have observed, the closest in style and tone appear to be the *Mṛgendra*, the *Mataṅga* and the South Indian *Pauṣkara*. My view that the *Pauṣkara* postdates Rāmakaṇṭha I have expressed before (GOODALL 1998:xliii–xlv and again GOODALL 2001a:329).

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[73] Other non-tantric clichés include 6:44ab, 6:47ab, 14:63cd, and 14:89a.

Furthermore I have argued (GOODALL 2001a:329–30) that for the portions that the *Pauṣkara* shares with the *Parākhya* it is the *Pauṣkara* that was the borrower; indeed it is not improbable, as I have there suggested, that the eighth chapter of the *Pauṣkara* (in which all the shared portions are to be found) is entirely an interpolation. One freshly discovered piece of evidence for its date is worth recording here, since it will be useful to us below in another context.

Excursus upon the Pauṣkaras

It may be recalled that the famous twelfth-century commentator Aghoraśiva appears to be the first author to have cited a number of distinctive verses belonging to the South Indian *Pauṣkara*, but that he never gives a labelled quotation from the text (GOODALL 1998:xliv, fn. 101[74]). Aghoraśiva's not labelling these quotations, I have suggested, might be accounted for if we assumed that he was uncomfortably aware of two *Pauṣkaras*, and that his predecessors quoted from the other alone. This still seems to me a not implausible hypothesis, and indeed we find that Aghoraśiva's contemporary Jñānaśambhu, a South Indian, but living in Benares (see p. cx below), does not quote from the newer *Pauṣkara* but only from the older one. One of his quotations is of especial interest in part because, unlike most other fragments of the old *Pauṣkara* that have come to light, it overlaps with a teaching found in the new *Pauṣkara* (*Jñānaratnāvalī*, Madras GOML MS R 14466, p. 254, IFP MS T. 231, p. 281–2):[75]

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[74] To the list given there of unlabelled quotations from the *Pauṣkara* in the works of Aghoraśiva should be added the quotation of *Pauṣkara* 1:91c–92b in the *Ratnatrayollekhinī* ad 263–4 (also quoted without attribution by Aghoraśiva's disciple Trilocanaśiva in his *Siddhāntasamuccaya*, IFP MS T. 284, p. 134).

[75] As BRUNNER has indicated (1981:139–40) the first verse alone of this passage is cited, evidently from the *Jñānaratnāvalī* (since it is followed there by *ityādinā prakārāntaraṃ jñānaratnāvalyādau prasiddham*), at the end of the Śaiva section of the *Sarvadarśanasaṅgraha* (p. 189). It is also cited with attribution to the *Pauṣkara* by Rāmakaṇṭha in his *Sārdhatriśatikālottaravṛtti* ad 1:3.

tathā pauṣkare ca
patir vidyā tathāvidyā paśuḥ pāśāś ca kāraṇam
tannivṛttāv iti proktāḥ[76] *padārthāḥ ṣaṭ samāsataḥ*[77] *1*
śivaḥ sadāśivas tv īśaḥ saha tadbhuvanādibhiḥ
jñeyaḥ patipadārtho 'sau. mantramantreśalakṣaṇā[78] *2*
śaktir[79] *vidyā ca bhuvanair vidyākhyaś ca prakīrtitaḥ*[80]
māyātattvam avidyākhyaḥ karmabhāvaiḥ sabhauvanaiḥ[81] *3*
sarveṣām ātmanāṃ[82] *ceha vijñānākalasaṃjñinām*
pralayākalasaṃjñānāṃ[83] *sakalānāṃ tathaiva ca 4*
paśutvamalasaṃyogāt padārthaḥ paśusaṃjñitaḥ
pṛthivyādikalānto yo māyīyaḥ pāśasaṅgrahaḥ 5
saha sadbhūtabhuvanair māyāgarbhādhikāribhiḥ[84]
padārthaḥ pāśasaṃjñeyo[85] *vijñeyaḥ śivayogibhiḥ 6*
tannivṛtteḥ kāraṇākhyaḥ padārthaḥ paramaḥ śivaḥ
dīkṣākarmasvarūpo 'yaṃ muktyupāyaḥ prakīrtitaḥ 7. iti

Now this is recognisably the same list of *padārthas* that we find in the newer *Pauṣkara* (1:8–14), but one of the accounts is plainly a reformulation of the other. Indeed BHATT (*upodghāta* to the first volume of the *Mataṅga*, p. xlvii) refers to the existence of quotations of the first half-line supposing it to be simply a variant of 1:8cd of the printed *Pauṣkara*. Its relationship with the list of the *Mataṅga* (*vidyāpāda* 2:14–21) is also unmistakable, and we may assume that it is to be explained because all three texts (the *Mataṅga*, the printed *Pauṣkara*, and the *Pauṣkara* quoted by Jñānaśambhu) see themselves as redactions of the *Pārameśvara* division of scripture.[86]

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[76] proktāḥ] *conj.*; proktaṃ R 14466; prokta T. 231

[77] padārthāḥ ṣaṭ samāsataḥ] *conj.* (cf. new *Pauṣkara* 1:9b); padārthāḥ ṣaṭ samānasaḥ +(taḥ)+ R 14466; padārtha ṣaṭ samānataḥ T. 231

[78] °lakṣaṇā] *conj.*; °lakṣaṇaḥ R 14466, T. 231

[79] śaktir] *conj.*; śakti R 14466, T. 231

[80] prakīrtitaḥ] *conj.*; prakīrtitaḥ/ śaktipadārthaḥ R 14466, T. 231 (I assume this *śaktipadārthaḥ* to be an inserted explanatory label.)

[81] sabhauvanaiḥ] *conj.*; sahovanaiḥ R 14466, T. 231

[82] ātmanāṃ] *conj.*; ātmanaś R 14466, T. 231

[83] pralayākalasaṃjñānāṃ] *conj.*; praḷayākalasaṃvijñānaṃ R 14466, T. 231 (unmetrical)

[84] māyāgarbhādhikāribhiḥ] *conj.*; māyāgavātikāribhiḥ R 14466, T. 231 (unmetrical)

[85] pāśasaṃjñeyo] *em.*; pāśasaṃjñeyaḥ R 14466, T. 231

[86] For what may be another such indication, see 3:56ab and the apparatus and annotation thereto.

Parallels with other Siddhāntatantras

Other than the verses incorporated from the *Parākhya* into the eighth chapter of the *Pauṣkara*, I am not aware of shared verses between the two texts. Nor are there many *pāda*s shared between the *Parākhya* and what is arguably the next closest (in spirit) of the Siddhāntatantras, the *Mataṅga*, and such as there are tend to be tantric clichés (*Mataṅgavidyāpāda* 17:189d ≈ *Parākhya* 2:21d, *Mataṅgavidyāpāda* 4:55d = *Parākhya* 2:122d, *Mataṅgavidyāpāda* 3:20a = *Parākhya* 3:56a,[87] *Mataṅgavidyāpāda* 23:85b = *Parākhya* 5:6b, *Mataṅgavidyāpāda* 7:44a = *Parākhya* 6:27a). Although similar in their subject matter, the *Parākhya* and the *Mataṅga* are not particularly similar in style. The much longer *Mataṅga* tends to be more prolix, filled out with frequent vocatives and expressions whose only purpose is to pad out the verse. Observe, for instance, that there are more than a dozen half-verses in the *vidyāpāda* of the *Mataṅga* that end with *na saṃśayaḥ*, *asaṃśayaḥ* or *nātra saṃśayaḥ*,[88] and note the very large number of *pāda*s filled out with *mune* or *mahāmune* or *munipuṅgava*. There is but a single vocative addressing Pratoda in the transmitted chapters of the *Parākhya* (4:166b)[89] and there are no lines ending in any of the formulae using the word *saṃśaya*. Nor are the particles *tu*, *hi* and *ca* used in loose profusion to fill out the verses. Another padding ploy much used in the *Mataṅga* is that of compounds ending in an otiose *-ātman* or *-antarātman*[90] or simply tacking on *mahātmanām* or *mahātmanaḥ* as an additional qualifier.[91] In the *Parākhya* we find comparable otiose uses of *ātman* only in 3:63d and 15:20d, and one instance of *mahātmanā* (in 3:60d) which might be held to be otiose or nearly so.

The treatment of one particular topic, the story of the division by Ananta of mantras at creation related in *Parākhya* 3:57ff, may have been based on the treatment found in *Mataṅgavidyāpāda* 7; but it is not impossible that both were drawing on the same source or on related sources. And it is possible that *Parākhya* 4:27–28b (now corrupt) and *Mataṅgavidyāpāda* 9:28 go back to a common source. The puzzling treatment of perception in *Parākhya* 4:32–4 contains the term *dvāra* apparently as a term for the three internal organs, which is an oddity that I have elsewhere observed only in the *Mataṅga* (see annotation ad loc.)

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[87] See annotation ad loc.

[88] 6:14d, 6:31d, 6:40, 8:45b, 10:28d, 13:29d, 15:13d, 17:62b, 24:14d, 24:34d, 26:73d.

[89] See also fn. 60 on p. xl above.

[90] E.g. *Mataṅgavidyāpāda* 1:11b, 2:10b, 4:32d, 4:41b, 7:9b, 8:68d, 11:17b, 13:32d, 17:40b, 17:47b, 17:77a, 17:90d, 17:153b, 25:58d, 26:64d, *yogapāda* 3:15d, etc.

[91] E.g. *Mataṅgavidyāpāda* 1:27b, 1:28b, 2:11d, 3:25d, 4:4b, 4:52b, 5:11b, 6:4b, 7:21d, 7:37d, 16:8d, 16:28b, 17:20d, 17:48b, 17:75b, 17:97d, 17:127b, 17:186b, 22:13d, 23:44d, 23:59d, 23:72d, 25:1d, 25:42b, 26:45d, etc. This usage is not linguistically remarkable—it is common outside tantric literature too—but it is often used here only to pad the metre.

I have noticed three half-verses that are shared with the *Svāyambhuvasūtrasaṅgraha*: 1:80ab = *Svāyambhuvasūtrasaṅgraha* 2:13cd, 4:41ab ≈ *Svāyambhuvasūtrasaṅgraha* 2:17ab, and Appendix I.G:94cd = *Svāyambhuvasūtrasaṅgraha* 10:3ab; and it seems possible to me that 1:52cd is a conscious echo of *Svāyambhuvasūtrasaṅgraha* 2:4. A handful of clichés are shared with the *Rauravasūtrasaṅgraha*: 2:92ab ≈ *Rauravasūtrasaṅgraha* 10:32cd; 2:121b = *Rauravasūtrasaṅgraha* 1:15d; 2:123ab ≈ *Rauravasūtrasaṅgraha* 1:14ab and 2:12ab; 5:144d = *Rauravasūtrasaṅgraha* 3:13b (as transmitted in M^{Y}).

The only substantial passage that is almost certainly based on a particular Siddhāntatantra that I have been able to identify is in the concluding portion of *Parākhya* 4 (4:151ff). Here numerous verses echo in their formulation the treatment of the same ideas in the *Kiraṇa*. The *Kiraṇa*'s treatment is distinctive and the *Parākhya*'s reformulation would be extremely difficult to interpret without the *Kiraṇa*'s account to lay beside it. *Parākhya* 2:102–4 may be a reformulation of *Kiraṇa* 5:3–6b, but a rather distant one. Another echo, of *Kiraṇa* 6:1–4, is discernible in verses attributed to the *Parākhya* in the *Mṛgendrapaddhatiṭīkā* Appendix I, C:50–1. But in this case this could equally be an echo of a pair of verses ascribed to the *Raurava* which Vaktraśambhu quotes in the same context.[92]

The *Mṛgendra* (in *vidyāpāda* 2:12–14) and the *Parākhya* (in 1:42–50) appear to be the only early Siddhāntas to devote attention to the refutation of a philosophical Vedānta.[93] I have presented and discussed both passages elsewhere (GOODALL forthcoming A), and suggested tentatively that, since the undated early Saiddhāntika writer Sadyojyotis appears to have been aware only of a Vedāntic *pariṇāmavāda*,[94] it is conceivable that both the *Parākhya* and the *Mṛgendra* post-date him.[95] This now seems to me to have been premature, for I was assuming that in both tantras a developed Vedāntic *vivartavāda* was what was being discussed, and this is not actually clear in the case of the *Mṛgendra*, which makes essentially three claims about the non-dualism that it attacks that need not entail that that non-dualism is a form of *vivartavāda*. The claims are:[96] that non-dualism is devoid of external proof, that, since there is only one soul, experience must be unitary, and that, given this view, true liberation must be impossible. In the case of the *Parākhya*, however, I think it is some form of *vivartavāda* that is attacked, but the attack itself does not help me to determine more precisely what form of Vedānta might be targeted and it is furthermore reminiscent of a passage in the *Ślokavārttika* (see 1:44 and annotation ad loc.), which means that this passage may after all not have as much bearing on the dating of the *Parākhya* as I had supposed.

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[92] The quotation, on p. 189 of IFP MS T. 1021, is as follows:

śrīmadraurave 'pi
na śarīrasya saṃskāro na saṃyogavibhāgayoḥ
na cotpattivināśābhyāṃ nāpi jāter vidhīyate
cetanasyāpi śuddhasya kṣetrajñasya śarīriṇaḥ
jñasvabhāvātmano 'kartus tasya saṃskāra iṣyate.

The last line is corrected to the reading in *Kiraṇavṛtti* 1:23.12–13, where the second of these verses is quoted (with attribution to the *Raurava*) by Rāmakaṇṭha. In T. 1021 it reads *jñūbhātmano kartuṃsta saṃskāra iṣyate.*

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[93] The *Sarvajñānottara*, as is well known (see, e.g., SANDERSON 1992:291), is exceptional among the early Siddhāntas for upholding rather than refuting a non-dualist position, but its non-dualism does not seem to me to be distinctively Vedāntic. In his (in almost every other detail inaccurate) preface to the Adyar edition, KUNJUNNI RAJA helpfully points out (p. vi) what is likely to be an instance of borrowing from what is usually accepted to be a Vedāntic source. *Sarvajñānottara* 111–12 (Tanjore edition [E$_T$]; 2:51–2 in Ḍevakoṭṭai edition [E$_D$]; 99–100 in Adyar edition [E$_A$]; Nepalese MS f. 52^r, lines 4–5 [N$_1$]; IFP MS 47818, p. 44) read as follows:

> *ghaṭasaṃvṛtam ākāśaṃ nīyamāne yathā ghaṭe*
> *ghaṭo nīyati nākāśaṃ tadvaj jīvo nabhopamaḥ*
> *bhinne kumbhe yathākāśam ākāśatvaṃ prapadyate*
> *vibhinne prākṛte dehe tathātmā paramātmani.*

• ghaṭasaṃvṛtam ākāśaṃ] 47818 E$_T$; ghatasaṃvṛtam ākāśaṃ N$_1$; ghaṭasaṃvṛta ākāśo E$_D$E$_A$ • nīyati nākāśaṃ] N$_1$; nayati nākāśaṃ 47818; nīyeta nākāśaṃ E$_T$; nīyata nākāśaḥ E$_D$; nīyeta nākāśaḥ E$_A$ • nabhopamaḥ] 47818 E$_T$E$_D$E$_A$; nabhopama N$_1$ • bhinne kumbhe yathākāśam] 47818 E$_T$; bhinnakumbhayathākāśam N$_1$; bhinne kumbhe yathākāśaḥ E$_D$; chinne kumbhe yathākāśaḥ E$_A$
[There are three *aiśa* usages here: *ākāśa* is treated as a neuter noun, *nabhas* as an *-a* stem, and N$_1$'s *nīyati* is a passive with the final vowel changed from an *e* to give the regular cadence of the *pathyā*.]

Compare these verses with those of Gauḍapāda's *Āgamaśāstra*, which might have inspired them (*Māṇḍūkyakārikā* 3:3–4):

> *ātmā hy ākāśavaj jīvair ghaṭākāśair ivoditaḥ*
> *ghaṭādivac ca saṃghātair jātāv etan nidarśanam*
> *ghaṭādiṣu pralīneṣu ghaṭākāśādayo yathā*
> *ākāśe sampralīyante tadvaj jīvā ihātmani.*

In BHATTACHARYA's edition (p. 50) he quotes the first of our verses (in the form given by E$_T$) as being verse 3 of the *Tripurātāpanyupaniṣat*. It occurs also (with some variation) as 32:62c–63b of the *Niśvāsakārikā*, IFP MSS T. 17, p. 232 and T. 127, p. 286.

But the source on which the *Sarvajñānottara* (and the *Niśvāsakārikā*) drew may not have been a Vedāntic one. LINDTNER (1989:vi[a], referring to QVARNSTRÖM 1989:109) mentions that the *ghaṭākāśadṛṣṭānta* can in fact be traced back further, to the Buddhist *Āryasatyadvayāvatārasūtra*.

[94] First noted by SANDERSON (1985a:210, note 41), who formulated the observation cautiously, speaking only of Sadyojyotis's 'emphasis on transformationism' in the *Paramokṣanirāsakārikā* being something that 'suggests his relative antiquity'.

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[95] I did not in that article discuss the evident influence of Vedānta upon the *Pauṣkara* on the grounds that that text did not belong to the 'early' canon, which is to say the group of tantras known to the Kashmirian tenth-century exegetes. It is worth just remarking in passing that that text's response to Vedāntic ideas is more detailed and more sophisticated than that of either the *Mṛgendra* or the *Parākhya*. Particularly noteworthy in this regard is its discussion beginning with 3:11:

> *prapañco 'yaṃ pramātrādibhedātmā nākṣagocaraḥ*
> *yataḥ pratyakṣam arthānāṃ vidhātṛ na niṣedhakam.*

The verse is surely an allusion to Maṇḍanamiśra's *Brahmasiddhi*, the *Tarkakāṇḍa* of which famously begins: *āhur vidhātṛ pratyakṣaṃ na niṣedhṛ vipaścitaḥ*.

This heightened awareness of Vedāntic ideas (which we find addressed elsewhere in the text too, for instance in 4:74ff) is exactly what we would expect to find in the *Pauṣkara* when we recall that the evidence of quotations (which are to be found in the works of authors from the Tamil-speaking South from the middle of the twelfth century onwards) and of the distribution of manuscripts that transmit the work (all Southern) unequivocally suggests that it post-dated Rāmakaṇṭha and belonged to a South Indian milieu.

[96] *Mṛgendravidyāpāda* 2:12–14:

> *vedānteṣv eka evātmā cidacidvyaktilakṣitaḥ*
> *pratijñāmātram evedaṃ niścayaḥ kiṃnibandhanaḥ*
> *atha pramāṇaṃ tatrātmā prameyatvaṃ prapadyate*
> *yatraitad ubhayaṃ tatra catuṣṭayam api sthitam*
> *advaitahānir evaṃ syān niṣpramāṇakatānyathā*
> *bhogasāmyāvimokṣau ca yau neṣṭāv ātmavādibhiḥ.*

'In the śāstras of the Vedānta there is only one soul, known through its manifestations, which are sentient and insentient. This is no more than mere assertion. What is the basis of this certainty? If you say that there is some valid means of knowing it [viz. scripture], then the soul must be the object of the valid knowledge. If you accept this pair [of means of knowing and object of knowledge], then all four [i.e. *pramāṇa*, *prameya*, *pramātṛ*, and *pramiti*] are proven to exist. [And] thus that would be the end of non-dualism; either that, or it must be without valid means of knowledge. And there would also result [the faults] that all must share the same experience and that liberation would be impossible, both which faults are not accepted by any who maintain the existence of the soul.'

Nevertheless, it seems to me probable that the *Parākhya* is among the latest (if not itself the latest) of the demonstrably early (i.e. pre-tenth-century because known to the Kashmirian commentators of the lineage of Rāmakaṇṭha II) listed Siddhāntas to survive.

The earliest quotations from the *Parākhya* are probably those of Nārāyaṇakaṇṭha, whom we may date (very approximately) to c. 925–975 on the basis of the tentative dating of his son Rāmakaṇṭha II to c. 950–1000 (for which see GOODALL 1998:xiii–xviii, quoting evidence given by BRUNNER, SANDERSON and TORELLA), and thus it must have been written before the tenth century. SANDERSON (2002:5–6, fn. 3) has pointed out that it is conceivable that the *Parākhya* was alluded to in c. 830 AD in Ratnākara's *Haravijaya*, in verses 6:79–170 of which the seasons praise Śiva in the terms of Saiddhāntikas. In 6:147 an allusion is made to five *padārthas*, which the commentator Alaka elucidates by quoting *Rauravasūtrasaṅgraha* 4:48; but, as SANDERSON observes, the other surviving early Siddhānta that has five *padārthas* is the *Parākhya* (see 1:5), and the possibility cannot be excluded that it was the *Parākhya* that Ratnākara had in mind.

We may conclude that the *Parākhya* may have been composed in the eighth or ninth century AD.

The lost commentary

A handful of references and two quotations inform us that there was an ancient commentary on the *Parākhya*. About the author of that commentary we know only that he predated Aghoraśiva, who flourished in the middle of the twelfth century (see GOODALL 1998:xiii–xvii, fn. 24). Evidence of first-hand knowledge of the commentary is found only in the works of Aghoraśiva and of Aghoraśiva's immediate disciples Vaktraśambhu and Trilocanaśiva[97] (the only later quotations I am aware of are quotations of the same portions to which Aghoraśiva and his disciples refer). The largest fragment quoted is a discussion of the *sambandhas*, a classification of types of transmission of a scripture in accordance with the rank of its transmitters. The theme is alluded to at the beginning of *Parākhya* 3, on which this may therefore be commentary, but it may have belonged to a sequence of opening verses (*Kriyākramadyotikā* p. 4):[98]

> *... tatra pare īśādayaḥ, apare devamuniprabhṛtayaḥ, parāpare anantādayaḥ. tathā samākhyātaṃ śrīmatparākhyavṛttau*
>
> *guravo bahavas tv atra parāparavibhedataḥ*
> *codakādivibhedena tathā gurvādibhedataḥ*
> *īśaḥ sadāśivaḥ śānto guravaḥ paramā matāḥ*
> *ekam eva paraṃ tattvaṃ svecchayā tu tridhā sthitam*
> *anantaḥ śrīgaḷaś comā skando viṣṇur vidhis tu ṣaṭ*
> *parāpare 'pare devā munayo nṛgurūttamāḥ.*

The *Parākhya*'s transmitters fall into the last and lowest group. For the only other quotation known to me attributed to the commentary on the *Parākhya* see Appendix I.L:130 and its context.

Vaktraśambhu actually does not quote from the commentary on the *Parākhya*, but includes it, as Professor SANDERSON has pointed out to me, in an interesting list of tantras on which there are commentaries, then of uncommented tantras, then of *paddhatis* (IFP MS T. 1021, p. 111):

> *api ca sadyojyotiḥprabhṛtibhir*[99] *mahadbhir ācāryair vyākhyāteṣu śrīmadrauravasvāyambhuvamṛgendrakiraṇaparā-*

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[97] For evidence of these both being Aghoraśiva's immediate disciples see GOODALL 2000:208–11. I there referred to Vaktraśambhu with the name Naṭeśaguru, but, as Professor Alexis SANDERSON has pointed out to me (letter of 23.v.2002), because of the fragmentary transmission of the concluding verses it is not certain whether this is a name or part of an epithet. Vaktraśambhu, however, a synonym of Tatpuruṣaśiva, was evidently his initiatory name. We could therefore call him Tatpuruṣaśiva (after all, Aghoraśiva sometimes gives his own name in the less common variant form Bahurūpaśambhu: see GOODALL 1998:xv), but I have chosen to retain the only form in which the name is attested.

[98] The quoted block of verses appears, shortened and rearranged, as 3:69–70 of the *Śaivāgamaparibhāṣāmañjarī* (see DAGENS' 1979:117, note 169).

[99] sadyojyotiḥ°] *em.*; sadyojyoti° T. 1021.

> *khyamataṅgasūkṣmasvāyambhuvadviśatisārdhatriśaticatuḥśatikāsarvajñānottaramohaśūrottareṣu, avyākṛteṣu*[100] *śrīmattrayodaśaśatikāniśvāsādiṣu, śrīmatsomaśambhubrahmaśambhubhojarājavaruṇaśivādyair*[101] *viraciteṣu paddhatiṣu ca, tattadvyākhyāneṣu ca...*[102]

As an aside it is perhaps worth spelling out to which commentaries on tantras he alludes. On the *Raurava* they are presumably Sadyojyotis's *Rauravavṛttis*, that is to say the *Bhogakārikā*, *Mokṣakārikā*, and *Paramokṣanirāsakārikā*, Sadyojyotis's lost *Sarvāgamaprāmāṇya* and lost commentary on the *Mudrāprakaraṇa*,[103] as well as the anonymous lost *Rauravavārttika* (if it was still known in twelfth-century South India), which was probably a work of Bṛhaspatipāda.[104] On the *Svāyambhuvasūtrasaṅgraha* they are the *Svāyambhuvavṛtti* and the *Tattvatrayanir-*

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[100] avyākṛteṣu] *conj.* SANDERSON; vivyākṛteṣu T. 1021.

[101] °bhojarājavaruṇa°] *conj.* SANDERSON; °bhojarājarvāruṇa° T. 1021.

[102] ca] *conj.*; *om.* T. 1021.

[103] For a reasoned account of what lies behind this assumption see GOODALL 1998:xx–xxvi. I there argued (p. xxv and fn. 57) that the lost *Mantravārttika* of Sadyojyotis might have formed part of this body of exegetical works on the *Rauravasūtrasaṅgraha* on the basis of a quotation of a verse and a half in Vidyākaṇṭha II's *Bhāvacūḍāmaṇi* prefaced with the attribution *uktaṃ ca rurusaṃhitāmantravārttike.* I had failed to notice that the quoted unit is in fact to be found in the *Rauravasūtrasaṅgraha* itself as verses 6–7b of what the edition calls the tenth chapter. Presumably the label is appropriate because that particular chapter of the *Rauravasūtrasaṅgraha* is in part a commentary on the VYOMAVYĀPIN mantra. There is thus in fact no strong evidence that the *Mantravārttika* was part of a commentary on the *Rauravasūtrasaṅgraha*, but we may recall that Rāmakaṇṭha may be implying it to have been a continuation of the *Paramokṣanirāsakārikā* in his *Paramokṣanirāsakārikāvṛtti* ad verse 3 (GOODALL 1998:xxvi).

[104] This is the plausible suggestion of DVIVEDĪ (1983:70 and 63), for which the principal evidence is the identifications offered by Jayaratha of two allusions in the *Tantrāloka*.
1.) The label *ity etad gurubhir gītaṃ śrīmadrauravaśāsane* that appears in *Tantrāloka* 8:101cd is identified by Jayaratha as referring to a work of Bṛhaspatipāda.
2.) In *Tantrāloka* 8:345ab we read: *uktaṃ ca gurubhir itthaṃ śivatanvādyeṣu śāsaneṣv etat.* Jayaratha's *Tantrālokaviveka* thereon reads *ādiśabdād ruruvārttikādi; tad evāha.* There then follow a series of verses of the *Tantrāloka* in *āryā* (8:345c–355b) which we may assume to be a quotation from the *Śivatanuśāstra*. Briefly, these outline a notion of *mahāpralaya* in which the Vidyeśvaras attain liberation one after the other. This is contrasted with the position of the *Rauravasūtrasaṅgraha*, for Jayaratha quotes (in the *Tantrālokaviveka* ad 8:345c–353b) a verse that the editors of the *Rauravasūtrasaṅgraha* conjecture may have belonged in between *Rauravasūtrasaṅgraha* 4:21 and 4:22, although it is in fact *Rauravasūtrasaṅgraha* 2:13 in the form in which it appears in MS B 776, the apograph of M^Y:

ṇaya of Sadyojyotis with their subcommentaries, the lost *Svāyambhuvavṛttiṭippaṇaka* of Nārāyaṇakaṇṭha,[105] and the *Tattvatrayanirṇayavṛtti* of Aghoraśiva, as well as the lost *Svāyambhuvoddyota* of Rāmakaṇṭha. But it is possible that those particular commentarial works of Nārāyaṇakaṇṭha and Rāmakaṇṭha were not accessible to Vaktraśambhu (I know of no South Indian allusions to them), and Rāmakaṇṭha's *Tattvatrayanirṇayavivṛti* I do not include here because I assume that Vaktraśambhu did not know of it, since his guru Aghoraśiva evidently did not.[106] For the *Mṛgendra*, aside from the well known *Mṛgendravṛtti* and *Mṛgendravṛttidīpikā*, we may count the *Mṛgendrapaddhati* of Aghoraśiva,[107] on which Vaktraśambhu's work is a commentary. On the *Kiraṇa* we may assume that Vaktraśambhu knew Rāmakaṇṭha's *Kiraṇavṛtti*, but he quotes also from another *vṛtti* which he attributes to a certain Bhūtikaṇṭha

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anantoparame teṣāṃ mahatāṃ cakravartinām
vihitaṃ sarvakartṛtvaṃ kāraṇaṃ paramaṃ padam.

This is interpreted to refer to the simultaneous liberation in *mahāpralaya* of all the Vidyeśvaras. Returning to *Tantrāloka* 8:345ab and Jayaratha's remark thereon, it seems possible that it is to be interpreted as follows: 'And this has been taught as follows by a venerable teacher in the *Śivatanuśāstra* and in others [of his works]:...'. Jayaratha's remark then might be identifying the *Rauravavārttika* as another of Bṛhaspatipāda's works. This hypothesis receives support from two parallel discussions of which DVIVEDĪ was unaware in 1983. The first is in Rāmakaṇṭha's commentary on the *Tattvatrayanirṇaya* (hitherto unmentioned, as far as I am aware, in the secondary literature), the *Tattvatrayanirṇayavivṛti*, to the sole surviving MS of which Dr. Kei KATAOKA has kindly drawn my attention. Here (f. 107^{r}) Rāmakaṇṭha distinguishes the two views as being those of, among others, the author of the *Rauravavārttika* (*kaiś cid rauravavārttikakārādibhiḥ...*) and that of Sadyojyotis: *tat tv ayuktam, yugapanmuktiśruter iti darśitaṃ rauravavṛttau guruṇā. proktaṃ hi raurave...* [there follows a quotation of 2:13, the same verse as Jayaratha quotes]. The passage of the *Rauravavṛtti* to which Rāmakaṇṭha here refers is probably *Mokṣakārikā* 93:

amī rudrās tu sūkṣmādyā mantrāś ca śivatulyatām
sānantāḥ svādhikārānte yānti muktiṃ hareraṇāt.

In the commentary thereon we find the second passage that supports DVIVEDĪ's hypothesis, a quotation of three half-lines from the passage of the *Rauravavārttika* to which Jayaratha must have been referring in his *Tantrālokaviveka* ad 8:345ab.

[105] See GOODALL 1998:x.

[106] Aghoraśiva, who elsewhere follows Rāmakaṇṭha so closely, makes no reference to the work, not even in his own *Tattvatrayanirṇayavṛtti*, comments on readings of a number of the verses of the text that are different from those commented upon by Rāmakaṇṭha and differs in his interpretations.

[107] See GOODALL 2000:209–10 for a brief treatment of the question of the authorship of this text.

(IFP MS T. 1021, pp. 208–9). This might be the same work as the *Bṛhatkiraṇoddyota* referred to by Jñānaśambhu, one of the gurus of his contemporary and co-pupil Trilocanaśiva (*Jñānaratnāvalī*, Madras GOML MS R 14898, pp. 44 and 186) and quoted in the *Ātmārthapūjāpaddhati* (IFP MSS T. 795, p. 78, T. 323, p. 125, T. 321, p. 127, and T. 282, p. 116). On the *Mataṅga* Vaktraśambhu may have known only the *Mataṅgavṛtti* of Rāmakaṇṭha, for I know of no references to the lost commentary of Vyākhyāniguru other than that in *Śivadṛṣṭi* 3:14. We have no evidence for the authorship of the lost commentaries on the *Parākhya* and the *Sūkṣmasvāyambhuva* (see fn. 50 on p. xxxvi above).

Commentaries by Aghoraśiva survive on the *Dviśatikālottara* and the *Sarvajñānottara* (the *Dviśatikālottaravṛtti* and the *Sarvajñānottaravṛtti*), and we know from Vaktraśambhu's opening verses[108] that Aghoraśiva composed a commentary (now lost) on the *Catuḥśatikakālottara* (referred to by Vaktraśambhu above as the *Catuḥśatikā*), and from the same verses, as well as from one of Aghoraśiva's concluding verses to his *Dviśatikālottaravṛtti*,[109] that he composed another now lost commentary on the *Mohacūḍottara*. Vaktraśambhu may also have been aware of an older, lost commentary on the *Sarvajñānottara* from which Rāmakaṇṭha quotes in his *Sārdhatriśatikālottaravṛtti* ad 22:8–9b.

A résumé of the text

Verse 1:5 provides a programme for the treatment of topics in the tantra. Thereafter the first chapter discusses the soul, refuting conceptions of other schools, notably that of Bauddhas and, exceptionally, of Advaita. Chapters 2 and 3 deal with the Lord and with the upper reaches of the universe comprehended within *vidyā*. Chapters 4 and 5 present the evolution of *māyā* and the cosmos within it. Chapter 6 discusses *nāda* at some length. Chapters 7–13 have not been transmitted, and it is clear that these, at least in part, related to ritual prescriptions and the like: as we have observed above (p. xli), we can assume this to have been so on the basis of 6:81.[110] Chapter 14 discusses yoga, and finally chapter 15 investigates the rôle of the four '*sādhanas*' of *jñāna*, *kriyā*, *caryā* and yoga vis à vis *dīkṣā*. As I have argued elsewhere (GOODALL 1998:lxiv–lxv), it is not clear whether or not the *Parākhya* was divided into sections of text named after these *pādas*. It seems unlikely, for the final colophon does not mention a *pāda* to which the final chapter belongs, nor does it plainly fit any one of them. But as I have there pointed out, the fragmentary penultimate verse of chapter 6 (6:81) shows that the author of the *Parākhya* either recognised the word *pāda* to refer to such divisions of a text (and not just, as in other early sources, to four basic topics with which a tantra deals) or used it unselfconsciously in a way that allowed it to be so interpreted. BRUNNER (1992a) has demonstrated that the division of Saiddhāntika scriptures into four parts bearing the names of these *pādas* is neither common nor early; but it is clear that the terminology itself—as the *Parākhya* and the *Kiraṇa* (e.g. in 1:13), as well as other non-Saiddhāntika works, tell us—is early.[111]

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[108] These are quoted by GOODALL 2000:210, fn. 18.

[109] Quoted by GOODALL 1998:xv, fn. 24.

[110] The scribe of M^Y has copied almost exclusively what relates to doctrine and to yoga: see p. xcvii below.

Chapter 1. The soul

Pratoda sees Prakāśa in an *āśrama* on the Ganges and asks for teaching, which Prakāśa, after venerating Śiva, begins to give (1–2).

The tantra is described. Its five topics (*padārthas*) of the bound soul (*paśu*), the Lord (*īśvara*), scripture/knowledge (*vidyā*), the womb (*yoni*), and liberation (*mukti*) are listed (3–5) and then briefly characterised (6–10).

A (transmissionally corrupt) discussion of techniques of exegesis follows (11–14).

Verse 15 gives a list of attributes of the soul, and this serves as an agenda for the remainder of the first chapter.[112]

Pratoda advances the materialist Cārvāka's refutation of the existence of the soul (16–17 and 21), which Prakāśa refutes (18–20 and 22–7).

Pratoda attacks the notion of the self from a Buddhist position that all things are momentary (28 and 30); Prakāśa refutes this on the basis of the evidence of memory (29 and 31–5).

The all-pervasiveness of the soul is attacked and then defended (36–9).

Vedāntic non-dualism is advanced (40, 42, and 45) and rejected (42, 43–4, 46–50).

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[111] For further details see GOODALL 1998:lviii–lxv and 182–4, fn. 69.

[112] See fn. 21 on p. 143 below.

Pratoda advances the position that the soul should be free of defilements (51), which Prakāśa answers with a demonstration of the logical need for a category of innate impurity (*mala*), distinct from passion (*rāga*) or from the retributive force of past actions (*karman*) (52–60).

Pratoda advances the view that the soul is essentially insentient, but has awareness when linked with a body and senses (61), and this Prakāśa counters with the position that the stimulus provided by the body and instruments of the senses only works because of the power of sentiency that belongs to the soul (62–71).

Pratoda questions the view that *karman* is the cause of the diversity of the universe (72) and Prakāśa refutes it (74–80).

Pratoda argues that agency belongs to the body rather than to the soul (81 and 85) and Prakāśa responds by defending the position that the soul is responsible for his *karman* (82–92) and that the Lord ensures that the proper *karman* is linked to each soul (93–4).

Summary verse (95).

Chapter 2. The Lord

This begins with a list of attributes of the Lord that gives us an agenda for the chapter (1).

That the universe is really an effect, of which the Lord is a cause, is called into question and defended (2–11).

In the course of this defence, circumstantial inference (*arthāpatti*) appears to be rejected, or rejected as an independent means of knowledge (9–10).

The Mīmāṃsaka position that the universe was never not as it now is is advanced, and it is mooted that *karman* might be the cause of the universe (12).

Prakāśa responds to both arguments (13–14 and 15–19), insisting that a sentient cause is required and that *karman* is not sentient.

Pratoda poses the Buddhist dilemma that the activity of creation can neither have taken place all at a single moment nor gradually (20–1).

Prakāśa's reply reiterates the inescapability of the existence of causes for the production of effects, asserts that the Lord's activity of creation is both simultaneous and gradual, and states that all effects are produced by a combination of causes of three types: instigating causes, material causes, auxiliary causes (22–30).

The possibility of producing effects without resort to instruments is questioned (31) and justified by comparison with the sun and moon (32–4).

The Lord's power of action is said to be his 'instrument' and this, although one, is known by many names, in accordance with the functions it performs (35–42).

Nine powers (*śaktis*) whose names are drawn from the Vedic VĀMADEVA mantra are enumerated, together with the form of the Lord by whom they are controlled, and affective etymologies (*nirvacana*) of their names are given (43–61).

The Lord is omniscient because he creates everything (62–65b).

The 'supportlessness' of His power of knowledge does not prevent its operation, just as the supportlessness of wind does not prevent it from shaking branches (65c–67b).

Just so is the soul's condition in liberation, as is taught in the last part of the Veda (*vedānta*): consciousness characterised by powers of knowledge and action (67c–71b).

There is no fault of circularity in scripture being that which teaches us about the Lord and the Lord being the one who teaches us scripture (71c–73).

What is revealed by one means of knowledge (*pramāṇa*) does not need to be revealed by another (74–75b).

One cannot argue for the non-existence of something on the grounds that one does not perceive it by direct perception (*pratyakṣa*) (75c–76).

The Lord's existence is thus proved; conventional usage (*rūḍhi*) determines that the name Īśvara designates him (77–82).

His body is made up of the five Vedic *brahmamantras* (83–85b).

Īśvara's being *sakala* (equipped with powers/divisions) is not to be understood in the same way as the bound soul's being *sakala* (linked to the evolutes of primal matter); without His form He could not be worshipped and so liberation could not be attained (85c–88).

Affective etymologies (*nirvacana*) are given of the names of each of the *brahmamantras* (89–95b).

The supreme Śiva is the same as the Lord who resides in a body; the Lord is both *sa-kala* and *niṣkala* (transcendent/devoid of divisions); He is the cause of creation, maintenance, destruction and grace (96–7).

When He is *sa-kala*, He is called 'engaged in office' (*adhikārin*); he teaches the Rudras and others their duties; but the categorisation of the

Lord as 'engaged in office' (*adhikārin*), 'engaged in experience/enjoyment' (*bhogin*), and 'in resorption' (*layin*) is not ultimately real (98–99b).

Śiva's bestowing His grace depends on the transmission of His scripture (*śāstra*) from *ācārya* to pupil (99c–101b).

A descent of divine power (*śaktipāta*) comes upon a person, who then seeks a guru; this comes about as a result of the person's suitability and not because of Śiva's being partial (101c–113).

It is for the sake of bestowing grace that Śiva sets creation from primal matter (*māyā*) in motion; for this He awakens the mantras and the eight officiants known as Vidyeśvaras (114–17).

The Vidyeśvaras' names are given and analysed by *nirvacana*; themselves free from the stain of primal matter (*māyā*), they administer the lower universe (118–121).

They are equal in power of action to the Lord, but they are subject to Him and perform their duties according to His bidding, these being the five cosmic functions (*pañcakṛtya*) of creation, maintenance, destruction, grace and occlusion (122–4).

Pratoda asks what need there is of these functionaries if Śiva is creator and whether it is right to speak of Śiva's power if it is they who perform these duties (125).

Pratoda responds that it would tarnish Śiva's glory if He were to act Himself, hence the others are employed (126–128d).

The discussion of the Lord (*īśvaratattva*) is thus concluded and reference is made to the subject of the next chapter (128e–129).

Chapter 3. Scripture and the pure universe

The opening verse giving the agenda defines *vidyā* as scripture, under which head it promises a discussion of the transmission and the authoritativeness of scripture, and mantras (1).

Śiva 'awakens' Ananta and the other Vidyeśvaras at the beginning of creation; these in turn 'awaken' Gauta and others, who in turn 'awaken' Bhava and others, and knowledge then passes to Vīrabhadra, Umeśāna, the gods, sages (2–6).

Pratoda questions how the formless supreme Śiva can create scripture and why it is necessary that he should if Ananta and others are 'awakeners' (7–8).

Prakāśa's response (9–21) mentions the condensed redactions of knowledge that are known in this world (15–16) and gives an affective etymology (*nirvacana*) of the word *vaktra*, 'mouth', from which knowledge issues (17–18).

Pratoda takes the position of a Mīmāṃsaka, questioning the authoritativeness of Śaiva scripture on the grounds that it is authored (*pauruṣeya*) and asserting that the Veda is authoritative on the grounds that it is without author (*apauruṣeya*) (22).

Prakāśa takes each of the six valid means of knowledge accepted by Mīmāṃsakas and shows that none of them proves the Veda to be authorless (23–37).

Pratoda's question in response appears to allude to Kumārila's three criteria for non-authoritativeness, asserting that none of them applies to the Veda (38–9).

Prakāśa replies that one of them, doubt, is applicable; he then questions the Mīmāṃsaka notion that a means of knowledge is authoritative of itself (*svataḥprāmāṇya*), and asserts that the use of language, like the use of a lamp, depends upon an agent (40–5).

The passage that follows, which is unfortunately corrupt and badly damaged, treats of the authoritativeness of Śaiva revelation, which in spite of differences within it, all derives ultimately from Śiva (46–56).

The genesis of the seven crores of mantras, their sense of revulsion towards the created universe and their division by Ananta into two equal groups (of officiants and of fully liberated souls) is related (57–72).

Prakāśa gives an account of which of the principal mantras arise out of which parts of Śiva's 'body' (73–7).

A *nirvacana* of *vidyā*. in the sense of mantra is given (78) and the final verse sums up the topic of mantras and refers forward to the topic of the following chapter: 'the womb' (*yoni*) (79).

Chapter 4. The evolutes of primal matter

The opening verse gives a list of epithets of primal matter (*māyā*) that are justified in the course of the discussion of the chapter: subtle, perduring, formless, all-pervading, the abode of sentient entities, shaken by the Lord, producing the effects that are the constitutive principles (*tattva*) of the universe of our experience, ranging from that of limited power to act (*kalā*) to earth,[113] etc. (1–2).

Pratoda questions whether primal matter (*māyā*) is the material cause of the universe and observes that it is beyond our senses (3).

Prakāśa lists factors that prevent our perceiving entities that exist and concludes that *māyā*'s extreme subtlety prevents us from perceiving it but that it is known from scripture and reasoning (4–7).

He lists the tattvas, starting from the bottom (8–10), and argues for the necessity of there being a perduring material cause that produced them, concluding that scripture teaches us that that cause is primal matter (*māyā*) (11–16).

It is all-pervading, formless and the cause from which effects proceed and into which they are resorbed (17–20b).

A class of inert souls known as Pralayākalas are trapped in it in phases of resorption of the universe, and for their embodiment the Lord stimulates primal matter (*māyā*) into action to produce her effects (20c–23).

The first of these is the principle of limited power to act (*kalā*), which effects a partial revelation of the soul's power of consciousness (24–9).

From this evolves the principle of limited power to know (*vidyā*), the necessity of which is justified by way of a discussion of the process of perception involving the sense faculties (*indriyas*) thought sufficient for the process by Sāṅkhya thinkers (30–6).

The tattva of passion (*rāga*) is added as the third of the three central cuirasses (*kañcukas*), it is distinguished from the disposition of the intellect (*buddhi*) known as 'lack of dispassion' (*avairāgya*), and it is explained to have a positive and a negative form (*rāga* and *virāga*), the latter being distinguished from true dispassion, which is the absence of both (37–44).

To these are added the cuirasses (*kañcukas*) of time (45–50) and binding fate (*niyati*), which ensure that the results of a particular soul's past actions accrue to that same soul (51).

The existence of binding fate (*niyati*) is questioned on the grounds that its function could be performed by *karman* itself (52), and then reasserted (53–4).

Its power acts upon the tattva of the person (*puruṣa-tattva*), which is located above secondary matter (*prakṛti*)[114] and which is the locus of the group of eight worlds called the *yogāṣṭaka* (55–7).

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[113] That is to say the five-fold cuirass (*kañcuka*) that equips the bound soul for embodiment in the worlds in *māyā*, followed by the twenty-five tattvas of the Sāṅkhyas.

[114] The translation is not ideal: historically it is the material cause of Sāṅkhya thinkers,

From the principle of limited power to act (*kalā*) evolves secondary matter (*prakṛti*); etymologies are offered of its names (58–60).

Pratoda asks about the need for postulating *kalā* and the other tattvas above secondary matter (*prakṛti*), since the effects of *prakṛti* would be enough to account for bondage (61).

Prakāśa responds with arguments for *prakṛti* being an effect and therefore depending on a cause (62–6).

The Lord links souls to these effects (67–8).

The tattva of the three constitutive strands of existence (viz. the *guṇas* of *rajas*, *sattva* and *tamas*) evolves from secondary matter (*avyakta*: the unmanifest), its existence as a tattva is defended and its functions are touched upon (69–73).

From this evolves the intellect (*buddhi*), which has the eight properties of rectitude (*dharma*), knowledge (*jñāna*), dispassion (*vairāgya*), control (*aiśvarya*) and the opposites of these; the predominance of one or other of these is due to the predominance or otherwise of certain of the *guṇas* (74–5).

The ten moral injunctions and restrictions (*yamas* and *niyamas*) are enumerated (without these labels) as proceeding from rectitude (*dharma*) (76–8).

Knowledge (*jñāna*), which proceeds from different causes and applies to different domains (*adhyātma*, *adhibhūta* and *adhidaiva*), gives rise to dispassion (*vairāgya*), which in turn motivates a man to engage in yoga and to win thereby the eight yogic powers of being able to render oneself minute (*aṇiman*), etc. (79–83).

The results of a preponderance of the *guṇa* of darkness/occlusion (*rajas*) and therefore of non-rectitude (*adharma*) are touched upon (84–6), then of lack of dispassion (*anaiśvarya*) (87–9).

The last verse of Prakāśa's speech mentions that the intellect (*buddhi*) is responsible for determinative thought (*adhyavasāya*) (90).

Pratoda suggests that the soul must be insentient if all these properties reside really in the intellect (*buddhi*) (91).

Prakāśa explains that they are figuratively described as properties of the *buddhi* and that the *buddhi* enables perception in that it takes on the

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which is arguably rendered functionless by the Śaiva addition of primal matter (*māyā*) at a higher level of the universe.

form of external objects (92–3).

The tattva of self-appropriation (*ahaṅkāra*) arises from the intellect (*buddhi*). It is of three kinds: Taijasa, Vaikṛta and Bhūtādi. The first gives rise to the five faculties of sense, the second to the five of action and the third to the five subtle elements (94–6b).

The function of each faculty is presented (96c–106b).

The subtle elements (of hearing, touch, sight, taste, and smell) that have arisen from Bhūtādi give rise to the five gross elements (106c–108).

Ether is characterised (109–114b).

Air, including the vital breaths, is characterised (114–117b).

Fire and its places in the body are treated (118–20).

Water and earth and their functions in the body are treated (121–2).

A summary is given of this creation from the principle of self-appropriation (*ahaṅkāra*), in the course of which it is mentioned that the mind (*manas*) belongs to both the Taijasa and Vaikṛta groups (123–8).

Pratoda suggests that the gross elements might be the fundamental causes rather than the grossest effects and questions the position that the faculties arise from *ahaṅkāra* (129).

Prakāśa refutes this objection and demonstrates the involvement of *ahaṅkāra* in the use of each of the faculties (130–3).

Pratoda asserts that the material cause should inhere in its effects like threads in a cloth (134).

Prakāśa responds by asserting that primal matter (*māyā*) is a subtle, partless cause that does not inhere in its effects. He counters the possible objection that this subtle power that is *māyā* is unknowable by asserting that it is inferred from its effects much in the way that the atoms postulated by Naiyāyikas are (135–8).

A Buddhist objection is raised and refuted to the effect that the existence of the external object cannot be known independently from the knowledge of the external object and that therefore one need not posit the existence of anything other than that knowledge (139–48).

In the remainder of the chapter the collection of effects of primal matter (*māyā*) is said to make up the subtle transmigratory body (149–51); the shaking of *māyā* (to generate creation) is said to be partial, not total, since this would otherwise destroy her (152–3); *māyā* is the locus of great variety and of deluded souls (154–7).

Pratoda asks whether innate impurity (*mala*) is primal matter (*māyā*), or an effect thereof, or a property of the soul (158).

Prakāśa rejects each suggestion, explaining that it enjoys vicariously a place on the ladder of constitutive principles of the universe (*tattva*) in that it is inseparable from the bound soul (who occupies the position of *puruṣatattva*: see 55–7 above) (159–165b).

Separation from innate impurity (*mala*) is impossible, but its power is blocked and thereby the soul realises his Śiva-hood; all this is possible when he has been connected to the evolutes of primal matter (*māyā*) (165c–170).

Conclusion, at the end of which the worlds, which are the subject of the following chapter, are mentioned (171–2).

Chapter 5. The cosmos

The contents of the chapter are listed (1).

The thickness of the shell of the cosmic egg in the tattva of earth (*brahmāṇḍa*) is said to be ten thousand *yojanas*, and the *yojana* is defined (2–4).

Kālāgnirudra and his world are located a hundred crores of *yojanas* above the shell at the base (5–10).

Above that are the hells; thirty-two (groups of?) hells are named and aetiologies for their names are given (11–32b).

Altogether they are said to be 140[115] and their measurements are given (32c–34b).

Ninety lakh *yojanas* above them is the world of Kūṣmāṇḍa, who presides over the hells (34c–40b).

Nine lakh *yojanas* above that are the seven subterranean paradises (*pātālas*), which are listed, given etymologies (*nirvacanas*) and assigned each a Daitya, a Nāga and a Rākṣasa, presumably to serve as regents for the three parts into which each is divided (40c–52).

Above these is the world of Hāṭaka, who presides over them (53–60).

And above that is our world *bhūḥ*, whose seven continents and seven oceans are listed (61–63b).

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[115] The number could be interpreted otherwise; though not explicit on the point, the text appears to be following the model according to which the first twenty-nine hells are fourfold and the last three eightfold.

Among these continents, Jambūdvīpa's central mountain Meru, its nine divisions, which are bounded by mountains, are described and their names explained with aetiological myths (63c–93).

The surrounding concentric bands of oceans and continents are described and their names analysed, until we reach the ring-shaped boundary that is the Lokāloka mountain (94–109b).

Beyond that is the ocean called Garbhoda, then darkness, then the shell of the cosmic egg (*brahmāṇḍa*) (109c–111b).

The overall dimensions of this world are given and it is stated that only here is the accumulation of past action (*karman*) possible (111c–113).

Above it is the world known as Bhuvarloka, in which are the sun and the planets of the weekdays and the planets Rāhu and Ketu; above these the stars, the seven ṛṣis, and the pole star (114–29).

Above are the worlds of Svarloka, Maharloka, Janaloka, Tapoloka, and Satyaloka, where Brahmā resides (130–138b).

Four crores above him is Viṣṇu and six crores above him is Śaṅkara, and above him the shell of the cosmic egg (*brahmāṇḍa*) (138c–140).

Ten Rudras who bear the *brahmāṇḍa* are listed (141–4).

There follows a list of the Rudras who rule over each of the tattvas from that of water up to that of primal matter (*māyā*) (145–155b).

Above *māyā*, in the pure universe, Śambara is placed in the principle of pure knowledge (*vidyātattva*), Ananta in *īśvaratattva*, Brahmā in *sadāśivatattva*, and beyond him there is the supreme Śiva (155c–161).

Conclusion (162).

Chapter 6. Mantras

The opening verse lists as the topics of the chapter: the raising of mantras, the origin of the phonemes (*akṣara/varṇa*), the connection of words and sentences with meaning, the definition and the convention (?) of mantras and their particular fruits (1).

At the time of creation the Lord causes the phonemes to become manifest from 'the drop' (*bindu*) (2). Once shaken, the subtle material cause *bindu* produces the syllabary (*śabdarāśi*) in two groups: vowels and consonants (3–5).

They are the effects, the Lord is the instigating cause, *bindu* the material cause, human effort is an auxiliary cause; with them language, which is the basis for worldly interaction, is possible (6–8).

Pratoda suggests that the phonemes make manifest a power *sphoṭa* that is responsible for conveying meaning (9).

Prakāśa responds by asking whether this *sphoṭa* is the same as or different from the phonemes, and then showing that the two alternatives are to be rejected: meaning is conveyed by the final phoneme in conjunction with a trace left by the utterance of the preceding phonemes, and thus the phonemes themselves enable worldly interaction (10–16).

The nature of the relation between language and meaning is questioned (17); Prakāśa discounts various types of relation, states that the relationship is one of something that causes to understand and that which is to be understood, and asserts that an artificial convention is required to link them (18–24).

The question of whether this creation of convention was gradual or all-at-once is raised (25), and Prakāśa responds that it was created at once by God's will, and that the Lord was similarly the creator of the conventions that link mantras to their meanings (26–8).

Using the terminology of grammar, the principal parts of the fundamental mantra of the cult (ŚIVA) are identified (29–31).

The *brahmamantras*, *aṅgamantras* and the mantras of the Vidyeśvaras are raised (32–4).

The mantra-endings (*jāti*) are enumerated and their functions explained, and OṂ (*praṇava*) is mentioned as the *jāti* that belongs at the beginning of a mantra (35–7).

Thus power is said to reside in the beginning, middle and end of a mantra, in vowels, clusters of consonants, words and sentences (38–9).

Pratoda asks whether mantras, since they are made up of language, can be 'correct' and 'incorrect' (40).

Prakāśa suggests the futility of supposing a grammar of mantras and points out that both *go*, the 'correct' word for a cow, and *gāvi*, an 'incorrect' one, convey their meaning (41–3).

How, asks Prakāśa, can words convey meaning unless they are governed by grammar (44)?

Prakāśa illustrates the arbitrary conventionality of language, including examples of metrical termini used by metricians, in order to show that human sages have contributed conventions, and he concludes that mantras are similarly governed by conventions forged by Śiva (45–50).

Pratoda observes that mantras are just words articulated by the parts of the mouth, just like other words (51).

Prakāśa replies that stones and gems both share the common property of being stones, but only the latter category has special powers, and so too it is with ordinary words and mantras, whose power we can observe in the world when they are used to introduce or quell fever, destroy snakes (*nāga*) or spirits (*bhūta*), etc. (52–6).

An affective etymology (*nirvacana*) of mantra is offered, and the discussion is concluded with an assertion that the relation of them with their meaning is forged by Śiva (57–8).

Pratoda introduces the Mīmāṃsaka notion that deities are no more than words, and this is rejected by Prakāśa (59–64).

Pratoda wonders whether the deity is formless or corporeal: if formless, he cannot be what makes a sacrifice produce results; if corporeal, he could not simultaneously be present at many sacrifices (65–6).

Prakāśa resolves this dilemma by asserting that the deity may take on embodiments at will and that it is he who is the factor who produces the fruit of the sacrifice and not the ritual act itself (67–75).

As to the objection that the deity cannot be known since he is unseen, Prakāśa replies that the Mīmāṃsaka's heaven is also invisible, and he concludes that the ritual act is 'of the Lord' (*aiśvarī kriyā*), and that mantras are to be used in various rites (76–9).

In the last three verses, it is asserted that the *vidyāpāda*, with its four topics (*padārtha*)—that is to say the first four of the list given in 1:5—has been taught as it was taught by Śiva to Prakāśa, and the treatment of the last *padārtha*, that of liberation, is announced: Prakāśa states that he will now teach rituals (80–2).

Chapter 14. Yoga

The contents of the chapter are listed (1).

Suitable places for the practice of yoga are described (2) and the ideal state of mind (3).

A small number of postures are listed and described (4–7), one of which the yogin should adopt, folding his hands in his lap with their palms upwards, spreading out his chest, half-closing his eyes, and focussing them on the tip of his nose (8–9).

Six necessary auxiliaries of yoga (*yogāṅga*) are listed (*pratyāhāra, dhyāna, prāṇāyāma, dhāraṇā, tarka, samādhi*) (10) and briefly described (11–17).

Stretching the breath (*prāṇāyāma*) is to be practised to conquer the five breaths (*prāṇa, apāna, samāna, udāna*, and *vyāna*), which are given etymologies (*nirvacana*) (18–25).

Breath-exercising techniques of 'filling' (*pūraka*), 'retaining' (*kumbhaka*), and 'expulsion' (*recaka*) are described (26–31).

Having thus conquered the breaths, the yogin should practise the five fixations (*dhāraṇā*) of the five elements (32–3).

That of earth is described (34–5), as well as the results of practising it (36ab), then that of water (36c–40b), that of fire (40c–43b), that of wind (43c–46), and that of ether (47–49b).

With a hundred *udghātas* conquest of the fixations (*dhāraṇā*) is achieved (49cd).

An *udghāta* (a timed retention of the breath such that, in the early stages of self-asphyxiation, the sensation is produced of a spontaneous upward surge of vital energy) is defined (50).

Having achieved conquest of the fixations (*dhāraṇās*), the yogin should practise yoga, for which his body is his base (51–2).

The variety of vessels in the body is mentioned and their function of transporting chyle about the body is adverted to (53–57b).

Eight principal vessels named after the directions and intermediate directions and reaching to the extremities of the petals of the heart's lotus are listed, and it is stated that the soul, by moving into one of these, takes on the nature of its presiding deity (57c–61).

Pratoda asks how the all-pervading soul can move (62), and Prakāśa explains that 'movement' is used in a figurative sense: what is meant is 'revelation of knowledge' (62–8).

Prāṇa and *jīva* appear to be given here as terms for (respectively in-going and out-going?) breath, without which a body is declared dead (69).

The left and right channels (mentioned without their usual labels *iḍā* and *piṅgalā*) are given as two principal channels above the heart and associatd with the moon and the sun respectively; the central channel is in some way associated with both (70–1).

An account of the utterance of a mantra (*mantroccāra*) is given, passing from the heart (homologised with Brahmā), through the throat (Viṣṇu), the palate (Rudra), between the brows (Īśvara), to the tip of the nose

(Sadāśiva), and these are further homologised with the five *kalās* that correspond to five tranches of the ladder of tattvas (72–7).

Each of these deities is said to be a name of the supreme deity, and their names are etymologised by *nirvacana* (78–80).

The HAṂSA-mantra (81–2).

'Movement' upwards, urged by the necessary auxiliary of yoga 'discrimination' (*tarka*), and the attainment of the meditative state of awareness (*samādhi*) (83–5).

The nature of the supreme tattva is discussed (86–90), on attaining which the soul enjoys mastery over the eight yogic powers (91–4).

The meaning of the term yoga is discussed (95–7).

Yogins possess supernatural powers which they should use to inspire faith in others (98–104).

Yogic suicide (105–7).

Conclusion (108).

Chapter 15. Liberation and the means to its attainment

Contents verse (1).

Knowledge (*jñāna*), rites (*kriyā*), religious observances (*caryā*) and yoga have been taught as a group of means necessarily preceded by initiation (*dīkṣā*) (2).

Pratoda asks which of these is really a means to liberation (3), to which Prakāśa replies that each of them is a necessary auxiliary (*aṅga*) to initiation (*dīkṣā*), since they depend on *dīkṣā* as their basis (4).

He gives a brief description of each and restates this position, concluding with an etymology (*nirvacana*) of *dīkṣā* (5–10).

Pratoda asks again which of *jñāna*, *kriyā*, *caryā* and yoga brings about liberation after initiation (*dīkṣā*) has first bestowed entitlement to follow them (11).

Prakāśa explains that *samayadīkṣā*, a preliminary initiation for neophytes, confers the entitlement to follow them, but that that preliminary initiation does not purge the soul of the fruits of past actions (*karman*) that it is to experience in other worlds (in the way that salvific initiation (*dīkṣā*) does), and therefore it is full *dīkṣā* that is salvific (12–14b).

None of the other means is sufficient by itself, for they are all dependent on each other; the initiating *ācārya* knows them all (14c–19).

Jñāna and *kriyā* are for ensuring continued memory, and therefore practice, of the Śaiva cult (20–1).

Pratoda asks why this 'memory' is not enough to accomplish liberation (22).

Prakāśa explains that it is the assemblage of all the factors (*sāmagrī*) that brings about the goal, and that this can be of two types: 'independent' (*nirapekṣā*), i.e. salvific initiation alone, without dependence on subsequent religious practice, and 'dependent' (*sāpekṣā*), i.e. salvific initiation dependent for its effect on the subsequent observance of the four means (24–6).

If there is 'independent' initiation (*nirapekṣā dīkṣā*), then are observances of celibacy (*brahmacarya*) and the like pointless, asks Pratoda (27).

Prakāśa reveals that the observance of social religion is to ensure that Śaivas are not looked down upon; it has no other particular benefit, but is honoured rather as the caste-hierarchy must be respected (28–30).

The removal of the obligation to perform post-initiatory observances (i.e. 'independent' initiation) only confers liberation on those incapable of the subsequent observances, such as children (31).

How can it be determined that children have received Śiva's grace (*śaktipāta*)? And how then can they receive initiation (*dīkṣā*) (32)?

Their grace they gain indirectly, which is to say they are brought by others to be initiated (33–5).

Pratoda asks whether someone is likely to be reborn if they once had *adhikāra* (he does not make explicit whether he means *adhikāra* in the sense of eligibility for *dīkṣā* or eligibility, through *dīkṣā*, for the post-iniatory means) (36).

Prakāśa replies that when *dīkṣā* has been correctly performed liberation will come about (37–38b).

If *dīkṣā* were not performed then the soul in question would become a Rudra and attain full liberation subsequently (38c–39b).

Following any one of the subsequent means after initiation leads to liberation (39c–41).

Pratoda asks how any one can by itself produce initiation (42), and Prakāśa responds that using all together is effortless, but that using only one, though requiring effort, is possible; in time blissful liberation will result (42–5).

Pratoda observes that others hold liberation to be an absence (46), a position which Prakāśa rejects; in liberation one should attain the qualities of the Lord (47–50).

Pratoda advances a Pāśupata position that the qualities of the Lord are transferred into the soul (51), and Pratoda rejects this on the grounds that the qualities of the Lord could not then be entirely in the soul or in the Lord (52–6).

Pratoda suggests that the absence of *karman* is held by some to bring about liberation (57), and Pratoda rejects this on the grounds that this does not account for the supreme bliss that should characterise liberation (58–60).

Pratoda advances another Pāśupata position: that the qualities of the Lord arise in the adept (61), and this too Pratoda rejects, concluding that liberation is the revelation (*abhivyakti*) of the qualities of the Lord which were innately present in the soul, these qualities being characterised as true rectitude (*saddharma*), true knowledge (*sajjñāna*), true dispassion (*sadvairāgya*) and true control/sovereignty (*sadaiśvarya*), in other words, as transcendent ektypes of the first four of the eight properties of the intellect (*buddhidharmas*) (62–7).

The liberated soul is further qualified (68–71).

Conclusion, in which Prakāśa recounts that he received this scripture (*śāstra*) from Pārvatīpati, who received it from Dīpteśa (72–3).

The language of the Parākhyatantra

In my brief account of *aiśa* language in the introduction to the first volume of the *Kiraṇavṛtti* (GOODALL 1998:lxv–lxx) I unaccountably made no reference to the lengthy treatment of the language of the *Kubjikāmatatantra* in the editors' introduction (GOUDRIAAN and SCHOTERMAN 1988:44–109). Mention should now also be made of the substantial and impressive discussion of the language and metre of the *Siddhayogeśvarīmatatantra* by Judit TÖRZSÖK (*1999:xxvi–lxix). TÖRZSÖK opens her discussion (*1999:xxvi) with the following gentle reproof.

> The irregular forms are called Aiśa—characteristic of the language of Lord Śiva (Īśa)—following Kṣemarāja's usage of this word in his commentary on the *Svacchandatantra*. While one may hesitate to agree with Kṣemarāja that these must be

> hallmarks of divine style, they perhaps should not be considered simply 'erroneous forms that would make a learned man blench', or 'grotesque solecisms' either.[116] This is a language with its own rules, whose basis is Sanskrit but which shows influence from Prakrit and Apabhraṃśa. Although Sanskrit is a convenient point of comparison to describe what can be called Aiśa, it does not mean that Aiśa is simply 'erroneous Sanskrit'—just as pidgin language is not erroneous English or French, even if it may best be described in comparison to English or French.

This seems to me to be truer of the *Siddhayogeśvarīmatatantra* than it is of some Siddhāntatantras, since that text's language is much further removed from the language of other roughly contemporaneous texts considered to be written in 'good' Sanskrit. The *Parākhya*, however, with its discussion of other theological doctrines in what aspires to be the style of philosophical *kārikās*, is attempting to place itself within the mainstream of Sanskritic philosophical debate and, I think, to write 'good' Sanskrit. Of course this '*kārikā* style' is not consistently maintained, and perceptions of style can seem arbitrarily subjective and largely influenced by subject matter. The treatment (in chapter 5) of cosmology, for instance, would not seem out of place in any Purāṇa (though an observant reader might notice the total absence of interjected vocatives and the relatively small quantity of other verse-padding material), whereas the discussion of the connection between word and meaning in the beginning of chapter 6 might in most. But the following seem to me features that suggest the style of philosophical *kārikās*: dense compression of ideas in certain passages (e.g. 6:14ab); awkward enjambements, i.e. having the syntactical units spill out beyond the boundaries of the metrical ones (e.g. 2:107cd–108a, 4:24–5, 4:140–1, 5:90–1, 6:3–4, 6:27–8, 6:62–3, 14:101–2); paucity of metrical padding (see discussion on p. liv above); frequent allusions to the doctrines of other schools (see p. xlviii ff above); the fact that, with the exception of chapter 5, the entire text takes the form of a debate; and the carefully organised and well sign-posted presentation of themes throughout the text.

The morphology of classical Sanskrit is relatively well defined because of the importance given to morphology in the grammatical tradition, but, as TÖRZSÖK observes (*1999:xxvi), ‘the rules of the syntax and lexicon show much more flexibility’. While it may be more generally regular in its morphology than the earliest of the Siddhāntatantras, the author of the *Parākhya* displays a number of what strike me as irregularities in his syntax and compound formation. I list below a number of stylistic peculiarities.

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[116] Expressions quoted from GOODALL 1998:lxvi, fn. 158.

overuse of hanging relative pronouns:[117] 1:2a, 1:8, 1:36cd, 1:37, 1:52ab, 1:64a, 2:86cd, 2:100d, 4:75b, 4:109a, 4:110c, 4:120b, 4:123c, 5:33a, 6:29, 6:31a, 6:40ab, 14:16cd, 15:64, Appendix I.A:2ab and 7ab.

clumsy use of anaphoric pronouns (i.e. pronouns with no clear referent, or referring back to distant words or to words tucked away in compounds): 1:31, 1:43, 1:50, 1:69 (see note ad loc.), 2:40c, 4:21c, 4:23a.

a special instance of the last mentioned peculiarity is the repeated use of *asmin* by itself (where we would rather expect *iha* or *atra*) to mean ‘in this *śāstra*’: 1:50d, 2:10b, 2:19c, 2:28c, 2:44c, 2:61c, 2:66a, 2:80c, 3:5c, 3:6a, 3:67b, 4:90c, 15:33d, 15:40a.

a further special instance of this peculiarity is the tendency to use forms of the masculine pronoun to refer to the soul even when no words for the soul are nearby, e.g. in 1:84b, 4:56a. (Many examples of this could be cited.)

anacoluthon of various kinds: 1:12–13 (*vinā* used once with accusative and then supplied with a series of nouns one of which is in the instrumental), 1:61 (in the first half of which a *tatpuruṣa* compound containing *caitanya* occurs, and in the second the word must be supplied in the nominative case, even though no pronoun represents it), 3:4 (sudden change of construction in a series of parallel statements such that ellipsis of a neuter subject must be assumed), 3:5cd (singular in a relative clause and plural in the correlative); 2:25a and 14:61e (attraction of genitive pronoun to the case of a noun with which it is in construction).

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[117] SPEYER observes (1886:350) that the correlative pronoun is often omitted when the relative clause follows the correlative, and he mentions (1886:349) that it may be omitted when the relative clause precedes the correlative (of such an omission he gives no example), but it seems to me that the omission of correlatives in the *Parākhya* is much more frequent than is normal.

ablative for instrumental (expressing the *nimittakāraṇa*): 1:92d, 4:121b.

clumsy transferred epithets: 2:37ab.

somewhat too frequent use of compounds ending in -ga where a genitive (or other case ending) would be more normal: 1:13d, 1:41d, 1:68d, 2:28d, 2:45d, 2:53d, 2:55b, 2:72b, 2:102c, 3:25d, 3:26d, 3:29b, 3:35b, 3:48d, 3:49d(?), 4:33a, 4:38d, 4:44b, 4:49a, 4:83c, 4:99d, 4:136c, 5:68a, 5:92d, 5:111d, 5:117d, 5:134c, 5:153a, 5:156d, 6:35b, 14:11a, 14:15b, 14:28b, 14:33b, 14:45d, 14:48b, 14:57d, 14:71a, 14:75b, 14:75c, 14:75d, 14:78a, 14:81d, 14:89b, 14:90c, 15:19a, 15:46d, Appendix I.A:6d, Appendix I.B:10b.

a predilection also for compounds ending in *-anuga*: 2:55d, 2:56d, 2:61d, 2:112d, 3:26b, 3:35b, 4:105b, 14:38d.

also not infrequent are words ending in *-ja*: 1:3b, 1:17e, 1:39d, 1:52b, 2:14d, 2:26b, 2:41a, 2:103b, 3:74c, 3:75b, 4:53b, 4:66d, 4:82a, 4:82d, 4:91f, 4:103b, 4:133c, 5:35d, 5:140d, 5:162c, 15:59d, 6:13d, 6:14a. Such compounds should perhaps be classed together as manifestations of a general tendency of the author of the *Parākhya* to employ short tags of one or two-syllables, usually to get the sense of different case-endings without spoiling the metre. Apart from -ga and *-ja*, the use of *-ka* in this sort of way seems to occur (e.g. 1:89b, 3:44d, 4:66b, 5:14d, 5:150a, 14:87c);[118] *-uttha* is not uncommon (1:3a, 1:43c, 2:49c, 3:76c, 4:82c, 4:133d, 15:10a); *-ākhya* is much used (1:7c, 1:8d, 1:47b, 1:80a, 2:15b, 2:19c, 2:29a, 2:35d, 2:36b, 3:62b, 4:15b, 4:92e, 4:115b, 4:124c, 4:154b, 5:12a, 5:12c, 5:13a, 5:13b, 5:16a, 5:41a, 5:41c, 5:42c, 5:45a, 5:45c, 5:47a, 5:48c, 5:72c, 5:78a, 5:86a, 5:90b, 5:101a, 5:133c, 5:143a, 5:145a, 5:145d, 5:146d, 5:147a (twice), 5:147d, 5:148b, 5:149b, 5:149c, 5:151a, 5:151c, 5:152b, 5:152c, 5:155d, 6:19c, 6:20c, 6:31b, 14:13d, 14:21c, 14:69a, 15:2cd (thrice), 15:31c, 15:44d, 15:64b, Appendix I.A:2c, Appendix I.B:15a),[119] and there are an extremely (and, I think, unusually) large number of words ending in *-taḥ* (a list seems unnecessary). Such a tendency can of course not be said to be typical only of the author of the *Parākhya*.

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[118] And it is relatively liberally used as a metre-filling *bahuvrīhi*-marker (e.g. 1:22a, 1:66b, 2:15d, 2:35d, 2:39d, 2:71b, 2:94b, 4:14ab, 4:29f, 4:46d, 4:80d, 4:125d, 4:134d, 4:149b, 4:162b, 5:2d, 5:44b, 5:82d, 5:84b, 5:111b, 5:145d, 5:146b, 5:152b, 6:7b, 14:34d, 14:36b, 14:73d, 15:7c, 15:17c) and as an otiose syllable-filler in names and some nouns (see below under morphological peculiarities).

[119] Other forms derived from the root √*khyā* are also frequent.

non-*bahuvrīhi* compounds inflected as though they were *bahuvrīhis*: 1:32d, 3:1b, 4:1b, 4:2b, 4:2c, 4:34d, 4:93d, 6:8b, 6:45b, 14:20d, 14:37d, 15:19d. Observe that seven instances are of compounds ending in *āśraya*, *saṃśraya* or *samāśraya* (1:32d, 4:1b, 4:2b, 4:93d, 14:20d, 14:37d, 14:58d) and all but one of the rest[120] concern comparable verbal nouns formed with *kṛt* suffixes. Perhaps they could instead be grouped under the rubric of verbal nouns used as adjectives at the end of *tatpuruṣa* compounds.

'split' or incomplete compounds: 2:73b (*doṣas tv itaretaraḥ*), 6:18a (*kāryakāraṇo yogaḥ*), 6:19a (*sādhyasādhano yogaḥ*),[121] 6:31b (*śivākhyaṃ mantralakṣaṇam*[122]).

tautologous compounds to fill the metre: 1:52b, 4:103b (compounds ending in *-nimittaja*), 15:34c (*taddvārayogataḥ*).

a *dvandva* compound apparently followed by a *ca* or a *vā* connecting its two members: 4:102a, Appendix I.B:28c.[123]

the suffix *-taḥ* apparently used as though it were *-tvāt* or *-tvena*: 3:40d, 4:8d, 4:69d, 5:85c, 15:50d(?). Apart from these rather strained uses of *tasil*, the suffix is, as we have remarked above, extremely frequently used in its commonly accepted senses.

āha with past-tense meaning: 1:2c, 1:18d.[124]

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[120] The final member of the compound in 4:34d is *gocara*.

[121] These last two could perhaps be included under the above heading.

[122] The required sense is that of *śivākhyamantralakṣaṇam*, but that would infringe the metre.

[123] A similar case is noted by TÖRZSÖK (*1999:xlvii) in *Siddhayogeśvarīmatatantra* 8:8:

> *sūtrayen maṇḍalaṃ divyaṃ sarvasiddhiphalodayam*
> *caturaṣṭakaraṃ vāpi* ...

[124] This usage can be found in good classical authors too; see for instance GOODALL 2001b for its occurrence in the works of Kālidāsa.

present active participles used as main verbs: 2:59c, 4:22b, and perhaps 14:82d.

double sandhi: 4:21c, 4:67d, 5:52c, 5:93d, 5:96d(?), 5:132b, 6:79a, 14:50c, 14:57c, Appendix I.B:30c.

irregular sandhi of the masculine nominative pronoun *saḥ*: 5:87c.

sandhi applied when endings should be *pragṛhya*: 15:16a, 15:20c, Appendix I.A:2d–3a, Appendix I.B:12c.

hiatus within a *pāda*:[125] in 1:71c, 3:5a,[126] 3:69b, 4:52b.

treatment of vocalic *ṛ* as equivalent to *ri* or *ru* (excluding instances of hiatus): 4:101b, 5:15a, 5:20b, 5:132c, 14:98a (and perhaps also in 4:105d).[127] A special case is 5:129b, *ṛṣayo ṛṣubhāvanāḥ*, which is different from the above-mentioned instances of hiatus in that the final form of the first word has been modified as though the second began with *r* followed by a vowel. Such a treatment of the vocalic *ṛ* as though it were a combination of a consonant and a vowel is common enough in some Purāṇas: see, e.g., ADRIAENSEN, BAKKER, and ISAACSON 1998:27–8.

the locative of the singular used for the locative of the dual: 2:110d (*bodhābodhe*).

plural for dual: 5:4a.

neuter for masculine: 4:83c (*utkarṣam*) 5:95d (*udanvat*), 14:94d (*nijadharmam*).[128]

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[125] Hiatus between two *pādas*, such as we find, for instance, between 2:61c and d, 14:22a and b, 14:104a and b, etc., seems not to be especially common in this text, but it is in any case so common in epic, puranic and tantric literature that it seems hardly worth recording here as a peculiarity.

[126] These first two are instances of hiatus where the second word begins with a vocalic *ṛ*. Since hiatus inside a *pāda* is not a common feature of the style of this text, this suggests that in the redactor's pronunciation (and therefore usage) the vocalic *ṛ* had the phonetic value of *ri* or *ru*. There are a number of other indications that this was so, for which see next entry.

[127] There are a number of indications that for the scribe too, and not just for the redactor, vocalic *ṛ* was so treated, e.g., his writing *kṛddhaḥ* (for *kruddhaḥ*) in 5:123a.

[128] In this last instance, as well as in 4:83c, the neuter ending appears to be the result

masculine for neuter: 1:79e (*cetāḥ*).

simplex for causative: 6:21b and 6:61d (both instances of *pratyeti*).

occasional pleonasms: 5:62b, 5:139b.

The following are morphological peculiarities:

svākya with the sense, perhaps slightly intensified, of the possessive adjective *sva*.[129]

abbreviations of certain nominal forms: 3:3c (*gauta* for *gautama*?), 14:4d (*cara* for *caraṇa*, perhaps to fit the metre), 15:11d (*adhikārikā* for *adhikārakārikā*?).

meaningless extension of some nouns (particularly names) to pad the metre with *-ka*: 5:5d, 5:14d, 5:48d, 5:68c, 5:69a, 5:112b, 5:118a, 5:147d, 5:148b, 14:4d, 14:7b, 14:73d.[130]

irregularly formed past-participles: perhaps 14:12d and 14:90b (*anusandhita*), and perhaps 14:22d (*chindita*).

feminine stem in *-ī* replaced by a stem in *-yā*: 5:15c (*vaitaraṇyā*).

feminine stem in *-i* replaced by a stem in *-ī* to suit the metre: 6:69c (*āhūtī*).

the genitive *patyuḥ* mistakenly 'regularised' to *pateḥ*: 14:97c.

the genitive plural of *mūrdhan* mistakenly 'regularised' to *mūrdhānām*: 2:89b (*ex conj.*).

Stems in final *-s* are occasionally treated as stems in *-a*/*-ā* when at the beginning of a compound: 4:89a, 5:133d, 5:134b.

Stem in final *-is* treated as a stem in *-i* to fit the metre: 5:35d (*udbhūtānalajārcibhiḥ*).

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of attraction to the gender of *aiśvarya*, the word to which both expressions stand in apposition.

[129] See fn. 396 on p. 258 below.

[130] This last, an instance of *tālu-ka*, finds parallel in a number of other tantric works, e.g., *Niśvāsamukha* 4:52 (f. 16^{v}), *Niśvāsa guhyasūtra* 1:133 (f. 44^{v}), *Svacchanda* 4:365, 5:75, 7:38, 10:1172, 15:25, *Kubjikāmata* 17:75, 25:93, and *Tantrāloka* 32:26.

Accusative for nominative in the masculine plural of stems in *n* and *nt*: 6:6b, 15:73.

One further observation on my use of the expression '*aiśa* language' is worth making. A comparison of the above list with the accounts referred to above of deviant usages in the *Kiraṇa*, *Sārdhatriśatikālottara*, *Siddhayogeśvarīmata*, and the *Kubjikāmata* seems to me to reveal rather surprisingly little that is common to all those texts. We can observe in all of them a tendency (of very varying strength) to transform non-vocalic nominal stems into vocalic ones, particularly when this is metrically required, and a tendency to irregularities of sandhi (hiatus and double sandhi); but beyond this, each list tables largely idiosyncracies peculiar to each text. Even confusion over *lyap* and *ktvā*, which one might expect to be universally shared, appears not to be a common feature of the *Parākhya*.[131] Certainly the *Parākhya*, in the form it has been transmitted to us, cannot be said to have been written in a distinct language whose basis is Sanskrit.

Welcome light on *ārṣa* (and therefore also *aiśa*) usage is shed by a grammar of epic Sanskrit that has just appeared: OBERLIES 2003.

Some remarks on the treatment of metre

The *Parākhya* ends each chapter with a verse in a different metre: chapters 1 and 6 are concluded with an *upajāti*, 2 and 14 with a *vasantatilakā*, 3 with a *mālinī*, and 4, 5 and 15 each with a *śārdūlavikrīḍita*. But in respect of its *anuṣṭubh* it is almost as remarkably bland as the *Kiraṇa* or the *Svāyambhuvasūtrasaṅgraha*, both of which, as I have observed (GOODALL 1998:lxxi), not only restrict themselves to the *anuṣṭubh* but scarcely deviate from the *pathyā*. The occasional *vipulās* are these:

na-vipulā 1:18a, 1:60c, 2:76e, 5:35c, 5:104c, 15:65c, and Appendix I, verses B:40c, C:54a, and L:126c.

ra-vipulā 6:19d and 6:20d (identical *pādas*, both missing a caesura after the fourth syllable).

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[131] A single instance is to be found in the chapters transmitted by M^{Y} (15:60c) and one is to be found in Appendix I.L:132a, but see also the apparatus ad loc. But I should add the caveat that we possess only fragments of the parts of the text most likely to contain plentiful absolutives, namely the parts giving ritual instructions.

ma-vipulā 1:66c, 2:111a (*ex conj.* and with the wrong preamble), 3:56a, 5:95c, 14:10c, Appendix I, verses E:79a (with no caesura after the fifth syllable), E:87c, and K:115a.

Even including the verses in Appendix I, not quite one percent of the half-lines have *vipulās*. Without the verses in Appendix I the percentage is yet lower.

A number of 'errors' with the *pathyā* occur when a short vowel in the fifth syllable is followed by a conjunct in which the second consonant is a semivowel: 5:4c, 5:44a, 5:76c, 5:124a. These could therefore be treated as *ma-vipulās*, irregular because they are not preceded by a *ra*-preamble. But I regard them rather as instances of the *pathyā* in which the weak conjunct at the beginning of the sixth syllable was not felt to strengthen the fifth. Of course conjuncts with semi-vowels do strengthen the syllables they precede; indeed, as we have seen above (see p. lxxxiii), it is clear that even a consonant followed by a vocalic *ṛ* was felt in a number of cases to be sufficient metrically to strengthen the preceding syllable. But what I am suggesting is that they were felt not necessarily to do so. Occasionally we find conjuncts with semi-vowels being similarly treated as weak in the cadence of the even *pāda* too: 1:71d, 3:11d, 5:109d, 6:48b, 6:68d.

Two even-numbered *pādas* might originally have been faulty for being entirely iambic: 5:136ef (*ex conj.*; see fn. 613 on p. 312) and 4:86b (see fn. 391 on p. 257).

There are a couple of instances where metrical constraints have been entirely abandoned, both to be explained as the result of having to incorporate metrically awkward names: 2:43c, 14:91. Verse 1:14a is hypermetrical, but it belongs to a class of hypermetrical *pādas* that is not uncommon in *aiśa* and *ārṣa* language: we must treat its two initial short syllables as having the value of a single long.[132] In 5:58a the hypermetry is the result of a conjecture, but one that seems not implausible (see fn. 541 on p. 294). In the text as constituted there are few metrical solecisms in the even *pādas*, and such as there are can for the most part, as we have seen, be 'justified'. Since these give the cadence, they are the most inflexible part of the verse. In only a small handful of instances (1:51cd, 2:38ab, 3:65ab, 15:41ab, Appendix I.B:16cd and 17ab) does a word awkwardly bridge an odd and an even *pāda*. In two instances the author (unless these are transmissional errors) has awkwardly split compounds in order to avoid a bad even *pāda* (2:35 and 6:31b).

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[132] See GOODALL (quoting TOKUNAGA) 1998:lvii, fn. 132. A weak intervening consonant, such as a nasal or (as in our instances) a semivowel perhaps helps the collapse of two syllables into one.

The author of the *Parākhya* was not, we may conclude, a skilled handler of metre. He may have been very slightly more ambitious than the authors of the *Kiraṇa* and *Svāyambhuvasūtrasaṅgraha*, but his verses in longer metres, unless the transmission has badly distorted them, are far from being smooth compositions. Perhaps their lack of clarity is in part to be explained by their being in each case densely packed summary verses.

Does the *Parākhya* tell us anything new?

The rediscovery of a large part of the *Parākhya* made possible by this edition does not provide us with a lot of new or surprising doctrines, and it should not radically change our picture of the old pan-Indian Sanskritic Śaiva Siddhānta. It could be said, in other words, to be just another scriptural formulation of a body of views that we find (with one or two variations here and there) in a number of published works. But we should take note that it is one more document of the period before the appearance of what seems to have been the most significant body of Saiddhāntika exegesis in the history of the school, namely the writings of the tenth-century Kashmirian lineage of Rāmakaṇṭha II. It joins, therefore, a very small corpus of published pre-tenth-century Saiddhāntika writings: the *Rauravasūtrasaṅgraha*, the *Svāyambhuvasūtrasaṅgraha*, the *Sārdhatriśatikālottara*, the *Kiraṇa*, the *Sarvajñānottara*, the *Mataṅga*, the *Mṛgendra*, and the surviving writings of Sadyojyotis. Among the scriptures of this already modest list, the *Rauravasūtrasaṅgraha* is badly transmitted and, I believe, incomplete;[133] the greater part of both the *Svāyambhuvasūtrasaṅgraha* and the *Kiraṇa* is, I maintain, uninterpretable as presented to us by their South Indian editions;[134] and of the *Sarvajñānottara* only a very small portion has been published, and in the only easily accessible edition of that small portion (that of the

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[133] See p. xcvii below.

[134] The incomprehensibility of the Devakoṭṭai edition of the *Kiraṇa* (E_D) is plentifully illustrated in this volume: see footnotes 143, 726, 732, 755, 781, 846, and 904 on pp. 181, 347, 351, 358, 364, 383, and 402. Fewer illustrations are given of difficulties in the South Indian edition of the *Svāyambhuvasūtrasaṅgraha*, but see footnotes 522 and 743 on pp. 290 and 355. VASUDEVA (*2000) draws attention to and repairs a number.

Adyar Library) its text is marred by large distortive interpolations,[135] non-sensical omissions,[136] and passages that deviate very widely from all the manuscripts I have consulted.[137] The corpus of published early scriptures is thus small indeed, and the addition to it of the *Parākhya* makes a considerable difference, if only in bulk. And even if it treats many of the same themes as other texts, naturally it has different emphases. Thus it devotes more attention than the other early published scriptures to theories about language, mantras and scripture, and to the relative importance of *dīkṣā* and the four *pādas*. The *Parākhya*'s fourteenth chapter is a welcome addition to the small collection of works on early Śaiva yoga. BRUNNER, in her article on the subject (1994), was obliged to rely (among the early Saiddhāntika sources) on the in some respects unusual account of the *Mṛgendra*, the uninterpretably corrupt account of the Devakoṭṭai edition of the *Kiraṇa*, and the difficult treatments of the *Mataṅga* and the *Sārdhatriśatikālottara*, the latter given piecemeal in a number of chapters.[138]

In one respect this volume is quite new: it contains the first translation of an early Siddhāntatantra into English. The only complete translations of early Siddhāntatantras are those into French of the *Mṛgendra* (HULIN 1980 and BRUNNER 1985) and the *Rauravasūtrasaṅgraha* (DAGENS and BARAZER-BILLORET 2000), the latter being, in my opinion, of limited use because of the poor state of the text they followed. Of the *Svāyambhuvasūtrasaṅgraha* only the first three and a bit chapters, out of twenty-three, have been translated into French and English (FILLIOZAT 1991a and 1994), and of the *Kiraṇa* the first twelve, out of sixty-four, have been translated into Italian (VIVANTI 1975), and the first seven into English (GOODALL 1996 and 1998).

A word about the arbitrariness of the annotation. The criticism may be raised that in some places I have quoted a great deal of tangentially relevant matter, and in others barely anything at all. The charge is unanswerable. All annotation is likely to be arbitrary to a certain extent, and of course I have followed up some things that interested me and not others.

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[135] One of these forms the subject of GOODALL forthcoming B.

[136] One is referred to in fn. 838 on p. 381.

[137] See footnotes 332 and 348 on pp. 238 and 245 below.

[138] I cannot pretend fully to have understood the *Parākhya*'s treatment of the topic, but I have had the enormous advantage of having Dr. Somdev VASUDEVA's work (*2000) to draw on.

I have on the whole tried to quote most from the most closely related texts whenever I found in them matter that helped me to contextualise and to interpret what I found in the *Parākhya*. In other words, I have intentionally referred most to the early Siddhāntas, and among those particularly the *Mṛgendra*, *Mataṅga*, and *Kiraṇa*, which I judge to be closest in spirit to the *Parākhya*,[139] and then to exegetical Saiddhāntika literature, particularly when it contained quotations of passages of the *Parākhya* and commented on them. Relevant passages from texts of other schools of thought have been quoted less frequently.

It may be unfashionable to comment unfavourably on the literary quality of something one edits, particularly when it does not belong to one's own culture, but I think some remark on the subject belongs to a characterisation of the text. It is not, in my view, a work of beauty. It is, as we have seen, less prolix than the *Mataṅga*, and yet this does not render it as neat and clear as the *Mṛgendra*, nor indeed any clearer than the *Mataṅga*. It is less lively than the *Kiraṇa* and considerably less lively than the *Niśvāsa*. Metrically it is, as we have also seen, indifferent; indeed it seems to me that it does not in its use of metre, diction or any means aspire to be poetry. It's author's aim was a systematic presentation and justification of the principal doctrines of the Śaiva Siddhānta in unadorned verse.

The nature of this edition

Browsing in A. E. HOUSMAN's classical papers is an absorbing diversion for someone who aspires to edit ancient texts, but it is not without its stings. I recently came across the following and was uncomfortably reminded of my text and translation of the *Parākhya*:

> Here then, between poets capable of much and copyists capable of anything, is a promising field for the exercise of tact and caution; a prudent editor will be slow to emend the text and slow to defend it, and his page will bristle with the obelus. But alas, it is not for specimens of tact and caution that one resorts to the editors of the *Culex*; it is rather to fill one's

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[139] I should reiterate that this 'closeness' may be illusory, given that so few early Siddhāntatantras are accessible to us. Perhaps they should not really form a group; but given what survives, they seem to.

> bosom with sheaves of improbable corrections and impossible explanations.[140]

Fortunately, since this is, as far as I am aware, the first edition of the *Parākhya*, I can reassure myself with the reflection that, by reporting as accurately as I can what all the sources for the text read and offering as many suggestions for improvement as occur to me and to others to whom I have shown the text, I am at least recording what is preserved by what appear to be the last, fast-decaying witnesses of the *Parākhya*, and am improving at least some parts of it for future readers.

And HOUSMAN offers this further consolation:

> Some ancient authors have descended to modern times in one MS. only, or in a few MSS. derived immediately or with little interval from one ... Others there are whose text, though in the main reposing on a single copy, can be corrected here and there from others, inferior indeed, but still independent and indispensable ... There is a third class whose text comes down from a remote original through separate channels, and is preserved by MSS. of unlike character but like fidelity, each serving in its turn to correct the faults of others...
>
> If I had no judgment, and I knew it, and were nevertheless immutably resolved to edit a classic, I would single out my victim from the first of these three classes: that would be best for the victim and best for me. Authors surviving in a solitary MS. are by far the easiest to edit, because their editor is relieved from one of the most exacting offices of criticism, from the balancing of evidence and the choice of variants. They are the easiest, and for a fool they are the safest. One field at least for the display of folly is denied him: others are open, and in defending, correcting, and explaining the written text he may yet aspire to make a scarecrow of the author and a byword of himself; but with no variants to afford him scope for choice and judgment he cannot exhibit his impotence to judge and choose.[141]

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[140] From HOUSMAN's "Remarks on the 'Culex' ", *The Classical Review* XVI (1902), p. 339, as quoted in HOUSMAN 1981:95.

[141] From HOUSMAN's preface to his edition *M. Manilii Astronomicon Liber Primus* (London, 1903) as quoted in HOUSMAN 1981:34–5.

There is so much that is noteworthy and quotable that strikes the reader in HOUSMAN's papers, and now that I have started it is difficult to stop, but I will restrict myself to just one more quotation, not because it is pithy and amusing, but because it illustrates something that must powerfully strike students of every branch of Sanskrit literature:

> The Pithoeanus was first applied to the recension of Juvenal in 1585 by its godfather Petrus Pithoeus. His text, founded on this MS., served in 1613 as a model to Rigaltius, and Rigaltius served as a model to editors of Juvenal for near two hundred years. From 1800 onward, when P had long disappeared, Ruperti first, and then Achaintre and Heinrich, produced recensions founded on inferior MSS. But in the middle of the century the Pithoeanus was rediscovered in Montpellier and was restored to its pride of place by Otto Jahn and K. F. Hermann; and in the series of modern editions, Jahn's of 1851, Hermann's of 1854, Jahn's of 1868, Buechler's of 1886 and 1893, the text of Juvenal has drawn nearer and nearer to the text of P.[142]

Across centuries, generations of scholars, building upon each others' achievements, have gradually worked towards re-constructing many classical Greek and Latin texts. In India, commentarial literature written from early times up to the present day has played its role in securing and rendering interpretable some Sanskrit texts. But it is only in recent times that editions of Sanskrit works based upon exhaustive collations of the sources have begun to appear, and it is evident that, although it is fashionable to question the fruits of such endeavours for some texts,[143] there is much to be gained from critical editions in every branch of Sanskrit literature.

With this first edition of the *Parākhya* I have attempted to repair the text as much as possible, but I am aware that much of the text is lost, much is uninterpretably corrupt, much is suspect, and much that has not aroused my suspicions may not be in the state its author intended.[144] I am also aware that it is unlikely that generations of text-critics will follow who will gradually work at improving the text, winning nearer and nearer to its original state. And there are few passable editions of the surviving texts most closely related to the *Parākhya*; indeed many have not been printed at all. Although I have tried to read related literature, reading much of it inevitably involves editing it. There is, I have no doubt, much surviving material that I have missed and that I might profitably have adduced to repair and elucidate passages in the *Parākhya*. I could therefore allow further years to pass in the study of related material before daring to publish. But publishing now means that one further source for the intellectual history of Śaivism is made available to other students and editors of this body of literature.

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[142] From HOUSMAN's preface to his edition *D. Iunii Iuvenalis Saturae* (London, 1905) as quoted (with subsequent corrections incorporated) in HOUSMAN 1981:54.

[143] Asserting the futility of attempting critical editions of *Purāṇas* in particular is perhaps no longer the *dernier cri*, but it is still not passé: see, for example, INDEN 2000, in particular the appendix, entitled 'Authorism and Contextualism, Empiricism and Idealism in the Study of Purāṇas'.

Comparing the one surviving MS that transmits the *Parākhya* with the wealth of sources that transmit other Siddhāntatantras, for example the *Kiraṇa*, should make us mindful of another reason for being sceptical of, indeed inevitably dissatisfied with, the text offered in this edition. In the case of the *Kiraṇa* we can plausibly divide the surviving MSS into three groups. It seems likely to me that the Nepalese sources are the most 'sincere', which is to say that they appear not to have transmitted a lot of deliberate modifications, and such deviations as there are from the text as it was first composed seem likely in the main to be the result of accident, of 'innocent' error. The MSS M^{Y} and R^{N} reflect the text as it was transmitted to and by the tenth-century Kashmirian exegete Rāmakaṇṭha II (in both cases, but certainly in the case of R^{N}, this may have been a South Indian text modified in accordance with the commentary): a slightly polished up Kashmirian text, from which a number of awkwardnesses had been removed by circumlocution. The other South Indian manuscripts transmit a text that has in places also been 'improved upon' in the interests of clarity—again not, it seems, with a view to modifying its doctrines (see GOODALL:1998:369–70, fn. 604)—and which has here and there suffered conflation with the other groups. Using these groups and the surviving commentaries we can often infer what is likely to have been the original wording of a particular verse, and that is often very different from what we find in the Mysore codex M^Y.

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[144] In the introduction to my edition of the *Kiraṇavṛtti* I very briefly defended the practice of conjectural emendation (GOODALL 1998:cxiv); here I assume that no such defence is necessary, because I imagine that it will be clear to all who attempt to read the text as it has been transmitted by M^{Y} that it must be corrected if we make the minimal assumption that the text once made sense. But it is of course not only where it cannot be construed or cannot be plausibly construed that the text may be at fault.

Now in the case of the *Parākhya* we have only one source, the same Mysore codex M^Y, and that tells us almost all we can know about the transmission. Quotations attributed to the *Parākhya* reveal deviations, but these, as we can discover from comparable quotations in the same works of other more reliably transmitted texts, are not likely all to be reliable. But it is not improbable that the *Parākhya*, like the *Kiraṇa*, should have been transmitted with enormous variation, and that what we have preserved today is a corrupt and damaged exemplar of one version among several of the text. For it should not be supposed that the enormously varied transmission of the *Kiraṇa* is exceptional in this genre of literature. We have plentiful evidence (in the form of surviving Nepalese MSS) for the text of the *Sārdhatriśatikālottara* that reveals that it too was transmitted with huge variation, a great deal of which is not reflected in the editions published to date.[145] Even for the *Mataṅga* a considerable amount of significant variation is not reflected in the apparatus: apart from the numerous surviving South Indian MSS not used for the IFP edition,[146] Nepalese MSS have not been consulted at all for the first volume, and yet the one Nepalese palm-leaf MS that has been consulted for the second volume (using a not wholly accurate transcript, IFP MS T. 970, reported with the siglum '*ca*') could improve on the text offered in the first volume in many places.[147] For much of the second volume no Kashmirian source gives testimony, and yet a catalogued Śāradā MS survives in the BORI (MS No. 235 of 1883–84) which, unlike the other Śāradā sources, covers the commentary for the beginning of the text and, alone among all the sources, covers the commentary for almost all of the *yogapāda* (the end of chapter 6 and the beginning of chapter 7 are missing) and for the beginning of the *caryāpāda*. It also contains portions of the commentary on the *kriyāpāda* for which BHATT had no source. The manuscript is in some disorder,[148] but it gives a much more complete text of Rāmakaṇṭha's commentary than any which BHATT actually used.[149]

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[145] Some indication of this was given in GOODALL 1998:lxvi–lxviii; for further evidence see, for example, the short quotation with (minimal) apparatus in fn. 793 on p. 368 below.

[146] A few of these are referred to by GOODALL 1998:lxxx, lxxxii and xcvii.

[147] The original manuscript is MS 5-688 in the National Archives, Kathmandu: NGMPP Reel No. A 43/2.

It is not improbable then that M^{Y} might represent but a single strand of a multifarious transmission, perhaps a version close to that once transmitted by the lost classical commentary, just as M^{Y}'s version of what it transmits of the *Kiraṇa* is close to the text presupposed by Rāmakaṇṭha's *Kiraṇavṛtti*.

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[148] It contains 253 folios divided up as follows: 101 folios labelled ff. 119–219; 18 unnumbered; 48 numbered ff. 1–18; 86 numbered ff. 1–86. The commentary on the *yogapāda* (from which I have cited in the annotation to chapter 14) is covered on ff. 44^{r}–83^{v} of the last sequence of pagination.

[149] SANDERSON (1995b:565) mentions the omission of this source in his review, as well as of two other catalogued sources in North India that I have not seen: Sāhitya Saṃsthāna, Rājasthāna Vidyāpīṭha, Udaipur, Accession Nos. 205 and 334. In a letter of 27.ix.1997, Professor SANDERSON drew my attention to the existence of another Kashmirian MS in a collection recently acquired by the Staatsbibliothek in Berlin: it is part of a Sammelhandschrift, at that time labelled KA 1436, part of which has been consulted for its text of the *Mālinīvijayottara* and described by VASUDEVA (*2001:xiii).

SOURCES FOR THE CONSTITUTION OF THE TEXT

The Mysore Manuscript

The principal source for the text is University of Mysore, Oriental Research Institute MS P 258/9 (i.e. MS P 258, ff. 27^r–35^v). The last digit of the shelf-mark is intended to indicate the place of the text in the codex, but the *Parākhya* appears to be the eighth and not the ninth. This codex's text of the *Parākhya* is listed by Malledevaru (1987:66–7), as are most, but not all, of the other works in the codex elsewhere in the same volume. The following account is a modified version of my description of the codex in the introduction to volume 1 of the *Kiraṇavṛtti* (Goodall 1998:lxxxix–xci):

> Palm-leaf (talipot). Nandināgarī. Folios of $2\frac{1}{2}''$ × $1'2\frac{1}{4}''$ with eighteen lines to a side. The leaves were numbered (perhaps at the time of writing) in Kannaḍa numerals in the left margins of each recto and later in Arabic numerals in the spaces round the string holes. I have followed the latter. The first verse of the text of the *Kiraṇa* (f. $35^{v[12]}$) directly follows the colophon to the *Parākhya* (for which this is the *codex unicus*) on f. 35^v (labelled 35B), line 11. The penultimate folio of the *Kiraṇa* was placed after f. 70 of the codex, was noticed by the second numerator to belong earlier, and was labelled 39B. [...] The whole codex is beautifully written in a very small, neat hand and makes an old impression. The *Parākhya* is preceded in the same codex by the *Tattvaprakāśavṛtti* (ff. 1–5^r); the *Prayogasāra* (ff. 5^v–9^r); *Rauravasūtrasaṅgraha* [for chapters 5 to 10 and for half of chapter 4 of which this is the *codex unicus*] (ff. $9^{r[6]}$–$12^{r[15]}$); *Svāyambhuvasūtrasaṅgraha* [for which this is the only South Indian manuscript known to me in which all twenty-three chapters appear in the

> correct order and unmixed with other material] (ff. 12$^{r[15]}$–18$^{v[16]}$); *Sārdhatriśatikālottara* (ff. 18–22^{r}); *Kālajñāna* (f. 22^{v}); and the *Mṛgendrottara* [= *Mṛgendra*] (ff. 23^{r}–27^{r} [the text on f. 23 does not follow on from that on f. 22]). The *Parākhya* is followed in the same codex by the chapters 1–11 and 58–9 (the last two being numbered 59 and 60 respectively) of the *Kiraṇa* (ff. 35^{v}–39^{v}); by the *Pauṣkara* (ff. 39^{v}–48); *Gorakṣaviracitaprabodha* (ff. 48–50^{r}) and *Yogadīpikā* (ff. 52^{r}–53^{r}). On f. 54^{v} appears the colophon *iti śrīmahādevaviracite aṣṭāṃgayogaḥ kārtikeyasaṃvādaḥ muktisopānaśāstraṃ samāptaṃ*. Then follows the first *adhikāra* of Abhinavagupta's *Īśvarapratyabhijñākārikāvimarśinī* (ff. 54^{v}–71^{r}). The last colophon of that work is that of the seventh *āhnika*. F. 71^{v} is blank. I could not identify what text the last folios, 72–76^{r}, transmit. I noticed only one colophon-like phrase: *iti jainasamayanirākaraṇaṃ* (f. 72$^{r[13]}$). The same codex was used for its text of the latter chapters of the *Rauravasūtrasaṅgraha* (not for the first three and half) and cursorily described in BHATT's edition of the *Raurava* (p. xviii and p. 174). It was not used by FILLIOZAT for his edition of the *Svāyambhuvasūtrasaṅgraha*. The bulk of M^{Y}'s readings of the *Kiraṇa* probably coincide more nearly with the conjectured text of Rāmakaṇṭha than those of any other independent manuscript of the *mūla*. The text of the two *paṭalas* it transmits of the *yogapāda* is written without break after that of the *vidyāpāda*.

The work called *Kālajñāna* transmitted on f. 22^{v}, of which only the first five and a half chapters are given, is an unpublished hundred-verse recension of the *Kālottara* that is also transmitted in Nepal,[150] but is unmentioned in BHATT's list of known recensions.[151] Although the text breaks off in the middle, no folio appears to be missing: the Roman and the Kannaḍa foliations (the latter only partially visible here) tally for the preceding and following folios, and some blank space has been left at the end of the last line of f. 22^v, as though to indicate that the remainder of the text had been missing also in the scribe's exemplar. The text of the *Mṛgendrottara* (=*Mṛgendra*) begins straight away at the top of f. 23^r. It ends (with the colophon *iti śrīmṛgendrottare yogapādaḥ samāptaḥ*) at the end of line 15 of f. 27^r. The manuscript in fact transmits only the *vidyāpāda* and the *yogapāda*. The *kriyāpāda* and *caryāpāda* are not given. Thus for a number of texts—the *Mṛgendra*, the *Kiraṇa*, the *Parākhya*, and probably the *Rauravasūtrasaṅgraha*—the scribe has omitted chapters. In each case he appears to have retained the parts that focus on doctrine and yoga and to have omitted ritual prescriptions. From the *Kiraṇa*, as we have seen, he has copied only chapters 1–11, in other words all of what Rāmakaṇṭha treats as the *vidyāpāda* with the exception of the twelfth chapter, and 58–9, the two chapters that treat yoga. Of the *Parākhya*, the first six chapters and the last two (chapters 14 and 15) have been selected. I have suggested before (GOODALL 1998:xl, fn. 92) that M^Y's text of the *Rauravasūtrasaṅgraha* may be incomplete, but I failed to mention some evidence that bears upon this assumption: BHATT's apparatus records that the chapters numbered 7–10 in the edition are not so numbered in the manuscript: three are not numbered at all, and the eighth he reports as being numbered 10 in M^Y. In fact even the eighth chapter does not appear to be numbered in M^Y.[152] Since, as we have seen, the scribe of M^Y has omitted chapters of other tantras copied in the same codex, it is possible that he might have done the same when transmitting the *Rauravasūtrasaṅgraha*. As with the *Kiraṇa*, *Mṛgendra*, and *Parākhya*, he may well deliberately have dropped passages that were not of interest to him.

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[150] It is transmitted, for example, immediately following the recension in fifty verses, the *Jñānapañcāśikā*, on ff. 4^{v}–9^{v} (in the first foliation) of NAK MS 5-4632, NGMPP Reel No. B 118/7. As I have observed (GOODALL 1998:xc, fn. 184), the names *Kālajñāna* and *Kālottara* are used interchangeably in the colophons of the Nepalese manuscripts of the non-eclectic recensions. Here too in M^{Y} the name *Kālajñāna* occurs in the colophons of chapters 3–5, but *Kālottara* in that of chapter 2 (f. 22$^{v[7]}$).

[151] BHATT's list, given on p. xlviii of his *upodghāta* to his edition of the *Sārdhatriśatikālottara*, omits also the *Jñānapañcāśikā* (mentioned in the previous footnote) and the *Sārdhaśatika* recension, which is transmitted on ff. 1^{v}–6^{v} (in the second foliation) of NAK MS 5-4632, NGMPP Reel No. B 118/7.

Since I have been able to find no other manuscript of the *Parākhya*, excepting its apographs, which will be described below, and since M^Y is therefore our only source (directly or indirectly) for almost all of the text, some more remarks about its script and scribal practices are called for than I offered in the introduction to the *Kiraṇavṛtti*. Unlike in some styles of South Indian Nandināgarī, a medial short *i* is notated as in Devanāgarī, that is to say it does not lack the vertical bar that precedes the letter to which it is attached (contrast, e.g., R^N in which the *Kiraṇavṛtti* is transmitted). This bar in M^Y, however, is often hooked slightly to the right towards its bottom. I mention this detail because it explains why I can sometimes with some confidence transcribe a medial *i* (rather than a medial *ā*, *o* or *au* belonging to the preceding *akṣara*) in portions where the tops of the *akṣaras* are invisible.

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[152] The colophon to the seventh chapter of Mysore MS B 776, the partial apograph of M^Y that covers the *Rauravasūtrasaṅgraha*, ends with *dhāraṇāpaṭalo daśaḥ*, which has been corrected to *dhāraṇāpaṭalaḥ* (f. 38^v), and this is perhaps the source of the confusion.

The scribe's convention for an initial *ṛ* appears to have a form that could be interpreted as *rṛ* (or perhaps he consistently wrote *rṛ*, even where initial *ṛ* is required).[153] The reader should therefore bear in mind that wherever I have transcribed *ṛ*, this could be interpreted as *rṛ*, and vice versa. The scribe invariably writes *jh* for *jjh*, a habit comparable to that of many other scribes of always writing either *cha* or *ccha*, regardless of which is required. The scribe has marked corrections variously: a single *akṣara* is cancelled by a superscript dot (not a small circle, as is used for an *anusvāra* or to make up a *visarga*); a long portion of text can be deleted by being enclosed in round brackets or encircled[154] and, in some cases, also drawn through with a horizontal line; part of an *akṣara* (e.g. the *r* of a *pra*) can be deleted by dense scribbling over it. It appears that all the corrections have been executed by the scribe himself.

Antecedents

There are a number of indications that there may have been at some point in the transmission of the text down to M^Y an intermediary in Grantha script: the confusion of *ha* and *bha* (in 1:28d, 4:77a, 4:83a, 4:102a, 4:164b?, 5:28c, 5:92a, 6:69c, 14:10a); the occasional confusion of *kṛ* and *kū* (in 3:28c, 5:37c);[155] the confusion of *va* and *pa* (e.g. in 2:105b, 2:115c, 4:47d, 4:104d, 4:107c, 4:118d, 4:120d, 4:152b, 5:14d, 5:27c, 5:44a, 5:95d, 5:109b, 5:114c, 5:149a, 6:36b, 6:43d, 14:27d, 14:37b, 14:58b, 14:98d, 15:1c, 15:27d, 15:37b); the confusion of *dha* and *ya* (e.g. in 4:166b and 5:137d); the confusion of *ta* and *na* in 4:54c; the confusion of *ca* and *pa* in 4:120a; the confusion of *ta* and *ka* in 1:17f, 4:92f and 5:145d; the confusion of *pa* and *ba* in 1:32a and 5:124c; the confusion of *rtha* and *rdha* in 4:67c; and the confusion of *ndha* (consistently represented by *ṃdha* in M^{Y}) and *ddha* (in 1:12b, 2:5a, 2:57d,[156] 4:14d, 4:31a, 4:48a, 4:149c, 4:156c, 4:165c, 4:170d, 14:21a, and 14:23c). These are all confusions that are palaeographically possible when copying from a Grantha exemplar. The confusion between *pa* and *ba* and that between *rtha* and *rdha* could also be the result of failure to distinguish voiced and unvoiced stops (particularly when they are medial) in Tamilian pronunciation.[157] To the category of phonetic mistakes possible for Tamil-speakers (i.e. those who principally use Grantha script) belong the occasional confusions between *ka* and *ga*, e.g. in 4:46b[158] and 14:53b, between *ṭ* and *ḍ* (in 5:27b), between *t* and *d* (in 2:115d),[159] between *pa* and *bha* (in 5:91a), and between *tth* and *ddh* (in 4:133d), (these four being examples of confusion between voiced and unvoiced stops of the same *varga*), as well as instances of confusion between aspirated and unaspirated stops of the same *varga*, e.g. *da* for *dha* in 4:82a, 15:10c, and perhaps 5:18d. The writing of *iyāsā* for *yiyāsā* in 4:59c would also be a mistake typical of a Tamil-speaker, since an initial palatal vowel is commonly pronounced prefaced by a *y*; but this Southern tendency is not exclusive to Tamil speakers.

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[153] Occasionally, as in 3:5a, 5:129b and 5:134c, B has actually transcribed *rṛ*.

[154] This is the practice referred to in *Naiṣadhīyacarita* 1:11.

[155] There are various styles of writing both of these in Grantha (see GOODALL and VASUDEVA, forthcoming), and a graph that in one Grantha hand represents a *kū* may in another represent a *kṛ* (and vice versa).

There are also confusions in M^{Y} that, though they might result from copying a Grantha exemplar, are also possible results of copying from other scripts: the confusion of *ca* and *va* in 4:65c.

And there are also occasional confusions that are not likely to have resulted from a Grantha exemplar but that might suggest an intermediary in an early Northern script or Śāradā or in the script of M^{Y} itself: confusion between *pa* and *ya* (4:44a, 6:36b); *ta* and *bha* (4:4d, 4:21d, 4:32a, 4:106b); confusion of *nna* with *tra* in 15:22d. Apart from these, there are of course plenty of errors that do not suggest the existence of intermediaries in any particular script, a number of which will have had nothing to do with confusion about the shapes of letters or with local vagaries in pronunciation.

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[156] In this instance (of *maddhanāt* for *manthanā*) *nthā* was probably first mistaken for *ndhā*.

[157] I do not mean to imply that we must assume, as some do in similar cases, that the *Parākhya* must have been dictated at some point in the transmission that reached M^{Y}. Phonetic similarities obviously colour the way we write down unspoken thoughts: are there English-speakers who have never written 'there' for 'their', or 'hear' for 'here'?

[158] Emending *ga* to *ka* in this instance may not be strictly necessary. But note that it is possible that one or two of the relatively large number of compounds ending in -ga elsewhere (see p. lxxxi above) were originally compounds ending in -*ka*.

[159] This instance belongs to a special category: see fn. 206 on p. 200 below.

Deviant orthography

By comparison with other South Indian manuscripts that I have studied, this codex appears to be the work of a remarkably careful and accurate scribe with remarkably careful and accurate exemplars before him. Many of my emendations to the text are no more than corrections of what the scribe would probably have regarded as possible orthographies rather than as errors: for example, he not uncommonly omits a *visarga* before a *kṣ*, *sy*, *sv* and other initial sibilants in ligature with semi-vowels or nasals—a practice so common among South Indian scribes that it should indeed perhaps be classed as a variant orthography,[160] along with the permitted omission of the *visarga* before an initial sibilant in ligature with an unvoiced stop (cf. GOODALL 1998:236, fn. 228). It is possible that a certain confusion about whether or not omitting the *visarga* before other unvoiced stops in ligature with semi-vowels is permissible may account for occasional instances where a *visarga* is omitted before, e.g., a *pra*, or, as it seems, erroneously supplied before one.[161] Another relatively common and easily detected error is the degemination of what should be doubled consonants when in ligature with semi-vowels or nasals (e.g. 1:15d, 2:114a, 4:4b, 4:33c, 4:51a, 4:60d, 4:64a, 4:65a, 4:66b, 4:66c, 4:79b, 4:95b, 4:114cd, 4:124a, 5:4b, 5:9b, 5:24b, 5:57c, 5:111c, 6:22b, 14:94d) or of doubled consonants after a long vowel, e.g. in 2:34b, 2:111c, 2:113a, 4:65d, 4:85a, 4:102c, 4:126d, 6:17c, 14:2d, 14:5a, 15:15b.[162] Instances of the first of these types of degemination have been corrected silently in the case of certain words, since degemination of this kind would probably also have been regarded as acceptable orthography by the scribe. By this I mean that he would have regarded both *budhyā* and *buddhyā* as possible orthographies (though the first is arguably not), just as he would have seen no difference between *smaryate* and *smaryyate* (which really are both correct orthographies). But I have not silently corrected instances of degemination at the juncture of two words in a compound. By this I mean that the correction, for example, of *digrahaiḥ* in 5:111d to *diggrahaiḥ* is signalled in the apparatus.

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[160] e.g. in 2:103c, 2:119b, 3:18c, 3:64a, 4:38c, 4:92f, 4:126cd, 4:133ab, 5:26a, 5:50b, 5:83a, 5:88e, 5:119a, 5:130a, 5:149b, 5:162c, 6:3a, 6:15c, 6:22a, 6:36a, 6:40c, 14:18b, 15:10b, 15:64b.

[161] e.g. 2:119c, 3:26d, 4:20f, 4:140a, 5:28b, 5:108a.

[162] Many of these concern the past-participle *ujjhita* at the end of a compound.

Transcription

I transcribed by hand M^{Y}'s text of the *Parākhya* from the original in the summer of 1996, and returned to Mysore to collate my typed up transcriptions against the manuscript in autumn 1997 (when fever prevented me) and again for a week in September 1998, but unexpected holidays meant that I had time only to collate chapters 2–6 and 14 against M^{Y} and chapters 14 and 15 against M^{Y}'s partial apograph MS B 811. I returned in October 1999 and checked chapters 1 and 15 against M^{Y}, and again in October 2001 to read the other partial apograph, MS B 785, as well as to check various other small points throughout the text about which I had suspicions. Some errors will, of course, still not have been eradicated.

Condition

The leaves of the codex are strung through their right-hand string-holes only. All M^{Y}'s leaves of the *Parākhya* were correctly ordered and correctly situated in the codex when I first transcribed the text in 1996, but ff. 27 and 35 were broken in two by a vertical break through the centre of the left-hand string hole and f. 31 was broken in two by a vertical break about 1.5cm to the left of its centre. When I collated my transcriptions against the manuscript in 1998 I found the broken pieces not attached by the string were scattered (together with a number of other fragments now broken off from other leaves) through the codex. The leaves transmitting the *Parākhya* (ff. 27–35) were still internally correctly ordered in 1998, but these leaves had been removed and replaced in the codex in such a way that f. 27 was now next to f. 36 and f. 35 next to f. 26. In one or two places (parts of) some more *akṣaras* had been lost at the edges of leaves.

Apographs

MS B 811 (catalogued by MALLEDEVARU 1987:66 and Appendix I, p. 92) is an apograph of M^Y covering only chapters 14 and 15 of the *Parākhya*. It is clearly by the same hand and copied on to the same sort of paper as other partial transcripts of M^Y, such as those of the *Prayogasāra*, *Rauravasūtrasaṅgraha* and *Svāyambhuvasūtrasaṅgraha* (B 776) and of the *Kiraṇa* (B 812).[163] Like these, MS B 811 is written in a florid Kannaḍa hand with a black fountain pen on paper water-marked 'GOVERNMENT OF MYSORE'. Corrections have been made in copper-beech-coloured ink. MS B 811 comprises a single signature of 5 sheets (i.e. 10 folios of 19.5cm × 16cm) bound in pale blue buckram. On f. 1^r in the right-hand margin is written in the copper-beech ink '16.5.07', meaning presumably that it was copied on 16th May 1907 AD. A stamp on the cover reads 'ORIENTAL RESEARCH INSTITUTE MYSORE FILMED......' Over the dots is written 'FN 1093'. As in K_2 the colophons have been amplified with obeisances to Rāma and Kṛṣṇa. The first speaker indication of chapter 14 (*prakāśa uvāca*) is preceded in MS B 811 by the following (f. $1^{r[1-2]}$):

> // *śrīrāmacandrāya namaḥ* — // *śubham astu śrī*// *atha parākhye yogapādaḥ*// *śrīkṛṣṇāya namaḥ*//

Another apograph, clearly by the same hand, covers the first six chapters of the text: MS B 785. It appears to have been written on the three days before MS B 811, for the recto of its first folio has been dated '$\frac{13}{15}$.5.07'. Corrections have been executed in pale red. Bracketed numeration has been added by a later hand—perhaps that of one of the editors of the *Śaivaparibhāṣā*, for see p. cxx below—in blue ink for the first thirty-six verses, as have occasional conjectured modifications. MS B 785 was once bound in black buckram (the binding has disintegrated) in four signatures, also of five sheets, and its text begins on f. 151^r and ends on f. 189^r. On the cover it has been noted that it has been filmed (Film No. 2306). The beginning of the tantra is preceded by the following:

> *parāgamaḥ śrīsāmbasadāśivāya namaḥ*// *śubham astu*// *śrīr astu*// *śrī*// *atha parākhyatantre +vidyāpādaḥ+ prārabhyate*// *śrī*// *śrī*// *+jñānapādaḥ prārabhyate+*

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[163] MS B 812, the apograph of M^Y's text of the *Kiraṇa*, is assigned the siglum K_2 and described in the introduction to volume 1 of the *Kiraṇavṛtti* (GOODALL 1998:xci).

I should perhaps have described MS B 785 before MS B 811, but I only saw it in October 2001. The existence of MS B 785 is not recorded in the same volume (MALLEDEVARU 1987) of the descriptive catalogue as that in which M^{Y} and B are recorded (the volume which purports to deal with *āgama*) but appears under the title *Parāgamaḥ* in a later volume that purports to deal with *tantra* (RAJAGOPALACHAR 1990:298–9 and Appendix, pp. 334–5).[164] In case others should be interested in the valuable testimony of M^{Y}, it is worth recording the three other partial transcripts of which I am aware: MS B 783, a transcription of M^{Y}'s text of the *Sārdhatriśatikālottara*; MS B 784 of the *Mṛgendra*; and MS B 813 of the South Indian *Pauṣkara*.

Although they are apographs of M^{Y}, MSS B 785 and B 811 have nevertheless been collated not only for the few extra lines and *akṣaras* they preserve that have since been worn away at the edges of the leaves in M^{Y}, but for the whole text. It has been most useful to have somebody else's transcription of the early MS, since its dense, miniature hand is often difficult to read. Reading it with confidence from various photographic reproductions (the Oriental Institute of the University of Mysore twice kindly gave me permission to attempt to photograph M^{Y}) proved so unsatisfactory that, as I have related, I instead made frequent trips to Mysore to verify my transcription. Deviations in B's transcription from my own have frequently alerted me to errors, ambiguities and problems. But recording throughout the apparatus what the apographs read seemed unnecessary. For the most part B differs from M^{Y} only in accidental copying errors and details of orthography (homorganic nasals almost consistently replace *anusvāras*), and its readings are only relevant to the constitution of the text where M^{Y} is illegible, or where the scribe of B has consciously written something different from M^{Y} in order to emend. Since he does not mark his emendations, we cannot be certain where his deviations are willed and where accidental. My policy, therefore, has been to report B's readings in the apparatus to the edition only where M^{Y} is damaged and where it seems possible to me that B has deliberately differed. But in the apparatus to the unedited transcription of M^Y I have recorded B's readings throughout: thus a reader who so wishes may gain an impression of its faithfulness to its exemplar and of the kinds of errors to which it is prone.[165] Even in this apparatus, however, I have suppressed mention of most instances where the scribe miscopied and then corrected himself immediately (here the corrections are in black), as well as of most instances where he miscopied and corrected himself later, presumably while checking his text against that of M^Y (here the corrections are in copper-beech red). Nor have I recorded instances where B has, for example, *pañca* for M^Y's *paṃca*, or *kāryam* for M^Y's *kāryyaṃ*, or other such purely orthographic variants. Suffice it to say that, apart from consistently preferring to write homorganic nasals where M^Y has the *anusvāra*, B generally degeminates consonants in ligature with semi-vowels that M^Y has geminated, and frequently alters a *visarga* before a sibilant to the sibilant in question.

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[164] I had long assumed that the two manuscripts in Mysore listed in the *New Catalogus Catalogorum* (Vol. XI, p. 201) under the heading *Parātantrāgama* must be M^{Y} and the partial apograph MS B 811; but I have recently (June 2001) been able to examine the Mysore catalogue there referred to (*Catalogue of Sanskrit Manuscripts in the Government Oriental Library*, Mysore, 1922, p. 599) and find this is not the case. That catalogue does not appear anywhere to record the existence of M^{Y}, and the two manuscripts it lists of the *Parākhya* are MS B 811 and MS B 785.

Transcription conventions

The above should explain why I decided that it was not worth supplying images of the leaves of M^Y with this edition; I have opted instead to give a diplomatic transcription of the whole, as well as an edition with a critical apparatus incorporating the readings of testimonia. The diplomatic transcription I have tried to keep as faithful as possible, deviating from the original only in supplying verse numeration enclosed in double daṇḍas. (In the manuscript itself there is no verse numeration and each half-verse—with very occasional exceptions—is concluded with a single daṇḍa.) I have marked the line changes of the manuscript with line numbers in roman numerals enclosed in round brackets. Strings of *akṣaras* of which the tops have been severed I have printed widely spaced and I have put an entry in the apparatus to draw attention to their tops being missing. Gaps left by the scribe I have marked with a ⊔. Where the gap is large, I have often marked the number of syllables for which space has been left. Thus a gap left for six missing syllables is notated thus: '␣[-6-]␣'. Portions that are illegible or broken away have been indicated by a triple dash (---). Where I wished to indicate the number of syllables missing, I have added the number in square brackets: thus '---[-6-]---' indicates that six syllables are broken off or illegible. Letters that are enclosed between plus-signs (+...+) are letters that were added subsequently, sometimes in between lines or in a margin. 'X's are used to bracket text that has been written and then in some way cancelled (×...×).

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[165] Occasionally it confuses between *bha* and *ta*, and between *śra* and *sa*, for example. Some instances of medial and final *e* are marked long (Kannaḍa, unlike Sanskrit, distinguishes long and short *e*), a point without significance in itself but that perhaps goes some way to explaining the occasional confusions between *i* and *ī* (which are distinguished from one another in the same fashion in Kannaḍa script).

Other editorial conventions

The apparatus is divided into three registers. On a page where all three registers are present, the uppermost register records testimonia and parallels; the middle register records lacunae or passages where the tops of *akṣaras* are damaged in the manuscript; and the bottom register records the variants. The apparatus is fully positive. Each entry is preceded by the verse number and *pāda* letter (a, b, c and d indicate *pāda*s 1, 2, 3, and 4 respectively). There follows the lemma, printed exactly as it is printed in the *textus receptus*, then a lemma sign:]. After this appears the siglum (or sigla) of the source (or sources) that transmits the *textus receptus*, then the variants, separated from what precedes them and from each other by semi-colons, and each marked with the sigla of the sources that transmit them. A siglum with superscript *ac* (*ante correctionem*) marks the reading of a manuscript before correction (e.g. $\mathrm{M}^{Y ac}$); a siglum with a superscript *pc* (*post correctionem*) marks the reading of a manuscript after correction (e.g. B^{pc}). When a reading is unmetrical, this is recorded after the siglum of the source that transmits it.

No key is given for the abbreviations used in the bottom register of apparatus for the titles of the texts from which testimonia are drawn, for they have all been formed in the same way from the initial syllables of the principal parts of the names: thus *SvaU* stands for *Svacchandatantroddyota*, *JñāRa* for *Jñānaratnāvalī*, *SiDī* for *Siddhāntadīpikā*, etc. (A glance above at the register that records the testimonia should clear up any possible doubt.)

Repairs to the text about which I feel rather little doubt, typically small and obvious corrections of common scribal errors, are marked *em.*

(emendation); bolder conjectures are marked *conj.* (conjecture). The difference is of course subjective. It could be argued that in a fully positive apparatus there should be no need to signal where I have proposed improvements to the text, but these labels do make it less easy for the reader to overlook the fact that all transmitted readings have been rejected and they enable me to give some indication of how confident I feel about each conjectural restitution. The suggested conjectures of others that have been accepted are attributed; conjectures that I have considered and not accepted (whether my own or those of others) are occasionally referred to in the annotation to the translation, but they are not recorded in the apparatus. Double angled brackets in the *textus receptus* (≪. . . ≫) enclose 'free' diagnostic conjectures, that is to say conjectures made where the transmission is lacunose and that are therefore based rather on diagnosis of what the context appears to require than on transmitted *akṣaras*.

The verse numeration is to some extent arbitrary: for the most part the text is summarily divided up into four-*pāda* units. Occasionally considerations of sense led me to introduce some six-*pāda* verse; reflection at the last stages of editing often prompted me to introduce others, but I resisted doing so because the required alterations would have cost hours of extra work (changing the numeration of whole chapters in the edition, diplomatic transcription, *pāda*-index and translation) and increased the risk of further errors: the effort and risk seemed not commensurate with the gain.

Independent testimonia

Some remarks must be made about the use of testimonia. The eight chapters that M^{Y} transmits comprise 1839 half-verses;[166] for 357 of these (a little less than one fifth) testimonia, in the form of quotations and borrowings in other works, have been traced. For tracing these, my starting point was the *Luptāgamasaṅgraha* of Gopinath KAVIRAJA (1970) and Vrajavallabha DVIVEDĪ (1983). The card-index held in the French Institute of Pondicherry[167] enabled me to locate many more in some published

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[166] Including the five not actually transmitted in M^{Y} but that are found in testimonia and have been judged to fit into M^{Y}'s text, namely 4:101cd, 4:105cd, and 5:78c–79.

[167] This useful tool, compiled over many years principally by Messrs. R. SUBRAMANIAM and SAMBANDHAN of the IFP, contains an index of topics (principally relating to *kriyā*), a half-verse index of a wide range of tantric works, and a small index of quotations in

South Indian works, and Professor SANDERSON kindly referred me to yet others. The remainder, perhaps a half of those identified, I have come across gradually over the last few years. There are doubtless more to be found.

Almost all the quotations of portions of the text can be regarded as independent testimonies to its wording, since they have been transmitted independently in texts with entirely different transmissional histories. It should be noted, however, that there is one exception: quotations in the *Śaivaparibhāṣā* derive from the edition prepared in Mysore, where the editors evidently made use of M^Y or of MS B 785 (see p. cxx below). Many of the South Indian texts in which I have located quotations from the *Parākhya* are sadly themselves so poorly transmitted that their value as testimonia is not great. The editions of the *Śataratnollekhinī* and *Īśānaśivagurudevapaddhati*, for example, are often garbled and evidently rest on poor manuscript evidence. But many other texts (e.g. the *Siddhāntasamuccaya*, the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha*, the works of Jñānaprakāśa, etc.) are yet worse served in that they have never been edited.

A large number of the later (typically sixteenth- and seventeenth-century) Saiddhāntika works are not just very poorly transmitted, they provide no meaningful context for most of their quotations, since they take the form of strings of quotations, often with no interconnecting material. Into this category fall the *Ñānāvaraṇaviḷakkattarumpatavivēkam*, the **Dīkṣādarśa*, the **Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha*, the **Śivāgamādimāhātmyasaṅgraha*, the *Śaivāgamaparibhāṣāmañjarī*, the **Śaivasiddhāntasaṅgraha*, the *Sakalāgamasārasaṅgraha*, and the *Śivayogaratna*.[168]

Constraints of time and energy have held me back from the vast task of looking at all the manuscripts accessible to me of all the texts from which I draw testimonia. I know this to be a deficiency; but since the task would really be huge, I hope I shall be forgiven.

Apart from quotations, there is one other important source of testimo-

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predominantly South Indian Saiddhāntika works arranged by the title of the work to which they are attributed.

[168] The composite character of this text appears not to have been noticed by its editor and translator Tara MICHAËL. A cursory search enabled me to find just less than a half of the verses that make up its first and principal section in other sources, among which the *Sarvajñānottara* and the *Devīkālottara* appear to be the most quoted.

nia: the eighth chapter of the South Indian *Pauṣkara*, half of which is, I believe, drawn from the *Parākhya*. This has to be used with some caution, because its redactor appears to have introduced clarificatory modifications here and there; but it is of immense use because two commentaries of it survive: the *Pauṣkarabhāṣya* of Umāpati and the unpublished *Pauṣkaravṛtti* of Jñānaprakāśa, of the last part of which I have made a preliminary edition using the three transcripts in the IFP and a manuscript from Hoshiarpur. In the annotations to my translation I have quoted extensively from these two works, and other commentarial material that expounds verses in the *Parākhya*.

Highly valued both for their help in constituting the text and for the proof they afford of the relative antiquity of the text are the quotations in tenth-century Kashmirian works: Kṣemarāja in his *Svacchandatantroddyota* quotes seventy-four half-verses from the *Parākhya* which are to be found in M^Y's text of chapter 5; Rāmakaṇṭha quotes 4:45c–46b in his *Mataṅgavṛtti* ad *vidyāpāda* 12:25–27b, pp. 347–8; and Nārāyaṇakaṇṭha quotes 4:35ab ad *Mṛgendravidyāpāda* 11:11, p. 281 and quotes 4:19abc[169] ad *Mṛgendra* 2:7, p. 59. The last of these is significant because Nārāyaṇakaṇṭha there attributes the quotation to the *Saurabheya*, which is said, e.g., in *Kiraṇa* 10:27d, to be an alternative name for the *Parākhya*. (Only one other exegete, Kṣemarāja [ad *Netratantra* 13:12ab], uses this name,[170] but in this instance the verse quoted is not to be found in what M^Y transmits.)

I give below a complete list of the works in which quotations from the *Parākhya* have been traced to date. Unless otherwise stated all quotations are attributed. Verses that appear in Appendix I are attributed to the *Parākhya*, but not found in the text that M^Y transmits. For ease of reference these verses have been roughly grouped by theme and consecutively numbered. Thus Appendix I is broken up as follows:

A:1–8 on the *brahmamantras*
B:9–40 on *snāna*
C:41–55 on caste and *dīkṣā*
D:56–77 on *prāyaścitta*
E:78–88 on creation and dissolution

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[169] In the Devakōṭṭai edition (p. 67) four *pādas* are given.

[170] I discount the instance in the *Sarvadarśanasaṅgraha* (p. 189), since that is evidently part of a block lifted from the passage of the *Mṛgendravṛtti* just referred to.

F:89–91 on *mudrās*
G:92–4 on gurus
H:95–110 on miscellaneous matters of ritual
J:111–14 on *prāṇāyāma*
K:115–20 on *karman*
L:121–47 miscellaneous
M:1–3 misattributions to the *Parākhya*[171]

Asterisked works are unpublished to date. Of some of the less well-known of the works I have made a few remarks about dating, provenance, and transmission.

***Ātmārthapūjāpaddhati** probably by the sixteenth-century author Vedajñāna II (IFP MSS T. 282, T. 321, T. 323, T. 371 T. 795): Appendix I, verses B:12, 16–17, B:22–4, B:26–27b, 30ab, B:37, B:38–40, H:110, L:132–4. As DAGENS' brief account of the text reveals (1979:7–9), the attribution and the transmission of the work are not unproblematic. The various transcripts deviate from one another enormously; in very many places quotations found in one transcript are not in the others.

Īśānaśivagurudevapaddhati of Īśānaśiva: 1:5cd, 1:15, 4:14, 4:15cd and Appendix I, verses G:93, H:99, H:108, L:127. This is an eclectic, literary Śaiva 'manual' of ritual (it is styled *Tantrapaddhati* in 1.1:1) written principally in verse (in a range of metres) that quotes plentifully from a wide range of sources but predominantly from early Siddhāntatantras and related Saiddhāntika works. The date and place of its composition are disputed; but it is transmitted solely in Kerala, as are certain of the works it quotes (e.g. the *Prayogamañjarī* and a *Nārāyaṇīya*), and so may well have been composed there.[172] Its author quotes from the works of Somaśambhu, Rāmakaṇṭha, Bhoja, and Nārāyaṇakaṇṭha, but not from the influential Saiddhāntika writings of the 12th-century South Indian exegete Aghoraśiva, and from this we might be led to conclude that he could not have written much later than that Aghoraśiva; but he does refer to some Siddhāntas of which Aghoraśiva seems ignorant and of which the versions known to survive today appear to be relatively late South Indian redactions (e.g. *Kāraṇa*, *Ajita*). For further discussion of the author and his work, see UNNI 1987. The transmission of the text is evidently poor, for much in the edition (of T. GANAPATI SASTRI) is uninterpretably corrupt.

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[171] Of course many of the other verses in this appendix may have been misattributed, but these three quotations have clearly been mistakenly ascribed.

[172] The quotation (which I have not traced) ascribed to Īśānagurudeva in Anantaśambhu's commentary on the last verse of the *yogapāda* of the *Siddhāntasārāvalī* (verse 125, BGOML XIX.1, p. 74) may be a non-Keralan quotation from this *paddhati*.

***Kiraṇavivṛti** of Tryambakaśambhu (IFP T. 1102 and IFP 47658): 4:24cd, 4:165. This unpublished commentary on the *Kiraṇa* (surviving only on chapters 1–6) is of uncertain date and provenance. As I have pointed out in my brief characterisation of this text (GOODALL 1998:cvii–cix), its author was late enough to know and quote from Kṣemarāja's *Svacchandatantroddyota*, but appears to have been ignorant of many important Saiddhāntika writings (including, remarkably, those of Rāmakaṇṭha II). The work is not well transmitted. This Tryambakaśambhu is certainly not to be identified with the late twelfth-century Trilocanaśiva who wrote the *Somaśambhupaddhatiṭīkā*, among other works.[173]

Kriyākramadyotikā of Aghoraśiva. Appendix I.C:53. The text in question is that published with Nirmalamaṇi's commentary, the *Prabhāvyākhya*. Suspicion about the authorship of the various other texts published as parts of the *Kriyākramadyotikā* by the South Indian Archaka Association has been expressed by GOODALL 1998:xiii–xvii, fn. 24, and independently by ISHIMATSU 2000:236.

***Kriyākramadyotikāvyākhyā** of Sadāśiva (IFP MS T. 962, pp. 1–56 [third numeration]): Appendix I.F:89–91.

***Jñānaratnāvalī** of Jñānaśambhu (the author of the *Śivapūjāstava*) as transmitted in IFP T. 231 and Madras GOML MS R 14898, some of whose quotations are shared with a manuscript also purporting to transmit the *Jñānaratnāvalī* but that appears to be a manual based upon it: IFP T. 106, pp. 13–60:[174] 2:84c–85b, Appendix I, verses B:9–20, B:22–25, D:56–77, L:132–4. This text is a large manual, rich in quotations, by a South Indian brahmin living in Benares[175] who was, along with the celebrated twelfth-century Saiddhāntika Aghoraśiva, a guru of Trilocanaśiva,[176] and who therefore also belonged to the twelfth century. Although of great interest, the text is, as BRUNNER has pointed out (*ibid.*), poorly transmitted. But now that further sources have come to light some scholar may feel encouraged to respond to BRUNNER's exhortation (1998:lvi) to edit it. The uncatalogued manuscript in the GOML in Madras is in fact very closely related to the previously known manuscript IFP MS T. 231: the IFP transcript is evidently an apograph of it and bears, without explanation, its library number (R 14898) on its cover. Shortly before going to press, I became aware of another corrupt but much less closely related source in the Oriental Research Institute in Mysore: MS P. 3801, a palm-leaf manuscript in a cursive Nandināgarī hand that is not easy to decipher. This preserves more of the beginning of the work.[177] An editor would also derive much help from testimonia, for the text is very often borrowed from and quoted in later *paddhati* literature.[178]

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[173] For a reasoned discussion of which works did belong and which may have belonged to that Trilocanaśiva's œuvre, see GOODALL 2000:208–14.

[174] See GOODALL 2000:209, fn. 11.

Ñānāvaraṇaviḷakkattarumpatavivēkam of Veḷḷiyambalavāṇasuvāmikaḷ: 1:73c–75b, 2:1ab, 2:2–3b, 2:29 (attributed to *Niśvāsa*), 2:64c–65b, 2:71c–73b, 4:86–7, 4:95c–96b, 4:97ab, 4:98ab, 4:99ab, 4:100ab, 5:67cd, and Appendix I, verses E:78–81, E:82, E:83–4,

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[175] See GOODALL 2000:212, fn. 22 (referring to information provided by Professor SANDERSON).

[176] See GOODALL 2000:209–11. For confirmation of the long-known twelfth-century dating of Aghoraśiva see GOODALL 1998:xiii–xvii.

[177] Another hitherto unmentioned source is IFP RE 39946, a palm-leaf MS in Grantha script. This deviates very considerably from the Mysore MS in the portions I have checked.

[178] The relation of this text to the apparently lost *Bālajñānaratnāvalī* (or *Bālaratnāvalī*), to which we find references in the same literature (e.g. *Śivadīkṣāvidhivyākhyāna* T. 542, pp. 41, 43) is uncertain. The two works are mentioned together in a versified list of *paddhati*s at the beginning of the *Ātmārthapūjāpaddhati* in such a way as to imply that they were by different authors (T. 323, p. 2):

kḷptā jñānaśivena tatra guruṇā śrījñānaratnāvalī
jñānākhyādimaśaṅkareṇa ca kṛtā sā bālaratnāvalī
anyaḥ somaśivena sādhu racitaḥ satkarmakāṇḍakramo
'py uttuṅgena śivena paddhatir iyaṃ nāmānukūlā kṛtā.

• racitaḥ sat°] *conj.*; racitā sāt° MS.

E:87–8, L:126, L:129. This is a voluminous Saiddhāntika work in Tamil, full of Sanskrit and Tamil quotations, that comments on the *Ñānāvaraṇaviḷakkam* (a work that is in turn in some sense a commentary on the *Civañānacittiyār*) of Kuruñānacampantaparamācāriyar, the sixteenth-century founder of the Śaiva *maṭha* of Dharmapuram (Tanjore district).[179] According to the introduction (p. 15), Veḷḷiyambalavāṇasuvāmikaḷ took *śivadīkṣā* and *śaivasannyāsa* under the fourth head of the same *maṭha*, and took *jñānadīkṣā* under the fifth.[180]

Tattvatrayanirṇayavṛtti of Aghoraśiva: 2:42ab (without attribution), 2:99ab (without attribution).

Tattvaprakāśavṛtti of Aghoraśiva: 2:99ab (without attribution), 6:6ab.

Tantrāloka of Abhinavagupta: Appendix I.L:125. The apparent absence of quotations of the text in the *Tantrālokaviveka* (and of an identification here of Abhinavagupta's quotation) suggests to me that Jayaratha may not have had access to the *Parākhya*.

Dīkṣādarśa of Vedajñāna II (IFP MSS T. 76, T. 153, T. 279): Appendix I, verses C:41–44b, 45–8, 54–5, G:94, H:103 and 104. This is characterised by BRUNNER (1977:liii) as

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[179] Publications of the Dharmapuram Adhinam often include a 'short life of Gurugnanasambandha' (e.g. MUDALIAR 1976:xxi–xxiv) in which a late sixteenth-century date is proposed (p. xxiii):

> An inscription of Krishna Maharaya Ayyan, King of Tanjore and daughter's son of Krishnadeva Raya during the times of Sadasiva Maharaya appointed Tiruvarur Gnanaprakasa Pandaram as the Superintendent of the DEVADANAS OF SIKKI, VADAKUDI, ODACHERI etc. This order bears a date equal to 1561 AD. A stanza in the MAZHUVADI PURANA written by Kamalai Gnanaprakasa records the date of the composition as Salivahana Saka 1488 (equal to 1566 AD). These two authorities prove that Gurugnanasambandha lived about 390 years ago (in the second half of the sixteenth century).

[180] It is evident that the conception of initiation here is not the classical one, nor is the hierarchy of initiations classical. For the movement away from an indispensable salvific ritual of initiation as the central point of the Śaiva Siddhānta, see GOODALL forthcoming B, in which Umāpati's treatment of the topic is briefly discussed, and see also DEVASENAPATHI 1966:238ff.

> un assemblage de citations d'origines diverses, groupées en chapitres logiquement ordonnés, mais liées entre elles par un commentaire insignifiant. L'ouvrage aurait pu être très précieux pour les nombreux extraits qu'il donne de textes totalement ou partiellement perdu, s'il n'était désespérément corrompu, et ceci dans tous les mss. qu'on en connait.

DAGENS (1979:6–14) has discussed the œuvre of Vedajñāna II and of his guru, Vedajñāna I, and established that they both lived in the sixteenth century, the latter having died in 1563 or 1564. The transmission of the work is indeed (*pace* DAGENS 1979:9) atrocious.

Nādakārikāvṛtti of Aghoraśiva: 6:14ab.

***Nityādisaṅgrahābhidhānapaddhati** of Takṣakavarta (Śāradā MS: Bodleian MS Stein Or.d.43): Appendix I.A:1–8.[181] This is a 'manual' of Śaiva (not exclusively Saiddhāntika) ritual from the Kashmir valley preserved in only one Kashmirian manuscript. It contains many lengthy quotations from a wide range of tantras.

Netroddyota of Kṣemarāja: Appendix I.L:124.

Pauṣkarāgama (none attributed, all in chapter 8): 2:83–86b, 3:7, 3:9–10, 6:5c–11 (differently ordered), 6:13c–19, 6:22–3, 6:28c–29b. For the lateness of this (probably South Indian) tantra, see GOODALL 1998:xliii–xlv. All its borrowings from the *Parākhya* are in its eighth and final chapter, which (this and other) evidence suggests may be a secondary interpolation (see fn. 654 on p. 326, drawn from GOODALL 2001a:330). In a number of cases the two commentaries (the unpublished *Pauṣkaravṛtti* of the Ceylonese Jñānaprakāśa [IFP MSS T. 110, T. 180, and T. 188, Hoshiarpur MS 4385] and the *Pauṣkarabhāṣya* of Umāpati [not the fourteenth-century author of Tamil Saiddhāntika works, for see COLAS-CHAUHAN 2002:305–6) support different readings. Such differences have been recorded in my apparatus.

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[181] I am grateful to Professor SANDERSON (letter of 2.ix.1996) for drawing my attention to this passage.

***Pratiṣṭhāvidhi** of a Candraśekharabhaṭṭāraka (IFP MS T. 370, pp. 246–302): Appendix I, verses C:41–44b and C:45. It may not be right to refer to this section of IFP MS T. 370 as a *Pratiṣṭhāvidhi*. The reason for doing so is that after a colophon to the *antyeṣṭividhi* of Aghoraśiva's *Kriyākramadyotikā* on p. 246, there follows more manual material, full of quotations, in which the first colophon appears to be that on pp. 299–300, which reads: *iti śrīmatkamalālayapuranivāsicandraśekharabhaṭṭāraka-śiṣya-tannāmadhāriṇā aghoraśivadeśikakriyamāṇarītim avalambya pratiṣṭhāvidhi[ḥ] kṛtaḥ*.

Prabhāvyākhyā of Nirmalamaṇi (a commentary on Aghoraśiva's *Kriyākramadyotikā*): 2:78abc, 14:78ab, and Appendix I, verses A:8b, B:16c–17b, B:32–6, C:44c–f, C:49, H:96–8, H:110, L:130.

***Bhāvacūḍāmaṇi** of Vidyākaṇṭha II (Kashmirian Nāgarī MS: Jammu MS 5291): Appendix I, verses H:107, L:121–2, L:135–8. This is a commentary by Rāmakaṇṭha II's pupil on a *pratiṣṭhātantra* called the *Mayasaṅgraha*. For further remarks about this work see GOODALL 1998:xi–xiii. The sole surviving manuscript is full of corruption.

Bhogakārikāvṛtti of Aghoraśiva: Appendix I.L:123.

Mataṅgavṛtti of Rāmakaṇṭha: 4:45c–46b.

***Mṛgendrapaddhatiṭīkā** of Vaktraśambhu (IFP T. 1021): Appendix I, verses A:8a–d, C:41, C:50–1, H:100. This is a commentary on a *paddhati* attributed to Aghoraśiva that bases itself on the *Mṛgendra*. I know of only one source for the text, and it is far from being free of error. Along with Trilocanaśiva (see below s.v. *Somaśambhupaddhatiṭīkā*), Vaktraśambhu appears to have been a pupil of Aghoraśiva and so to have belonged to the late twelfth century.[182]

Mṛgendravṛtti of Nārāyaṇakaṇṭha: 4:19abc, 4:35ab and Appendix I, verses H:105, H:106.

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[182] See GOODALL 2000:209–10, but for the author's name see also fn. 97 on p. lix above. For a brief characterisation of the text see BRUNNER 1985:xxiv.

Mṛgendravṛttidīpikā of Aghoraśiva: 1:56d, 2:29–30d, 2:42ab, 2:43c–44c, 2:79a, 2:99ab (without attribution), 4:79ab, 4:81ab, 4:112ab, 5:67cd, 5:155d, Appendix I.C:54ab (without attribution).

Ratnatrayollekhinī of Aghoraśiva: 2:99ab (twice without attribution).

Varṇāśramacandrikā: Appendix I, verses B:21, C:41–2, C:49, G:92, This is a manual about *adhikāra* largely consisting of quotations and composed c. 1600 AD (see Tamil introduction, p. 38) by Tiru-Ambaladeśikendra, the seventh head of Dharmapurādhīna, a Śaiva maṭha in Tanjore district.

Śataratnollekhinī: 1:29, 1:35, 1:37–9, 1:43–4, 1:49c–50b, 1:58cd, 1:59cd, 1:60cd, 1:68c–69, 1:77c–79b, 1:86–88b, 1:90c–91b, 1:91c–92b, 2:25–26b, 2:29, 2:70–71b, 6:3ab, 6:6c–7b, 15:4cd, 15:5cd, 15:6c–9b. This is an anonymous commentary on the *Śataratnasaṅgraha* (q.v.).[183] As I have pointed out (GOODALL 1998:xxxi–xxxii, fn. 72), the author has without acknowledgement borrowed liberally from other Saiddhāntika writings. His opening verses suggest that he wrote in Chidambaram, and he quotes plentifully from a number of late South Indian Siddhāntatantras. The text of the commentary in the Tanjore edition (see p. iii of its Sanskrit preface) is entirely based upon the Calcutta one, and its deviations are therefore not reported in my apparatus.

Śataratnasaṅgraha of 'Umāpati': 1:1, 2:2–3b, 2:29, 2:78. This is an anthology of verses culled principally from Siddhāntatantras attributed to an Umāpati, who is not uncommonly assumed to have been the author of the *Pauṣkarabhāṣya*, as well as of certain of the Tamil *Meykaṇṭacāttiraṅkaḷ*, including the *Caṅkaṟpanirākaraṇam*, a work which dates itself to 1313 AD. The identification of these three Umāpatis as one man seems to me impossible. The verses herein are attributed by the work's commentator, and labels of attribution, which sometimes differ from those offered by the commentary, are also found in MSS of the work that do not transmit the commentary; but it is possible that the compiler did not himself identify his sources. Proving beyond doubt that the *Śataratnasaṅgraha* was not compiled by either the author of the *Caṅkaṟpanirākaraṇam* or of the *Pauṣkarabhāṣya* is impossible, for the *Śataratnasaṅgraha* consists entirely of verse quotations from Śaiva works. But it can, I think, be demonstrated that the *Śataratnasaṅgraha* is extremely unlikely to have been compiled by either of them, because both the range of sources drawn on as well as the range and character of ideas to which the anthology gives prominence would be untypical of either of them.

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[183] For no reason that I can determine, a number of scholars have identified the compiler of the *Śataratnasaṅgraha* with its commentator: SIVARAMAN (1973:37); DAGENS (1979:41); BRUNNER (1981:122, fn. 107 and 1998:xlix); DAVIS (1991:92) and SMITH (1996, passim). The anonymous commentator twice distinguishes himself from the compiler in the first two pages. THIRUGNANASAMBANDHAN (1973:xix–xx) and BHATT (1996:71) have recognised that they are different people.

Fourteen *sūtras* that occur in a seventeenth-century Tamil translation of this work (the *Catamaṇimālai*) are not in the Calcutta edition.[184] These have been traced in a manuscript (of the Sanskrit work) in the Tiruvāvaṭuturai Maṭha by THIRUGNANASAMBANDHAN (1973:xx–xxi and 113–18), and have accordingly been added, in an appendix, to the Tanjore edition of 1976. They are also to be found in other manuscripts of the work, e.g., IFP MSS T. 112 and T. 804. Among these we find: *Parākhya* 1:92c–94d (see also Appendix I.M:1).

These are the sources that I can determine for the *Śataratnasaṅgraha*:

Svāyambhuvasūtrasaṅgraha 1:1–2 (1–2), 2:1 (19), 2:8

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[184] The Calcutta edition with the *Śataratnollekhinī* prints a garbled version of *Svāyambhuvasūtrasaṅgraha* 1:10 as *sūtra* No. 39; but a footnote explains that the second half is not in the MSS, and has only been inferred from the commentary that follows. The same note explains that the commentary on *sūtras* 37 and 38 is missing (*pūrvoktamṛgendrasūtradvayasya vyākhyā mātṛkāyāṃ nopalabhyate*). From the Tamil translation (the *Catamaṇimālai*) of Turaimaṅgalam Śivaprakāśa-Svāmikaḷ that is printed as an appendix to the edition (*mūla* only) of THIRUGNANASAMBANDHAN (1973), it is clear that more than just this passage of commentary has dropped out. From the 2nd half of 39 through verse 52 in the Tamil version is not represented in the Calcutta edition.

The 39th verse of the Calcutta edition (of which, as we have seen, the second half has been supplied by the editor, and of which the first *pāda* looks as if it belongs to the tail-end of a passage of prose) is therefore to be expunged. The verses that are missing in the Calcutta edition and supplied in THIRUGNANASAMBANDHAN's appendix have here been numbered 40a, 40b, etc., following the numeration in that appendix. I have not been able to trace a source that preserves the missing parts of the commentary.

> (26), 1:5 (34), 1:6 (35), 2:4 (36), 1:9 (40h), 1:10 (40o[185]), 1:11–15 (40–4), 1:18 (63), 2:24 (68), 1:19 (73), 2:26 (79), 2:25 (86);
> *Mṛgendravidyāpāda* 1:23 (4), 1:1–3b (9–10), 3:4c–5b (12), 2:2 (17), 4:15 (18), 7:8 (20), 7:11–12 (21–2), 9:2 (27), 10:1 (29), 8:3c–5 (31–3), 2:5–6 (37–8), 7:2 (40a), 12:32c–33f (40e–f), 5:1 (45), 5:4–5b (46–7), 10:3 (55), 7:5 (63), 5:16 (67); *Mṛgendrakriyāpāda* 3:41 (11);
> *Parākhya* 1:3 (5), 2:78 (8), 2:29 (15), 2:1c–3b (16), 1:15 (18a), 1:92c–94 (40i–k), 1:91c–92b (56), 1:90c–91b (57);
> *Mataṅgavidyāpāda* 3:9 (6), 4:45–8 (48–52), 4:58c–59 (69c–70); *Mataṅgakriyāpāda* 2:3ab (69ab), 7:40 (72);
> *Svacchanda* 10.1263c–1264d (24);
> *Kiraṇa* 3:10 (13), 3:26cd (28), 2:2–4 (40b–d), 2:7 (40g), 5:6c–7b (59), 4:13cd and variant from 4:20 (60), 2:31c–32b (87), 6:20 (88), 6:19 (89);
> *Sārdhatriśatikālottara* 23:5 (76);
> *Sarvajñānottara, adhvaprakaraṇa* 204 [last verse], IFP MS T. 334, p. 76 (54);
> *Niśvāsakārikā, jñānakāṇḍa* 32.81c–82b, IFP MS T. 17A, p. 236 and IFP MS T. 127, p. 270 (74), *jñānakāṇḍa* 33, IFP MS T. 127, p. 283 (77 and 81), *jñānakāṇḍa* 26, IFP MS T. 127, p. 257 (85), *jñānakāṇḍa* 61, penultimate verse, IFP MS T. 127, p. 493 and IFP MS T. 150, p. 31 (91);
> *Devīkālottara* 18 (80);
> *Mokṣakārikā* 111 (75).

The following I have not been able to trace:

> *Devyāmata* (3, 71, 90);[186] *Viśvasārottara* (7, 23, 30); *Mṛgendra* (14); *Sarvajñānottara* (54); *Niśvāsakārikā* (58, 65–6); *Parākhya* (61–2); *Kālottara* (73); unknown (26 [similar to *Ratnatrayaparīkṣā* 72], 40l [similar to *Ratna*-

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[185] This verse is omitted by THIRUGNANASAMBANDHAN 1973 but included in IFP MS T. 112 (p. 567).

[186] Professor SANDERSON tells me that this is another name for the *Niśvāsapratiṣṭhātantra* that is transmitted in a few old palm-leaf MSS preserved in Nepal, e.g. NAK MS 5-446 (NGMPP, Reel No. A 41/13) and MS 1-279 (NGMPP, Reel Nos. A 41/15 and A 42/1).

trayaparīkṣā 82c–83b], 40m [similar to *Ratnatrayaparīkṣā* 84c–85b], 40n, 78, 82–4).

As far as one can judge from his selection, the theology of the compiler seems to have been that of the classical Śaiva Siddhānta. A very heavy emphasis is placed on the path to *mokṣa* consisting of *śaktipāta* and *dīkṣā*, and this theme occupies verses 45 to 73. None of these verses expresses the doctrines of the author of the *Pauṣkarabhāṣya*, nor are there verses drawn from some of the scriptures which one would most expect the *Pauṣkarabhāṣya* to cite. There are none, for instance, from the *Pauṣkara* itself, and the non-dualist *Sarvajñānottara*, upon which the author of the *Pauṣkarabhāṣya* heavily relies to support his position, is represented by a single verse asserting the indispensability of *dīkṣā* for attaining liberation (*Śataratnasaṅgraha* 54). As for the Umāpati accredited with authorship of a number of the Tamil *Meykaṇṭacāttiraṅkaḷ*, he too is, I think, unlikely to have compiled this anthology, since his positions too on the liberated state and how it is reached seem incompatible with the theology the *Śataratnasaṅgraha* appears to support. BHATT (1996:70), who actually suggests that the ascription of the *Śataratnasaṅgraha* to the same Umāpati who wrote the *Pauṣkarabhāṣya* is improbable, on the grounds that the conceptions of the liberated state in the two works are discrepant,[187] suggests, however, that the *Śataratnasaṅgraha* is closely parallel to the centum of Tamil verses attributed to Umāpati called the *Tiruvaruṭpayaṉ*. He observes that the themes of both works are treated in the same order and he goes so far as to suggest correspondences between groups of verses in each work (1996:72):

Śataratnasaṅgraha	*Tiruvaruṭpayaṉ*
7–17	1–10
18	11–20
19–33	21–30
34–70	31–70
71–8	71–90
79–91	91–100

This correspondence of themes, which I do not in any case find particularly close, is, I think, the coincidental result of the author of each work indepently choosing to treat first the familiar Śaiva topics of *pati*, *paśu* and then *pāśa*, and then following this exposition with a discussion of liberation and the means to attain it. But the manner of the treatment of these themes seems to me not in the least similar: *dīkṣā*, for instance, which appears in 7 *sūtras* of the *Śataratnasaṅgraha*, is not mentioned once in the *Tiruvaruṭpayaṉ*.

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[187] *Tiruvaruṭpayaṉ* (74–5) characterises the liberated state as neither non-dual nor dual.

Śivajñānabodhavṛtti of Jñānaprakāśa: 1:43–4. This is a short Sanskrit commentary on the *Śivajñānabodhasūtra* by the Ceylonese Jñānaprakāśa of Śālivāṭī (in Jaffna).

Śivajñānabodhasaṅgrahabhāṣya of Śivāgrayogin: 1:94a–d, 2:2–3b. This is Śivāgrayogin's shorter Sanskrit commentary on the *Śivajñānabodhasūtra*.

Śivajñānabodhopanyāsa of Vedajñāna II, also known as Nigamajñānadeśika: 2:78abc (without attribution). This is a short sixteenth-century Sanskrit commentary on the *Śivajñānabodhasūtra* currently being re-edited and translated by Dr. T. GANESAN of the French Institute of Pondicherry.

***Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha** of Vedajñāna II, also known as Nigamajñānadeśika (IFP T. 317, pp. 968–1118, and IFP MS T. 533, pp. 197–224, which is incomplete and has only a few of the quotations listed below): 1:15, 1:39, 1:73c–75b, 1:82ab, 1:83ab, 1:92c–93b, 1:93c–94d, 2:1ab, 2:2ab, 2:3, 2:15cd, 2:29, 2:70–71b, 2:96, 4:35ab, 4:96c–97b, 4:98ab, 4:99ab, 4:100ab, 4:101ab, 4:101c–102b, 4:103ab, 4:104–5, Appendix I verses E:83–6, K:115–20, L:126, L:129, L:139–45. This is an anthology of verses culled from Siddhāntatantras and from Saiddhāntika works compiled to provide corroborative authorities for the statements of the *svapakṣa* section of Aruḷnandi's Tamil commentary (the *Civañāṉacittiyār*) on the *Śivajñānabodhasūtra*. For Vedajñāna II's sixteenth-century date and œuvre, see DAGENS 1979:6–14.

***Śivadīkṣāvidhivyākhyāna** (IFP MS T. 542): Appendix I.A:3c–5. An anonymous commentary on a *Śivadīkṣāvidhi*.

***Śivapūjāpaddhativyākhyāna** (IFP MS T. 962, 1st and 2nd pagination): 14:78ab, and Appendix I, verses A:8b, H:95, L:130.

Śivapūjāstavavyākhyā: 2:44–60, 6:6ab, 15:69, Appendix I, verses H:96–8, H:101–2. This is an anonymous commentary transmitted in a number of South Indian manuscripts (e.g. IFP MS T. 962, 3rd pagination) on the *Śivapūjāstava* of Jñānaśambhu, the author of the **Jñānaratnāvalī* (q.v. above). Although the commentator's name is not known, he identifies himself as the great-great-grandson of the Trilocanaśiva who wrote the *Siddhāntasārāvalī* (q.v.).[188]

Śivayogaratna of Jñānaprakāśa: 2:70c–71b (unattributed), 15:69.

Śivayogasāra of Jñānaprakāśa: 2:70c–71b, Appendix I.L:146.

***Śivāgamādimāhātmyasaṅgraha** of Jñānaprakāśa (IFP MSS T. 281, T. 372, T. 1059): Appendix I.C:41–2, C:54–5, G:92. This is a *nibandha* of quotations from Siddhāntatantras and other Saiddhāntika material compiled by the Ceylonese Jñānaprakāśa. The transmission of the work is not good. The quotations attributed to the *Parākhya* found in one source are not always to be found in the others.

Śivāgrabhāṣya of Śivāgrayogin: 1:94a–d and Appendix I.C:43c–44b. This is Śivāgrayogin's long Sanskrit commentary on the *Śivajñānabodhasūtra*. Śivāgrayogin has been shown, on the basis of information given in the opening verses of his *Śaivasannyāsapaddhati*, to have written in the sixteenth century.[189]

Śaivaparibhāṣā of Śivāgrayogin: 1:15, 1:19–20, 1:22–3, 1:29, 1:31–5, 1:94a–d, 2:70, 6:6ab (without attribution), 14:78–79b, and Appendix I.C:43c–44f. This is an independent prose work characterising Śivāgrayogin's Śaiva Siddhānta. Unless otherwise specified, I refer always to the Mysore edition, which was the sole source of the Madras edition. The fact that the Mysore editors give verse numeration for the quotations from the early part of chapter 1 of the *Parākhya* (e.g. on pp. 44 and 47) shows that they had access to an independent text of the work. The readings and the lacuna they report on p. 53 for the quotation of *Parākhya* 1:29–35 and that they attribute to a manuscript in Mysore (*atra hastalikhitaparākhyapustake*) show that the manuscript they had before them was M^Y or the apograph MS B 785. I suspect the latter, since I suspect that one of the editors was responsible for adding the verse numeration and the occasional conjectured modifications in blue ink to the text of MS B 785 (see p. cii above). The quotations in this work are thus not wholly independent of M^Y.

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[188] See GOODALL 2000:212.

[189] This was observed by S. ANAVARATAVINAYAKAM PILLAI in his introduction to the *Civaneṟippirakācam* (1936, pp. vii–viii) and later (apparently independently) by R. RAMASASTRI (1950, pp. 9–12 of the *bhūmikā* to his edition of the *Śaivaparibhāṣā*).

Śaivasannyāsapaddhati of Śivāgrayogin: Appendix I, verses B:21, B:39–40, L:131.

***Śaivasiddhāntasaṅgraha** (IFP MS T. 46): Appendix I, verses B: 22c–23b, B:26–31, B:37, J:111–14. This is a *paddhati* made up of quotations of (predominantly late) scriptures and of other *paddhatis*.

Śaivāgamaparibhāṣāmañjarī of Vedajñāna II: 1:5, Appendix I.L:126.

Sakalāgama(sāra)saṅgraha: Appendix I.B:16c–17. This is a South Indian Saiddhāntika anthology of quotations culled from (principally late) Siddhāntatantras and *paddhatis* relating to temple worship. The work is transmitted (as are a few other works of the same and similar titles) in a number of South Indian manuscripts (e.g. IFP T. 199, 246, 351, and 374) and has been published by the South Indian Archaka Association (Madras, 1974).

***Sarvajñānottaravṛtti** of Aghoraśiva (Grantha MS: IFP 47818): 1:5cd, 1:15c, 1:43–4, 2:42ab (without attribution). For remarks on the transmission of this work see GOODALL 1998:lxi.

***Sarvamatopanyāsa's appendix** IFP MSS T. 284, pp. 1–23 and 23–30 (and T. 801, p. 1–23, disregarded because it is copied from the same source as T. 284): 15:2, 15:4–8, 15:9ab, 15:10, 15:14, and Appendix I, verses C:52 and C:54–5. The *Sarvamatopanyāsa* is a doxographical work in ślokas that covers a handful of rival doctrines, concluding with the *śaivamata*. After its simple colophon (*iti sarvamatopanyāsaḥ sampūrṇaḥ*) there follows an appendix of confusingly labelled quotations, among which a few are from *Parākhya* 15. This is concluded, on p. 30, with the following pair of verses: *iti sarvamatasthānām uktvā siddhāntam āditaḥ/ paścād aghoraśiṣyeṇa sarvātmaśambhunā mayā// śaivānāṃ* *samayasthānāṃ śaivasiddhāntadīpikā/ sadāśivapadasthena cittena samudīritā// iti śam.* There then follows the familiar (because published, albeit with the title *Siddhāntaprakāśikā*) *Siddhāntadīpikā* of Sarvātmaśambhu, which is either the text referred to in the verse just quoted, or a quite different work that merely happens to follow and happens also to be called *Siddhāntadīpikā* and to be by a Sarvātmaśambhu. This seemed to me a remote possibility before (see GOODALL 2000:208, fn. 8), and I now think that it can definitely be excluded because of the evidence of a fragmentary and disordered text of the *Sarvamatopanyāsa* that is transmitted in an uncatalogued MS in the GOML in Madras: MS R 16820 (pp. 14–16 of 2nd pagination, pp. 1–8 of 2nd pagination, and pp. 1–12 of 3rd pagination). This MS has not been mentioned hitherto because it does not have the quotations from the *Parākhya*; but it does have the beginning of an appendix tagged on after the final verse of the *Sarvamatopanyāsa*, and in the beginning of this appendix there is an explicitly labelled reference to an identifiable statement in the *Siddhāntadīpikā* of Sarvātmaśambhu.[190] It therefore now seems probable to me that the quotations of the *Parākhya* belong to a passage interpolated by someone other than Sarvātmaśambhu between the *Sarvamatopanyāsa* and the *Siddhāntadīpikā*, which were once strung together by Sarvātmaśambhu when he added his *Siddhāntadīpikā* to an already existing *Sarvamatopanyāsa*. The above quoted verses leave open the possibilities that the latter was a composition of his own or of his guru's or of someone else. The presentation of different views in the *Sarvamatopanyāsa* is relatively sophisticated in comparison with that of the *Siddhāntadīpikā*, and this consideration makes the first possibility seem least likely.

***Siddhāntadīpikā** of Madhyārjuna (IFP MSS T. 112 and T. 284): 2:44, 2:90cd. This is a catechistic prose work with plentiful quotations from late South Indian Siddhāntatantras (e.g. from the *Ajita*, *Makuṭa*, *Santāna*, and *Vātulaśuddhākhya*), which a final verse ascribes to an abbot of a *maṭha* in Tiruviṭaimarutūr (the Sanskrit name of which is Madhyārjuna). The author also quotes (without always identifying the source he is quoting) the *Siddhāntasamuccaya* of Trilocanaśiva.

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[190] Cf. p. 32 (of DVIVEDĪ's edition) with the following (from p. 10 of 3rd pagination of the MS): *atha sarvātmaśambhuviracitāyāṃ siddhāntadīpikāyāṃ pāśupatamate āṇa≪va≫malan nāsti. . . .*

***Siddhāntaśikhāmaṇi** of Jñānaprakāśa (Grantha MS: IFP 10871): Appendix I.A:8a–d. This is an independent prose work by the Ceylonese author of the *Pauṣkaravṛtti* presenting the tenets of the Śaiva Siddhānta.

***Siddhāntasamuccaya** of Trilocanaśiva (IFP T. 284, pp. 127–74, IFP T. 206, pp. 57–111, Madras GOML MS R 14394, and GOML MS R 16820, pp. 1–14 in last sequence of numeration): 1:15, 2:1, 2:25–26b, 2:42ab (without attribution), 2:79a, 2:99ab (without attribution), 3:74–6, 4:69, 5:153cd, 6:3ab, 6:5c–6d, 6:26–29b, 6:60–4, 6:67–68b, and Appendix I.C:43c–44f. This text, still in line with the old Śaiva Siddhānta, is a useful source of quotations, many of which, since they are not all part of a common stock of verses found cited in many works, this author seems himself to have chosen (unlike the compilers of, for example, the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* and the *Ñānāvaraṇaviḷakkattarumpatavivēkam*, whose shared errors—e.g. in their quotations from the beginning of *Parākhya* 2—suggest that they may not have selected their quotations independently). The other sources he cites are all early: old Siddhāntas (predominantly *Mṛgendra*, *Mataṅga*, *Kiraṇa*, *Sarvajñānottara*, *Parākhya*, *Svāyambhuvasūtrasaṅgraha*, *Rauravasūtrasaṅgraha*, *Mohaśūrottara* [e.g. on p. 143]), and works such as that of Somaśambhu (e.g. on p. 174) and those of the *Aṣṭaprakaraṇa*. His conclusion (T. 284, p. 174) tells us that he was the head of a *maṭha* in Sitāraṇya (a Sanskrit translation of the Tamil toponym Tiruveṇkāṭu). He may also have been the author of the *Siddhāntasārāvalī* and of the commentary on the *Somaśambhupaddhati* (q.v. below).[191] Sadly this work is badly transmitted.

Siddhāntasārāvalīvyākhyā of Anantaśambhu: 1:93c–94d, 14:78–80, Appendix I.L:132–4 and H:104. This is a commentary on Trilocanaśiva's *Siddhāntasārāvalī*, a Saiddhāntika 'manual' (though, like the *Tantrāloka* and the *Īśānaśivagurudevapaddhati*, it is actually a literary work and not simply a handbook of instructions), of which there are numerous South Indian manuscripts.

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[191] See Goodall 2000:213–14.

Siddhāntasūtravṛtti of Sadāśivaśivācārya: 1:93c–94d, 14:78–79b, and Appendix I, verses C:44c–f. This is a short Sanskrit commentary on the *Śivajñānabodhasūtra*.

***Somaśambhupaddhatiṭīkā** of Trilocanaśiva (IFP T. 170, described by BRUNNER 1998:li–lii, and GOML MS R 14735): 2:1c, 2:42ab (without attribution), 2:99ab (without attribution), 3:68c, 14:78ab, 15:10c–f, and Appendix I, verses A:8b, H:95, L:130. Judging from their shared range of quotations, both this commentary on the *Somaśambhupaddhati* and the *Siddhāntasamuccaya* may be the work of the same author. Trilocanaśiva probably belongs to the late twelfth century, for he appears to have been a disciple of Aghoraśiva and of Jñānaśambhu, the author of the *Jñānaratnāvalī* and of the *Śivapūjāstava*.[192]

Svacchandatantroddyota of Kṣemarāja: 5:16c–18b, 5:19–31d, 5:38a–d, 5:42ab, 5:44ab, 5:45cd, 5:47ab, 5:48cd, 5:50ab, 5:51c–f, 5:66b, 5:71–72b, 5:73, 5:74c–75, 5:77, 5:79–82a, 5:82c–84, 5:85cd, 5:86c–88b, 5:89ab, 5:89d–90b, 5:108, 5:134ab, 5:135ab.[193]

I cannot conclude this discussion of quotations attributed to the *Parākhya* without an apologetic remark about my treatment of the quotations from portions of the text not transmitted by M^Y and so relegated to Appendix I. They are presented, in most cases, without translation or explanatory annotation, and it is certainly true that much more work could have been done on them. HOUSMAN's remarks on Lucilius reinforced my lazy reluctance to continue puzzling over them:[194]

> The truth is that the difficulties of the text of Lucilius are for the most part inexplicable and its corruptions for the most part irremediable. What more than anything else enables the critic and commentator of an ancient author to correct mistakes and to elucidate obscurities is their context; and a fragment has no context. An editor of Lucilius or Ennius or Nonius or the *Reliquiae scaenicae*, unless he is grievously self-deluded,

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[192] See GOODALL 2000:208–11.

[193] I have here clubbed together consecutively numbered verses; Kṣemarāja has not necessarily quoted them together in these blocks.

[194] From HOUSMAN's 'Luciliana', *The Classical Quarterly* I (1907), as quoted in HOUSMAN 1981:103.

> must know that the greater number of his corrections, and of his explanations also, are false. There is a simple test, if he cares to use it. The bulk of Lucilius' fragments is preserved to us by Nonius only: take Nonius' citations of an author whose works survive, try to explain or emend them, and then compare your efforts with the author's text.

I have not attempted the kind of test HOUSMAN describes, although it could certainly be tried using citations in, for instance, the **Dīkṣādarśa*. But the bitter-sweet discovery of part of B (Mysore MS B 785) at a point when I thought that I had nearly finished my edition gave me a taste of the experience he speaks of: only occasionally had I correctly inferred the sense of the small fragments missing from the tops of folios in M^{Y} that I subsequently found to be transmitted in B (e.g. in 5:131d–132a), and not one of the restitutions proposed by myself or by friends—stylistically plausible as the restitutions seemed—was confirmed with the discovery of the apograph. In other words, even when equipped with the context, patching together the sense and wording of damaged passages of the *Parākhya* has proved not to be straightforward; raising the stakes by removing the context must make it yet more difficult. The following edition and annotated translation of the chapters of the *Parākhya* transmitted by M^{Y} may seem to some a monument of incaution, but I am not so recklessly incautious as to plunge myself into the task of elucidating all its fragments as well, at least not for the moment.

TEXT

॥ पराख्यस्य तन्त्रस्य ॥

॥ प्रथमः पटलः ॥ १ ॥

प्रकाशं स्वपरार्थज्ञं दृष्ट्वा गङ्गाश्रमे ऽमलम् ।
अर्हः सम्पृष्टवान् ज्ञानं प्रतोदः प्रणतः परम् ॥ १ ॥

भगवन् यत्परं ज्ञानं ब्रूहि मे बन्धमोचकम् ।
एवमुक्तः स तेनाह नत्वा सोमं स्फुटं वचः ॥ २ ॥

ज्ञानमेतच्छिवक्ष्मोत्थं सङ्गृहाणात्मभेषजम् ।
परिणामसुखं स्वादु विशेषगुणदर्शकम् ॥ ३ ॥

अथात्मबन्धसम्बन्धग्रन्थिविच्छेदकारकम् ।
सद्भुक्तिमुक्तिसारार्थं श्रूयतामादितः परम् ॥ ४ ॥

[पञ्च पदार्थाः]

पदार्थपञ्चकं सिद्धमस्मिन् ज्ञाने परान्विते ।
पशुः प्रागीश्वरो विद्या योनिर्मुक्तिरिहान्तिमा ॥ ५ ॥

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3. ज्ञानमेतच्छिवक्ष्मोत्थं संगृहाणात्मभेषजम् ।
परिणामसुखं स्वादु विशेषगुणदर्शकम् quoted in *Śataratnasaṅgraha* as verse 5, p. 12.

5. पराख्य°
पदार्थपञ्चकं विद्धि अस्मिन्ज्ञाने परेरिते (नीते Ms.A (unmetrical)) ।
पशुर्वागीश्वरो विद्या योनिर्मुक्तिरिहान्तिमा ।
रौरवे ऽपि (च Mss.B,C) तथा पञ्च पदार्थाः समुदीरिताः । *Śaivaparibhāṣāmañjarī* 5:10–11b, p. 203.

5cd. पशुः प्रागीश्वरो विद्या योनिर्मुक्तिरिहान्तिमा । इति श्रीमत्पराख्ये । *Īśānaśivagurudevapaddhati* Vol. 3, p. 21. Quoted also (prefaced by श्रीमत्पराख्ये ऽपि) in Aghoraśiva's *Sarvajñānottaravṛtti* ad '*vidyāpāda*' 2:4–5, IFP 47818 p. 56.

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1 a. प्रकाशं] श्रीसदाशिवाय नमः॥ ॥ प्रकाशं M^Y **3 b.** सङ्गृहा°] *ŚaRaSaṅ*; संग्रहा° M^Y **5 a.** सिद्धम्] M^Y; विद्धि *ŚaiPaBhāMañ* **5 b.** परान्विते] M^Y; परेरिते *ŚaiPaBhāMañ* **5 c.** पशुः प्रागीश्वरो] M^Y, *SaJñāVṛ*, *ĪŚiGuDePa*; पशुर्वागीश्वरो *ŚaiPaBhāMañ*

यत्र सा भोगनिष्पत्तिस्तत्तत्कर्मनिबन्धना।
पशुत्वदोषनिर्दग्धः स पदार्थः पशुर्मतः॥ ६॥

यस्मिन्कार्यसमुत्कर्षः शुद्धो ऽशुद्धविलक्षितः।
ईश्वराख्यः पदार्थो ऽसौ शक्तिव्यूहकृतास्पदः॥ ७॥

यत्र मन्त्रेशमुख्यानां सविद्यानां समुद्भवः।
तेषां लयो ऽधिकारश्च विद्याख्यः प्रथितो ऽपरः॥ ८॥

यत्र सङ्घटनारम्भो मात्राणामात्मगोचरः।
तत्कार्यख्यापनायासौ सरुद्रो योनिसंज्ञकः॥ ९॥

यत्र मन्त्रक्रियायोगः स्नानयागादिपुष्कलः।
साचारो योगपुष्टाङ्गः स मुख्यो मुक्तिलक्षणः॥ १०॥

[व्याख्याकरणानि]

अर्थपञ्चकमेतद्धि सिद्धान्ताक्षेपनिश्चयैः।
व्याख्येयं पदवाक्यो≪हैर्≫लक्षणादिपरिच्छदैः॥ ११॥

पदं विना न तत्सन्धिं समासान्धातुनिर्गमम्।
वेत्ति वाक्येन वा वाक्यं प्रमाणं हेतुसंश्रयम्॥ १२॥

लक्षणां च समीपार्थादध्याहारं पदार्णगम्।
क्षिप्तान्व्यवहिताक्षिप्तान् परिभाषाः स्ववस्तुगाः॥ १३॥

करणान्येतानि तत्कर्तुराचार्यस्य समानि हि।
व्याख्याकाले नियोज्यानि यथायोगार्थसिद्धये॥ १४॥

[पशुस्वरूपम्]

देहान्यो ऽनश्वरो व्यापी विभिन्नः समलो ऽजडः।

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6 b. तत्तत्कर्मनिबन्धना] *conj. Isaacson*; तत्तु कर्मनिबंधनं M^Y **7 a.** यस्मिन्कार्यसमुत्कर्षः] B; ---[-5-]---मुत्क ⩦ M^Y **7 b.** शुद्धो ऽशुद्ध°] *conj.*; शुद्धाशुद्ध° M^Y **10 a.** °क्रियायोगः] *em.*; °क्रियायोग M^Y **11 c.** पदवाक्योहैर्] *conj. Isaacson*; पदवाक्यो ⊔ M^Y; °वाक्यो +ह+ B (insertion in blue ink) **12 b.** समासान्धातु°] *conj. Isaacson*; समासाद्धातु° M^Y **13 ab.** लक्षणां च समीपार्थादध्याहारः पदार्णगम्] *conj.*; रक्षणां च समीपार्थामध्याहारं वदार्णगं M^Y **13 d.** परिभाषाः स्ववस्तुगाः] *conj.*; परिभाषान् स्ववस्तुमान् M^Y **15 a.** व्यापी] M^Y, *ŚaRaSaṅ*, *SiSa*, *ŚaiPaBhā*, *ŚiPūStaVyā*; वाधी *ŚiJñāSvaDṛSaṅ*

स्वकर्मफलभुक्कर्ता किंचिज्ज्ञः सेश्वरः पशुः॥ १५॥

†ज्ञानशक्तियुतो योगी युक्तिलेशानुसंहितः† ।
प्रकाशं पृष्टवान् लेशात्तच्चितेर्व्यतिरेकिताम्॥ १६॥

[चार्वाकमतनिरासः]

चतुर्भूतविकारो ऽयं विशिष्टो ≪ज्ञान≫योगतः ।
प्राणवानग्रहे कायो वर्तनाद्यैर्विजृम्भते ।
तेनास्मिन् भूतजे देहे न दृष्टो ऽध्यक्षकः पशुः॥ १७॥

एवं पृष्टः स भगवान् प्रकाशः स्वपरार्थवित् ।
ईशद्युतिबलावेशात् प्राह वाक्यं हसन्निव॥ १८॥

भूतानां समुदाये ऽपि देहस्याध्यवसायतः ।
वस्तुग्रहे प्रवृत्तस्य संशुद्धे लोचने ऽपि च॥ १९॥

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15 श्रीमत्पराख्ये च
देहान्यो ऽनश्वरो व्यापी विभिन्नः समलो ऽजडः ।
स्वकर्मफलभुक्कर्ता किंचिज्ज्ञः सेश्वरः पशुः । *Siddhāntasamuccaya* of Trilocanaśiva, IFP MS T. 206, p. 90; *Śaivaparibhāṣā*, (Mysore) p. 44; *Śivapūjāstavavyākhyā* p. 15 (introduced by पराख्ये); *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha*, IFP T. 317, p. 1140. Also quoted (prefaced by *parākhye ca*) in a corrupt form in *Īśānaśivagurudevapaddhati*, Vol. 3, p. 22. It also appears as the 18th *sūtra* of the *Śataratnasaṅgraha*. The second half alone is quoted by Aghoraśiva in his *Sarvajñānottaravṛtti* ad *vidyāpāda* 1:20, IFP 47818 p. 41.

19–20, 22–3. एतच्च प्रतिपादितं श्रीमत्पौष्करपराख्ययोः …"[*Pau* 4:61c–71b]" …
भूतानां समुदाये ऽपि देहस्याध्यवसायतः । वस्तुग्रहे प्रवृत्तस्य संशुद्धे लोचने ऽपि च ।
न यतो ऽर्थग्रहे बाह्ये यो ऽभिप्रेतो ऽन्यचेतसः । अतो ऽस्त्यन्यः पुमानस्मिन् यो जातः शून्यमानसः ।
दृष्टा बाल्यादिकावस्था तावद्देहे चतुर्विधा । परिणामविशेषेण या विभिन्ना पृथक्पृथक् ।

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15 c. स्वकर्मफल°] *ŚaRaSaṅ*, *SiSa*, *ŚaiPaBhā*, *SaJñāVṛ*, *ŚiPūStaVyā*, *ŚiJñāSvaDṛSaṅ*; स्वकर्म × क× फल° M^{Y} **15 d.** किंचिज्ज्ञः] *ŚaRaSaṅ*, *SiSa*, *ŚaiPaBhā*, *SaJñāVṛ*, *ŚiPūStaVyā*, *ŚiJñāSvaDṛSaṅ*; किंचिज्ञः M^{Y} **17 b.** विशिष्टो ज्ञानयोगतः] *conj.*; विशिष्टोंगयोगतः M^{Y} (unmetrical); विशिष्टोङ्गस्य योगतः B **17 c.** प्राणवानग्रहे] *em.*; प्राणावानग्रहे M^{Y} **17 f.** दृष्टो ऽध्यक्षकः] *conj.*; दुष्टोध्यक्षतः M^{Y} **18 a.** भगवान्] भ × व× गवान् M^{Y} **18 c.** ईशद्युतिबलावेशात्] *conj.*; ईषद्युक्तिबलावेषात् M^{Y}

न यतो ऽर्थग्रहो बाह्ये यो ऽभिप्रेतो ऽन्यचेतसः।
अतो ऽस्त्यन्यः पुमानस्मिन् यो जातः शून्यमानसः॥ २०॥

प्रतोद उवाच।
न दृष्टं मानसं तत्र प्रत्यक्षेण यतः क्वचित्।
दृश्यते भूतसङ्घातः परिणामविशेषतः॥ २१॥

प्रकाश उवाच।
दृष्टा बाल्यादिकावस्था तावद्देहे चतुर्विधा।
परिणामविशेषेण या विभिन्ना पृथक् पृथक्॥ २२॥

अन्यस्यां यो ऽनुसन्धत्ते तामवस्थां गतामपि।
सो ऽस्ति स्मर्ता स्मृतिज्ञानं भिन्नं भूताक्षनिर्गतम्॥ २३॥

तत्सद्भावाद्यतो ज्ञानं तदसन्नोपलब्धितः।
सतो भावो ऽप्यनैकान्तश्चैतन्यं न गवादिषु॥ २४॥

न तत्कार्यं गुणत्वेन शक्यं दर्शयितुं पुनः।
शक्यं चार्थावबोधार्थमनुमानं विनिश्चितुम्॥ २५॥

तेनैव व्यवहारस्तु दृश्यते स जनाश्रयः।
अन्वयव्यतिरेकाभ्यां यथा भूतानि वै तनौ॥ २६॥

तद्धर्मव्यपदेश्यानि येनैषामन्वयः समे।
तेनैव ख्याप्यते स्मर्ता यत्रासौ तत्र सा स्मृतिः।

अन्यां यां यो ऽनुसन्धत्ते तामवस्थां गतामपि। सो ऽस्मिन्स्मर्ता स्मृतिर्ज्ञानं भिन्नं भूताक्षनिर्गतम्। *Śaivaparibhāṣā*, (Mysore) pp. 45–7.

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20 a. °ग्रहो बाह्ये] M^Y; ग्रहे बाह्ये *ŚaiPaBhā*; ग्रहो ह्यस्य *ŚaiPaBhā*(*vl*) **20 c.** °स्त्यन्यः पुमानस्मिन्] M^Y, *ŚaiPaBhā*; °प्यन्यः पुमानस्ति *ŚaiPaBhā*(*vl*) **22 a.** बाल्या°] *ŚaiPaBhā*; बाला° M^Y **22 d.** पृथक् पृथक्] *ŚaiPaBhā*; पृथक् पुनः M^Y **23 a.** अन्यस्यां] *conj.*; अन्यायां M^Y; अन्यां यां *ŚaiPaBhā* **23 c.** °स्ति] M^Y; °स्मिन् *ŚaiPaBhā* **23 c.** स्मृतिज्ञानं] M^Y; स्मृतिर्ज्ञानं *ŚaiPaBhā* **24 c.** सतो] *conj. Isaacson*; सता M^Y **24 cd.** °कान्तश्चै°] *conj.*; °कान्तचै° M^Y **25 b.** पुनः] *conj.*; पुरः M^Y **25 c.** °बोधार्थ°] *conj. Isaacson*; °बोधोर्थ° M^Y **25 d.** विनिश्चितुम्] *em.*; विनिश्चितम् M^Y **26 a.** व्यवहारस्तु] *conj.*; व्यवहारस्ते M^Y

स्मृतिज्ञानं भवेदत्र स्मरणं न विनश्वरे॥ २७॥

[क्षणभङ्गवादनिरासः]

प्रतोद उवाच।
धारावाहि यतो ज्ञानं क्षणिकत्वान्न च स्थिरम्।
न तद्भिन्नः पुमानस्मिन् तल्लिङ्गानुपलम्भतः॥ २८॥

प्रकाश उवाच।
क्षणभङ्गे स्थिते ज्ञाने कस्य कर्मार्जनं भवेत्।
न तत्कर्मफलं भोग्यं ज्ञाननाशे निरन्वये॥ २९॥

प्रतोद उवाच।
पूर्वमेव समारब्धा तेन वा कर्मवासना।
व्यज्यते सा व्यवस्थायां ≪ख≫लपुष्पात्तरागवत्॥ ३०॥

प्रकाश उवाच।
या त्वया वासना प्रोक्ता किं नाविच्छिन्नलक्षणा।
भिन्नरूपा यदा सा न तत्क्षणान्तर्गता भवेत्॥ ३१॥

तत्क्षणे ऽपि विनष्टे न सा विनष्टा भवेत्तदा।

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29. तथात्रैव—
क्षणभङ्गे स्थिते ज्ञाने न च कर्मार्जनं भवेत्। न तत्कर्मफलं भोग्यं ज्ञाननाशे निरन्वये
ad *Śataratnasaṅgraha* 18, p. 33.

29, 31–5. श्रीमत्पराख्ये च—
क्षणभङ्गे स्थिते ज्ञाने कस्य कर्मार्जनं भवेत्। न तत्कर्मफलं भोग्यं ज्ञाननाशे निरन्वये॥
या त्वया वासना प्रोक्ता किं नाविच्छिन्नलक्षणा।
भिन्नरूपा यदा सा न तत्क्षणान्तर्गता भवेत्॥
तत्क्षणेन विनष्टेन सा विनष्टा भवेत्ततः। अविच्छिन्ना स्थिरा चैका नानाज्ञानसमाश्रया॥
श्रुत्या विचारिता युक्त्या नात्मनो व्यतिरिच्यते। जन्मान्तराङ्गसंयोगे शोकहर्षादिहास्यतः॥
जातिसंस्मरणे ऽप्येवं प्राक्तनानुभवादितः। स्थिरत्वं तत्स्मृतेर्गम्यं स्मृतिर्नानुभवादृते।
स्मर्तानुभविता स्थैर्यात्तेन ज्ञाता स्थिरो विभुः॥
Śaivaparibhāṣā, pariccheda 3, (Mysore) p. 53.

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28 d. °नुपलम्भतः] *conj. Isaacson*; °नुफलं हतः M^{Y} **29 b. कस्य**] M^{Y} *ŚaiPaBhā*; न च *ŚaRaU* **30 cd. व्यवस्थायां खल°**] *conj.*; व्यवस्थाया ⊔ ल° M^{Y} **32 a. तत्क्षणे ऽपि विनष्टे न**] *conj.*; तत् क्षणे नि विनष्टे न M^{Y}; तत्क्षणेन विनष्टेन *ŚaiPaBhā*

अविच्छिन्ना स्थिरा चैका नानाज्ञानसमाश्रया॥ ३२॥

तथा विचारिता युक्त्या नात्मनो व्यतिरिच्यते।
जन्मान्तराङ्गसंयोगे शोकहर्षादिसाम्यतः॥ ३३॥

जातिसंस्मरणे ऽप्येवं प्राक्तनानुभवादितः।
देशान्तरे विपन्नस्य बन्धोः संस्मरणे यथा॥ ३४॥

स्थिरत्वं तत्स्मृतेर्गम्यं स्मृतिर्नानुभवादृते।
स्मर्तानुभविता स्थैर्यात् तेन ज्ञाता स्थिरो विभुः॥ ३५॥

[आत्मनो विभुत्वम्]

प्रतोद उवाच।
न विभुः पुद्गलः प्रोक्तः स्वकर्मफलभोगतः।
यश्च सुखादिको भोगः शरीरावधिलक्षितः॥ ३६॥

प्रकाश उवाच।
देशान्तरे फलं यत् स्यादविभुत्वे कथं गतिः।
अस्ति वा तद्गतिः पुंसो मूर्तामूर्ते द्विधा स्थिते॥ ३७॥

मूर्तत्वे न फलं भोग्यं यतो मूर्तिर्विनश्वरा।

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35. स्थिरत्वं तद्गतिगम्यं स्मृतिर्नानुभवादृते। स्मर्त्तानुभविता स्थैर्यात्तेन ज्ञाता स्थिरो भुवि॥ ad *Śataratnasaṅgraha* 18, p. 34.

37–39. तथा तत्रैव
देशान्तरफलायत्स्यात् अविमुक्तो ऽपि यो गतिः (?)।
मूर्तत्वे न फलं भोग्यं यतो मूर्त्तिर्विनश्वरा॥
अमूर्त्तो नियते व्यापे केनचित्कर्मणाथवा।
अतैनं यत्तत्कथं नयते पटु (?)।
तत् फलं भिन्नदेशस्थं विभुत्वात् तनुयोगजम्। इति ad *Śataratnasaṅgraha* 18, p. 34.

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32 c. अविच्छिन्ना] *ŚaiPaBhā*; अविच्छिंन° M^{Y} **33 a.** तथा] M^{Y}; श्रुत्या *ŚaiPaBhā* **33 d.** °साम्यतः] *conj. Isaacson*; °शास्यतः M^{Y}; °हास्यतः *ŚaiPaBhā* **34 cd.**] *om. ŚaiPaBhā* **35 a.** तत्स्मृतेर्गम्यं] M^{Y}, *ŚaiPaBhā*; तद्गतिर्गम्यं *ŚaRaU(vl)*; तद्गतिगम्यं *ŚaRaU* (unmetrical) **35 d.** विभुः] M^{Y}, *ŚaiPaBhā*; भुवि *ŚaRaU* **36 c.** यश्च] *conj. Isaacson*; यः M^{Y} (unmetrical) **37 a.** देशान्तरे] *conj.*; देशान्तर° M^{Y}, *ŚaRaU* **37 b.** °विभुत्वे कथं गतिः] M^{Y}; °विमुक्तो ऽपि यो गतिः *ŚaRaU* **37 cd.**] M^{Y}; *om. ŚaRaU*

अमूर्तो नीयते ऽव्यापी केनचित् कर्मणाथवा॥ ३८॥

अचेतनममूर्तं यत् तत् कथं नयने पटु।
तत् फलं भिन्नदेशस्थं विभुत्वात्तनुयोगजम्॥ ३९॥

[आत्मनां बहुत्वम्]

प्रतोद उवाच।
आत्मानो बहवः सिद्धास्ते च सर्वगताः स्थिताः।
संयुक्तानां भवे«त्कस्मात्» स्वार्जितं कर्मणः फलम्॥ ४०॥

प्रकाश उवाच।
अमूर्तानां न संयोगो यस्याङ्गं तस्य तत्फलम्।
विशिष्टस्तेन सम्बन्धो मतो यो देहगो नृणाम्॥ ४१॥

प्रतोद उवाच।
एक एव स्थितो वेत्ता देहे देहे स्वकर्मतः।
एकधा बहुधा चैव दृश्यते जलचन्द्रवत्॥ ४२॥

प्रकाश उवाच।
चिद्रूपत्वात्तदेकत्वं तद्भेदो भिन्नभोगतः।

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39. पराख्ये
अचेतनममूर्तं यत्तत्कथं नयते परः।
तत्फलं भिन्नदेशस्थं विभुत्वन्त्वनुशोभितम्॥ *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* IFP T. 317, pp. 1046–7.

42cd. एकधा बहुधा चैव दृश्यते जलचन्द्रवत् = *Brahmabindūpaniṣat* 12cd

43–44. तथा तत्रैव—
चिद्रूपत्वात्तदेकत्वं तद्भेदो भिन्नभोगतः। स च तस्य स्वकर्मोत्थः साविद्या बन्धलक्षणा॥
तच्छेदिका भवेद्विद्या द्वयमस्ति यदा तव। विद्याविद्याविभागेनागतो द्वैतपरिग्रहः॥
ad *Śataratnasaṅgraha* 18, p. 34. Also quoted in Jñānaprakāśa's *Śivajñānabodhavṛtti* pp. 75–6 and (prefaced by श्रीमत्पराख्ये ऽपि) in Aghoraśiva's *Sarvajñānottaravṛtti* ad '*vidyāpāda*' 2:4–5, IFP 47818 p. 57.

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38 c. नीयते ऽव्यापी] M^{Y}; नियते व्यापे *ŚaRaU* **39** a. अचेतनममूर्तं] M^{Y}, *ŚiJñāSvaDṛSaṅ*; अतैनं *ŚaRaU* (unmetrical) **39** b. नयने पटु] *em.*; नयने पटुः M^{Y}; नयते परः *ŚiJñāSvaDṛSaṅ*; नयते पटु *ŚaRaU* **39** d. विभुत्वात्तनुयोगजं] M^{Y}, *ŚaRaU*; विभुत्वन्त्वनुशोभितम् *ŚiJñāSvaDṛSaṅ* **40** c. भवेत्कस्मात्] *conj. Isaacson*; भवे ⊔ M^{Y}

स च तस्य स्वकर्मोत्थः साविद्या बन्धलक्षणा॥ ४३॥

तच्छेदिका भवेद्विद्या द्वयमस्त्येकता च न।
विद्याविद्याविभागेन गतो ऽद्वैतपरिग्रहः॥ ४४॥

प्रतोद उवाच।
अविद्या वासना सर्वा नार्थतः सा स्थिता मम।
विद्यारूपं स्थितं सर्वं या विद्या स परः पुमान्॥ ४५॥

प्रकाश उवाच।
उपायः सकलो व्यर्थो यस्ते ऽविद्याप्रमार्जकः।
विद्यात्मा येन संसिद्धो न बन्धः परमार्थतः॥ ४६॥

विद्यारूपं भवेत् सर्वमविद्याख्यमथास्ति वा।
तयात्मानं निबध्नाति विद्यया स विमोचयेत्॥ ४७॥

क्रीडेयं वा स्वधर्मो वा तदा मुक्तेरसम्भवः।
इष्यते वाथ सा मुक्तिरेकदेशे न सर्वथा॥ ४८॥

एकदेशे न देशः स्यान्निरंशत्वादमूर्तितः।
स्थितायां सर्वतो मुक्तौ भवच्छेदः प्रसज्यते॥ ४९॥

**49c–50b. स्थितायां सर्वतो मुक्तौ भवोच्छेदः प्रसज्यते।
न चास्ति स भवोच्छेदस्तेन ते बहवो मताः॥** ad *Śataratnasaṅgraha* 18, p. 34. Also cited (without attribution) in chapter 3 of the *Śaivaparibhāṣā*, (Mysore) p. 60.

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43 c. स च तस्य] M^{Y}, *ŚaRaU*; न चैकस्य *SaJñāVṛ*; न भेदो स्य *ŚiJñāBoVṛ*; न च तस्य *ŚaRaU(vl)* **43 c. स्वकर्मोत्थः**] *SaJñāVṛ*, *ŚaRaU*, *ŚiJñāBoVṛ*; स्वकर्मोत्था M^{Y}; स्वकर्मोथः *ŚaRaU(vl)* **44 a. भवेद्विद्या**] M^{Y}, *SaJñāVṛ*, *ŚaRaU*, *ŚiJñāBoVṛ*; भवेदित्या° *ŚaRaU(vl)* **44 b. द्वयमस्त्येकता च न**] *SaJñāVṛ*; द्वयमस्ति तदा तव M^{Y}, *ŚaRaU(vl)*; द्वयमस्ति यदा तव *ŚaRaU*; द्वयमस्त्येकता न च *ŚiJñāBoVṛ* **44 cd. °भागेन गतो**] M^{Y}, *SaJñāVṛ*, *ŚiJñāBoVṛ*, *ŚaRaU(vl)*; °भागेनागतो *ŚaRaU* **45 d. या विद्या स**] *conj. Isaacson*; या सा विद्या स M^{Y}B^{ac} (unmetrical); या विद्या सा B^{c} **46 c. संसिद्धो**] M^{Yc}; संसिद्धि M^{Yac} **47 a. सर्व°**] M^{Yc}; सर्वं M^{Yac} **48 a. क्रीडेयं वा**] क्रीडेयं × सा× वा M^{Y} **48 c. इष्यते**] B^{c}; इष— ते M^{Y} (the right half of the second *akṣara* is missing); यिष्यते B^{ac} **49 a. देशः**] *em.*; देश M^{Y} **49 c. स्थितायां**] M^{Y}, *ŚaRaU*, *ŚaiPaBhā*; स्थितायाः *ŚaRaU(vl)* **49 d. भवच्छेदः**] M^{Y}; भवोच्छेदः *ŚaRaU*, *ŚaiPaBhā*

न चास्ति स भवच्छेदस्तेन ते बहवो मताः।
अनादिपाशसंरुद्धाः सो ऽस्मिन्यो ऽसौ मलो मतः॥ ५०॥

[मलावृतत्वं पशोः]

प्रतोद उवाच।
अशुद्धो न भवेदात्मा यतः शुद्धः स्वभावतः।
तथारूपे ऽपि तद्रागो ऽप्राकृतः स्फटिके यथा॥ ५१॥

प्रकाश उवाच।
तस्यात्मनः स यो रागः स्वाक्याशुद्धिनिमित्तजः।
यदि तस्य न साशुद्धिस्तद्रागो न भवेत्तदा॥ ५२॥

नान्यथाशुद्धिभोगेषु तस्य सक्तिर्भवेत् स्वतः।
निर्निमित्तो न रागो ऽपि मुक्तेष्वपि भवेन्न किम्॥ ५३॥

कर्म रागो भवेद्वास्य तच्चानादितया स्थितम्।
बुद्धौ सत्यां स तद्धर्मो बुद्धिरव्यक्तसम्भवा॥ ५४॥

गतमेवमनादित्वं शक्तिरूपेण वा स्थितम्।
अज्ञानमपि तद्वत्स्यात्तद्वदेव विपर्ययः॥ ५५॥

एवं स्थिते स्थितं सर्वमज्ञानं पशुभावतः।
कर्म तत्र निमित्तं वा विशुद्धे तन्न रञ्जकम्॥ ५६॥

विभोस्तदेकदेशित्वाच्छक्तं रञ्जयितुं न हि।
तेन तस्यावृतेर्नैव निमित्तं कर्म कल्पते॥ ५७॥

56d. यदुक्तं पराख्ये ऽपि 'विशुद्धे तन्न रञ्जकम्' इति *Mṛgendravṛttidīpikā* ad *vidyāpāda* 7:2.

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50 a. न चास्ति स] M^Y, *ŚaRaU*, *ŚaiPaBhā*; नचास्तसं *ŚaRaU*(*vl*) **50 a.** भवच्छेद॰] M^Y; भवोच्छेद॰ *ŚaRaU*, *ŚaiPaBhā* **50 d.** सो ऽस्मिन्यो] *conj.*; सास्मिन्यो M^Y **51 cd.** तद्रागो ऽप्राकृतः] *conj.*; तद्रागः प्राकृत--- M^Y (the right half of the final *akṣara* is missing); तद्रागः प्राकृत॰ B **52 b.** स्वाक्या॰] *conj.*; स्वाका॰ M^Y **53 b.** सक्ति॰] *em.*; शक्ति॰ M^Y **54 c.** सत्यां स तद्धर्मो] *conj.*; तस्यां स तद्धमे--- M^Y (rightmost portion broken) **57 d.** कल्पते] B; कल्प ⏑̱ M^Y

सता देहः सुखं दुःखं तावन्मात्रक्षये गतम् ।
तेन तत्कर्मणो भिन्नमज्ञानं रागकारणम् ॥ ५८ ॥

यतो ऽज्ञानयुतः सर्वः स्वयोनेर्निष्क्रमेत्पुनः ।
आवृणोति तमात्मानममूर्तं विषशक्तिवत् ॥ ५९ ॥

आवृतस्तत्तिरस्कारात्तद्गुणाभिभवादथ ।
तेनाशुद्धः पशुरसावनुपाधिगुणाश्रयः ॥ ६० ॥

[पुंसश्चैतन्यम्]

प्रतोद उवाच ।
पुमान् जडः प्रकृत्यैव चैतन्यगुणवर्जितः ।
यतो ऽन्यतः शरीराक्षसामग्रीजनितं भवेत् ॥ ६१ ॥

प्रकाश उवाच ।
शरीरे भुज्यते कर्म द्विधासंस्थं शुभाशुभम् ।
अन्यस्थमात्मसंस्थं वा तदन्यस्थं न भुज्यते ॥ ६२ ॥

58cd, 59cd, 60cd. तथा तत्रैव—
तेन तत्कर्मणो भिन्नमज्ञानं रागकारणम् । प्रावृणोति तदज्ञानममूर्त्तं विषशक्तिवत् ॥
तेनाशुद्धः पशुरसावनुपातिगुणाश्रयः । ad *Śataratnasaṅgraha* 18, p. 35.

59ab. tops missing in M^{Y}.
60cd. tops missing in M^{Y}.
61a. **पुमान् जडः प्रकृ॰**] tops missing in M^{Y}.

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58 ab. सता देहः सुखं दुःखं तावन्मात्रक्षये गतम्] सता देहसुखं दुःखं तावन्मात्रक्षये गत B; ---[-11-]--- त्रक्षय ---[-2-]--- M^{Y} **58 cd.** तेन तत्कर्मणो भिन्नमज्ञानं रागकारणम्] *ŚaRaU*; त न त त्क म त ाभ न म ज्ञ ा न र ा ग क ा र ण M^{Y} (tops missing); तेन तत्कर्मणा भिन्नमज्ञाने रोगकारिणे B; तेन तत्कर्मणो भिन्नं ज्ञानं रागकारणम् *ŚaRaU* (unmetrical) **59 a.** यतो ऽज्ञानयुतः सर्वः] B; य त ा ज्ञ ा न यु तः स वः M^{Y}; *om.* *ŚaRaU* **59 b.** स्वयोनेर्निष्क्रमेत्पुनः] B^{c}; स्व य ान ान ष्क म त्पु नः M^{Y}; स्वयोनेर्निष्क्रमे पुनः B^{ac}; *om.* *ŚaRaU* **59 cd.** आवृणोति तमात्मानममूर्तं] M^{Y}; प्रावृणोति तदज्ञानममूर्त्तं *ŚaRaU*; प्रावृणोत् तदाज्ञानं मूर्त्तं *ŚaRaU(vl)* (unmetrical) **60 ab.**] *om.* *ŚaRaU* **60 cd.** तेनाशुद्धः पशुरसाव॰] *ŚaRaU*; त ना शु द्धः प शु र⁄सा व M^{Y}; तेनाशुद्धः पशुरसा ⊔ B; तेनाशुद्धं पशुरसाव॰ *ŚaRaU(vl)* **60 d.** ॰नुपाधि॰] *conj.*; ⊔ पा धि M^{Y}; ⊔ पाधि॰ B; ॰नुपाति॰ *ŚaRaU*; ॰नुपादि॰ *ŚaRaU* (*vl*) **62 c.** अन्यस्थ॰] *conj.*; अन्यस्व॰ M^{Y}

आत्मस्थं तद्द्विधारूपं भोग्यमन्यत्परं ततः।
भोग्यं तावच्छरीरस्थं सुखदुःखविशेषितम्॥ ६३॥

†तद्धेतुत्वेन यत्कर्म किंस्वरूपं तनुक्षये।
यदि तत् सूक्ष्मरूपं स्यात् सूक्ष्मत्वं शक्तिमात्रता॥ ६४॥

का शक्तिः सूक्ष्मता सा स्यात्सूक्ष्मता शक्तिमात्रता।
यदि तत् सूक्ष्मरूपेण स्थितं कर्म तनुक्षये†॥ ६५॥

चैतन्यमपि तस्मात्तदिष्यते सूक्ष्मरूपकम्।
अविद्यमानं यद्वस्तु तस्योत्पत्तिर्न सम्भवेत्॥ ६६॥

न कार्यं कारणाभावात्सर्वं सर्वस्य कारणम्।
तानि चास्मिन्न शक्तानि कारणान्यर्थसिद्धये॥ ६७॥

यस्मिंस्तान्यथ शक्तानि सा शक्तिः प्राक् स्थिता यतः।
सर्वकार्ये यतः कर्तुर्भावमालोच्य वस्तुगम्॥ ६८॥

प्रवृत्तिर्दृश्यते यस्मात्स भावः शक्तिवाचकः।
तेन तत्प्राक् चितेर्भावः कर्मवत् किं न मन्यसे॥ ६९॥

सूर्यकान्ताद्भवेदग्निश्चन्द्रकान्ताज्जलं तथा।
उपलत्वे ऽपि सामान्ये नेतरेष्विह तद्भवेत्॥ ७०॥

व्युत्पत्तिरिष्यते तस्मान्नियमात् कारकादिषु।
न हि शक्त्या ऋते तेषु कारणेष्विह प्रत्ययः॥ ७१॥

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65 a. स्यात्] *conj.*; सा M^{Y}

68c–69. तथा तत्रैव—
सर्वकार्ये यतः कर्त्तुर्भावमालोच्य वस्तुगम्। प्रवृत्तिर्दृश्यते यस्मात्स भावः सत्त्ववाचकः॥ तेन तत्प्राक् चितेर्भावः कर्मवत् किं न मन्यसे। ad *Śataratnasaṅgraha* 18, p. 35.

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63 d. सुखदुःखविशेषितम्] *em.*; सुखदुःखं विशेषितम् M^{Y} **66 ab.** तस्मात्तदिष्यते] *conj. Isaacson*; तस्मात्तन्नेष्यते M^{Y} **66 d.** सम्भवेत्] *conj.*; संभवा M^{Y} **67 a.** कारणाभावात्] *conj.*; करणाभावात् M^{Y} **68 c.** सर्वकार्ये] M^{Y}, *ŚaRaU*; सर्वकार्यो *ŚaRaU(vl)* **69 b.** भावः शक्तिवाचकः] M^{Y}; भावः सत्त्ववाचकः *ŚaRaU*; भावसक्तवाचकः *ŚaRaU(vl)* (unmetrical) **69 c.** चितेर्भावः] M^{Y}, *ŚaRaU*; चेतेर्भावः *ŚaRaU(vl)* (unmetrical) **71 c.** शक्त्या ऋते] B^{c}; शक्त्या रुते $\mathrm{M}^{Y}\mathrm{B}^{ac}$

[जगद्वैचित्र्यनिमित्तं कर्म]

प्रतोद उवाच।
स्वभावो जगतश्चित्रः परिणामविशेषतः।
कर्म तत्रानिमित्तं तु विचित्रं तत् स्वभावतः॥ ७२॥

प्रकाश उवाच।
न वक्तव्यः स्वभावो ऽस्य तत्स्वभावविपर्ययात्।
चतुर्णामपि भूतानां स्वभावो नैव दृश्यते॥ ७३॥

अकस्मात् कम्पते धात्री कमुष्णं दृश्यते क्वचित्।
वह्निर्निर्वाणमायाति वायुरूर्ध्वगतः क्वचित्॥ ७४॥

भूतेष्वपि स्वभावो नो किं पुनस्तनुसम्भवे।
दृष्टं वा कारणं तत् स्याददृष्टं तेषु वा मतम्॥ ७५॥

सप्रेक्षारागजातानां सदन्तानां सुभासिनाम्।
मन्दादिदेहभिन्नानामनन्यं दृष्टकारणम्॥ ७६॥

तत्कार्याद्गम्यते हेतुर्विचित्राद्यो ऽनुमानतः।

73c–75b. *parākkiyattil*
चतुर्णामपि भूतानां स्वभावो नैव दृश्यते। इति यत्कम्पते धात्री कमुष्णाद्ध्वस्यते क्वचित्॥ वह्निर्निर्वाणमायाति वायुरूर्ध्वगतिः क्वचित्। भूतेषु हि स्वभावो न किं पुनः कार्यसम्भवे॥ सृष्टिस्थित्यन्तनाशेन कार्यत्वेनात्र योगतः। जडत्वेनापि तद्भूतं (जडत्वेनाप्यतो भूते *ŚiJñāSvaDṛSaṅ*) सर्वतः कर्तृपूर्वकम्॥ *Ñānāvaraṇaviḷakkattarumpatavivekam* Vol. 2, p. 589. The same unit is quoted also (prefaced by पराख्ये) in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* IFP T. 317, p. 978 and IFP T. 533, pp. 205–6 (for the readings of which see the apparatus).

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73 b. °विपर्ययात्] *conj.*; °विपर्य्ययः M^{Y} **73 d.** स्वभावो] *ÑāViVi*, *ŚiJñāSvaDṛSaṅ*; स्वभावे M^{Y} **74 a.** अकस्मात्] M^{Y}; इति यत् *ÑāViVi*; तस्मान्न *ŚiJñāSvaDṛSaṅ*317; तस्मान्नन्त *ŚiJñāSvaDṛSaṅ*533 **74 b.** कमुष्णं दृश्यते] M^{Y}B^{ac}, *ŚiJñāSvaDṛSaṅ*317; कदुष्णं दृश्यते B^{c}; कमुष्णाद्ध्वस्यते *ÑāViVi*; कमष्णं दृश्यते *ŚiJñāSvaDṛSaṅ*533 **74 d.** °गतः] M^{Y}; °गतिः *ÑāViVi*, *ŚiJñāSvaDṛSaṅ* **75 a.** भूतेष्वपि स्वभावो नो] M^{Y}; भूतेष्वपि स्वभावो न *ÑāViVi*; भूतेषु हि स्वभावेन *ŚiJñāSvaDṛSaṅ* **75 b.** पुनस्तनुसम्भवे] M^{Y}; पुनः कार्यसम्भवे *ÑāViVi*, *ŚiJñāSvaDṛSaṅ* **76 a.** सप्रेक्षा°] *conj.*; सप्रक्षा° M^{Y} **76 b.** सुभासिनाम्] *conj.*; सभासिनां M^{Y} **76 d.** °नन्यं] *conj. Isaacson*; °नंगं M^{Y}

सेवाप्रवृत्तयोः पुंसोः समानगुणशीलयोः॥ ७७॥

एकस्य फलसंपत्तिस्तेन तत्कारणं परम्।
अदृष्टं सूक्ष्महेतुत्वाद्गम्यते कार्ययोगतः॥ ७८॥

कारणं कर्मसंज्ञं तद् धर्माधर्मात्मकं स्थितम्।
कर्मणा देहसंयोगः कर्मणा फलभुक् पशुः।
कर्मणा वासितश्चेतो भ्रमत्यज्ञानमोहितः॥ ७९॥

कर्माख्या वासना सूक्ष्मा जलवासवदाहिता।
कर्मतः सर्व≪मे≫वेदं सुखदुःखात्मकं फलम्॥ ८०॥

[कर्मकृत् कर्मफलभुक् च पुमानेव]

प्रतोद उवाच।
शरीरेण सता कर्म क्रियते तत्पुनर्यतः।
शरीरस्य निमित्तं किं तदा तन्नास्त्ययोगतः॥ ८१॥

प्रकाश उवाच।
यथात्मानादिमान् सिद्धः सापेक्षा कर्मणि स्थितिः।

77c–79b. तथा—
सेवाप्रवृत्तयोर्द्वयोः समानगुणशीलयोः। एकस्य फलसम्पत्तिस्तेन तत्कारणपदम्॥
अदृष्टं सूक्ष्महेतुत्वाद्गम्यते कार्ययोगतः। कारणं कर्मसंज्ञं तद् धर्माधर्मात्मकं स्थितम्॥
ad *Śataratnasaṅgraha* 18, p. 35.

80ab. = *Svāyambhuvasūtrasaṅgraha* 2:13cd.

82ab, 83ab. तथा पराख्ये
यथात्मानादिना सिद्धः सापेक्षा कर्म्मणि स्थितः।
प्रवाहानादिता चेयमप्युच्छिन्ना भवे भवे॥ *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* IFP T. 317, p. 1003.

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77 c. ॰वृत्तयोः पुंसोः] M^{Y}; ॰वृत्तयोर्द्वयोः *ŚaRaU* (unmetrical); ॰वृत्तयोप्यहे *ŚaRaU(vl)* (unmetrical) **78 b.** तत्कारणं परम्] त × त्क× त्कारणं परं M^{Y}; तत् कारणपदम् *ŚaRaU* (unmetrical) **79 b.** ॰धर्मात्मकं] *ŚaRaU*; ॰धर्मार्थकं M^{Y} **79 e.** ॰श्चेतो] *conj. Isaacson*; ॰श्चेता M^{Y} **79 f.** भ्रमत्य॰] B^{c}; भ्रमंत्य॰ M^{Y}B^{ac} **80 c.** सर्वमेवेदं] *em.*; सर्व ⊔ वेदं M^{Y}; सर्वदैवेदं B^{c}; सर्वदेवेदं B^{ac} **81 c.** निमित्तं] *em.*; निमित्तः M^{Y} **82 a.** यथात्मानादिमान्] M^{Y}; यथात्मानादिना *ŚiJñāSvaDṛSaṅ* **82 b.** कर्मणि स्थितिः] *conj.*; कर्मणः स्थितिः M^{Y}; कर्म्मणि स्थितः *ŚiJñāSvaDṛSaṅ*

आदिमत्त्वे पुनः सृष्टिरेकाकारा प्रसज्यते।
तेनानादि स्थितं कर्म संसारो ऽनादिमान्यतः॥ ८२॥

प्रवाहरूपता येयमव्युच्छिन्ना भवे भवे।
अन्योत्पत्त्यास्य विच्छेदः कर्मणो नित्यरूपता॥ ८३॥

कर्मापि क्रियमाणं तद्भोग्यमस्योपतिष्ठति।
तत्कर्ता पुरुषः प्रोक्तः सुखदुःखसमाश्रयः॥ ८४॥

प्रतोद उवाच।
न कर्तृत्वमिदं पुंसः शरीराश्रयवर्तिनः।
हस्तपादादिभिर्यस्मात्क्रियते कर्म निश्चितम्॥ ८५॥

प्रकाश उवाच।
तत्कर्ता पुरुषः प्रोक्तो न शरीरस्य कर्तृता।
अचेतनं यतस्तत् स्यात् कर्तृत्वममृतं यतः॥ ८६॥

कर्तृत्वं करणैः सद्भिस्तथाप्यस्य प्रधानता।
वृक्षच्छेदे यथा लोको न कुठारं प्रशंसति॥ ८७॥

स कर्ता करणैस्तेन प्राधान्यात् पुरुषः स्मृतः।
अकर्तुरपि कर्तृत्वमिच्छातः कामगोचरे॥ ८८॥

एवमिच्छावशात् पुंसो विकारस्त्वङ्कुरादिकः।
यस्मिन्यादृग्भवेत्पिण्डे चिद्व्यक्तिः सा तथा भवेत्॥ ८९॥

86–88b. तथा तत्रैव—
तत्कर्त्ता पुरुषः प्रोक्तो न शरीरस्य कर्तृता। अचेतनं यतस्तस्मात्कर्तृत्वममृते ततः॥
कर्तृत्वं करणे सद्धि तथाप्यस्य प्रधानता। वृक्षच्छेदे यथा लोको न कुठारं प्रशंसति॥
स कर्त्ता कारणैस्तेन प्राधान्यात् पुरुषः स्मृतः। ad *Śataratnasaṅgraha* 18, p. 35.

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83 a. प्रवाहरूपता येयम्] M^Y; प्रवाहानादिता चेयम् *ŚiJñāSvaDṛSaṅ* **83 b.** °व्युच्छिन्ना] *conj. Isaacson*; °प्युच्छिन्ना M^Y, *ŚiJñāSvaDṛSaṅ* **86 c.** यतस्तत् स्यात्] M^Y; यतस्तस्मात् *ŚaRaU* **86 d.** कर्तृत्वममृतं यतः] M^Y; कर्तृत्वममृते ततः *ŚaRaU* **87 a.** करणैः सद्भिस्] M^Y; करणे सद्धि *ŚaRaU* **87 c.** लोको] B*ŚaRaU*; लोहो M^Y; लोका *ŚaRaU(vl)* **88 a.** करणैस्तेन] M^Y; कारणैस्तेन *ŚaRaU* **89 b.** विकारस्त्वङ्करादिकः] *conj.*; विकारस्तु दिस्त्वङ्करादिकः M^Y (unmetrical); विकारस्तु करादिकः B

शरीरनियतं ज्ञानं स्वकर्मविधियोजितम्।
स्वल्पे ऽभिव्यज्यते स्वल्पं महन्महति तत् स्थितम्॥ ९०॥

यादृक्तादृग्भवेत्तस्य प्रदीपस्तिमिरे यथा।
विभुः सन् ज्ञानरूपो ऽपि प्रवेशे वेत्ति येन तत्॥ ९१॥

किञ्चिज्ज्ञस्तेन स प्रोक्तो व्यवधानानिदर्शनात्।
कर्मणा देहसंयोगो विभोरपि महेश्वरात्॥ ९२॥

अशक्तत्वात् स्वतो नास्य सामर्थ्यं कर्मयोजने।
पशुत्वरुद्धचिच्छक्तेः स्वातन्त्र्यं न पशोरतः॥ ९३॥

90c–91b. स्वल्पे ऽपि व्यञ्जके स्वल्पं महन्महति तत् स्थितम्।
यादृक्तादृग्भवेत्तस्य प्रदीपस्तिमिरे यथा॥ *Śataratnasaṅgraha* 57, p. 71. Also quoted p. 39 of *Siddhāntasūtravṛtti*, prefaced by तदुक्तं पराख्ये

91c–92b. …पराख्यसूत्रेण दर्शयति— विभुः सन् ज्ञानरूपो ऽपि प्रवेशे वेत्ति येन तत्।
किञ्चिज्ज्ञस्तेन स प्रोक्तो व्यवधानानिदर्शनात्॥ *Śataratnasaṅgraha* 56, p. 71.

92c–93b. कर्मणा देहसंयोगो विभोरपि महेश्वरात्।
अशक्तत्वात्स्मृतो नास्य सामर्थ्यं कर्मयोजने॥ *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* IFP T. 317, p. 1001. Appears thus also (as 40i) among the *sūtras* of the *Śataratnasaṅgraha* listed by P. Thirugnanasambandhan (1973:116) that are not in Avalon's edition.

93c–94d. पराख्ये
पशुत्वरुद्धचिच्छक्तेः स्वातन्त्र्यं न पशोरतः। कर्म चिद्रहितं तस्माद्योजकं तदपेक्षते।
योजकः स महेशानः स्वेच्छया बलवान्यतः। Quoted thus in *Siddhāntasārāvalīvyākhyā* ad 1:5, p. 50 and on pp. 32–3 ad sūtra 5 of the *Siddhāntasūtravṛtti* (but with *paśutvaṃ*) and (prefaced by *parākhye*) in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha*

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90 c. °भिव्यज्यते] M^{Y}, *SiSūVṛ*; °पि व्यञ्जके *ŚaRaSaṅ*; °पि व्यञ्जते *ŚaRaSaṅ(vl)* **90 d.** महन्महति तत् स्थितम्] *ŚaRaSaṅ*; महा ⊔ न्म (12) ⊔[-6-]⊔ M^{Y}; महं महति तत् स्थितम् *ŚaRaSaṅ(vl)*; महती महति स्थितम् *SiSūVṛ* **91 a.** यादृक्] *ŚaRaSaṅ*, *SiSūVṛ*; तादृक् M^{Y} **91 c.** सन्] *ŚaRaSaṅ*; सत् M^{Y} **91 d.** प्रवेशे वेत्ति] *em.*; प्रवेशे वेति M^{Y}; प्रदेशे वेत्ति *ŚaRaSaṅ* **92 ab.** किञ्चिज्ज्ञस्तेन स प्रोक्तो व्यवधानानिदर्शनात्] *ŚaRaSaṅ*; किंचित् ज्ञस्तेन स प्रोक्तो ⊔ व्यवधाना ⊔ दर्शनात् M^{Y}; किञ्चित् ज्ञः न स प्रोक्तो व्यवधानादिदर्शनात् B (unmetrical) **93 a.** स्वतो] M^{Y}; स्मृतो *ŚiJñāSvaDṛSaṅ* **93 cd.** पशुत्वरुद्धचिच्छक्तेः स्वातन्त्र्यं न पशोरतः] *SiSāVyā*, *ŚiJñāSvaDṛSaṅ*, *ŚaRaSaṅ*; ⊔[-6-]⊔ शक्तेः स्वतंत्र्यं न पशोरतः M^{Y}; ⊔ शक्तेः स्व+ा+तन्त्र्यन्न पशोरतः B

कर्म चिद्रहितं तस्माद्योजकं तदपेक्षते।
योजकः स महेशानः स्वेच्छया बलवान्यतः।
एवंविधः पशुः ख्यातो मूलदोषापरिच्युतः॥ ९४॥

सत्तास्य युक्त्या स्थिरता विभुत्वं विभिन्नरूपं प्रतिबन्धभावः।
राद्धान्तवाक्यानुगतं स्वरूपं व्यवस्थितं यो ऽभिहितो ऽत्र सेशः॥ ९५॥

॥ इति पराख्ये महातंत्रे पशुपदार्थविचारप्रतिपादनपटलः प्रथमः॥

IFP T. 317, p. 1015 (see apparatus), and in the *Śataratnasaṅgraha* (as 40j and 40k) among the *sūtras* listed by Thirugnanasambandhan (1973:116–17) that are omitted in the edition; the last four *pādas* only are quoted thus in the *Śivajñānabodhasaṅgrahabhāṣya*, p. 9, § I.8.1; the *Śivāgrabhāṣya*, p. 11; and in the *Śaivaparibhāṣā*, (Mysore) p. 31.

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94 ab. चिद्रहितं तस्माद्योजकं] *SiSāVyā*, *ŚiĀBhā*, *ŚaiPaBhā*, *ŚiJñāBoSaṅBhā*, *ŚaRaSaṅ*; चिद्रहितस्तत् स्याद्योजकं M^Y; चित्रं हि तत्तस्माद्योगजन् *ŚiJñāSvaDṛSaṅ* **94 b.** तदपेक्षते] Σ; तदपेक्षयोः *ŚaRaSaṅ* **94 c.** योजकः] M^Y, *SiSāVyā*, *ŚiĀBhā*, *ŚaiPaBhā*, *ŚiJñāBoSaṅBhā*, *ŚaRaSaṅ*; योगजस् *ŚiJñāSvaDṛSaṅ* **95 c.** राद्धान्त°] *em.*; राधांत° M^Y

द्वितीयः पटलः ॥ २ ॥

प्रकाश उवाच ।
सर्वकर्ता महान् शक्तः सर्ववेत्ता महेश्वरः ।
मन्त्राङ्गो ऽनुग्रहोत्साहः शान्तो विद्येशबोधकः ॥ १ ॥

[जगतः कर्तृत्वम्]

मूर्ताः सावयवा ये ऽर्था नानारूपपरिच्छदाः ।

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1. श्रीमत्पराख्यादौ
सर्वकर्ता माहाञ्छक्तः सर्ववेत्ता महेश्वरः । मन्त्राङ्गो नुग्रहोत्साहः शान्तो विद्येशबोधकः ॥
Siddhāntasamuccaya of Trilocanaśiva, IFP MSS T. 206, p. 90, and T. 284, p. 155.
पराख्ये
सर्वकर्ता महान्विद्यात्सर्ववेत्ता महेश्वरः ।
सर्वकृत्येषु तज्ज्ञानं व्या --- *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* IFP T. 317, p. 1076. The first line alone is also quoted (prefaced by *parākkiyattil*) in *Ñānāvaraṇaviḷakkattarumpatavivekam* Vol. 1, p. 504; but see also apparatus ad 64c–65b. The third *pāda* only is cited, together with 3:68c (see apparatus ad loc.) in Trilocana's *Somaśambhupaddhatiṭīkā* (IFP MS T. 170, pp. 47–8 and GOML MS R 14735, p. 38).

2–3b. तदुक्तं श्रीमत्पराख्ये
मूर्ताः सावयवा ये ऽर्था नानारूपपरिच्छदाः । स्थूलावयवशिष्टत्वाद्बुद्धिमद्धेतुपूर्वकाः ।
अतो ऽस्ति बुद्धिमान् कश्चिदीश्वरः समवस्थितः । *Śivajñānabodhasaṅgrahabhāṣya*, p. 11, § I.11.1. The same three lines also appear exactly thus as *sūtra* 16 of the *Śataratnasaṅgraha*, pp. 25–6. They are also quoted attributed to the *Parākhya* in *Ñānāvaraṇaviḷakkattarumpatavivekam* (Vol. 2, p. 611), but with स्थूलावयवहेतुत्वाद् and followed by पतिर्विश्वस्य निर्माता and then by *eṉavum*
प्रधानपरमाण्वादि दृश्यते हि न चेतनम् । न तत्कर्तुं स्वयं द्रष्टुं बुध्यादिकरणान्वितम् ।
जगच्च कर्तृसापेक्षं कार्यं सावयवं यतः । तस्मात्कार्यस्य कर्तृत्वं पत्युर्न पशुपाशयोः ।
eṉavum. (Cf. citation in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* recorded in the next note and see footnote to translation of verse 2.) 2ab and 3ab are quoted together prefaced by the above attribution on p. 12 of the *Śivāgrabhāṣya*.

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1 a. शक्तः] M^{Y} *SiSa*; विद्यात् *ŚiJñāSvaDṛSaṅ*; व्यापी *ÑāViVi*

स्थूलावयवशिष्टत्वाद्बुद्धिमद्धेतुपूर्वकाः॥ २॥

अतो ऽस्ति बुद्धिमान् कश्चिदीश्वरः समवस्थितः।
प्रतिपन्नः स्वकार्येण दृष्टेनात्रानुमानतः॥ ३॥

प्रतोद उवाच।
कार्यकारणसम्बन्धो न गृहीतो यतस्तयोः।
तेन तत्कारणाभावान्न ख्याप्यं कार्यदर्शनम्॥ ४॥

प्रकाश उवाच।
सम्बन्धो न गृहीतो वा कार्यकारणतस्त्विह।
कार्यं दृष्ट्वा परोक्षं तत्कारणं गम्यते स्फुटम्।
तादृग्विधेन कार्येण कर्ता कार्यस्य मीयते॥ ५॥

न केवलमसौ कार्यात् स्वधर्मानुमितः क्वचित्।
कारणेनापि तत्कार्यं क्वचिच्छब्दोक्तियुक्तिभिः॥ ६॥

एभिः कार्यादिभिर्लिङ्गैरदृष्टो ऽपि प्रतीयते।
स्थूलं सावयवं कार्यमवश्यं कारणं नयेत्॥ ७॥

सम्बन्धाग्रहणे कर्म हेतुत्वेन कथं तनौ।

3, 15cd, 2ab. पराख्ये अतोऽस्ति बुद्धिमान्कश्चिदीश्वरः समवस्थितः।
आदिप्रपञ्चन्तत्कर्त्ता चोपादानं परं स्मृतम्(कर्ता ⊔ T533)।
प्रतिपन्नः स्वकार्येण दृष्टेनात्रानुमानतः। अन्यथानुपपत्त्या वा तद्वदेवमनादिकम्।
मूर्त्ताः सावयवा ये ऽर्था नानारूपपरिच्छदाः। पतिर्विश्वस्य निर्म्माता पशुपाशविलक्षणः।
अभावे तस्य विश्वस्य सृष्टिरेषा कथं भवेत्। अचेतनत्वादज्ञत्वादनयोः पशुपाशयोः।
प्रधा(पृथा T533)नपरमाण्वादि यावत्किंचिदचेतनम्।
न तत्कर्तु[:] स्वयन्द्रष्टुं बुद्धिमत्कारणं विना।
जगच्च कर्तृसापेक्षं (जगत्कर्त्ता सापेक्षं T317) कार्यं सावयवं यतः (*em.*; युतः T317; ततः T533)। तस्मात्कार्यस्य कर्तृत्वं पत्युर्न्न पशुपाशयोः।
Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha IFP T. 317, pp. 981–2 and IFP T. 533, p. 209. (Note that from *patir viśvasya* this is *Vāyavīyasaṃhitā*, *Pūrvabhāga* 6:2c–5.)

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2 c. °शिष्टत्वा°] *ŚiJñāBoSaṅBhā*, *ŚaRaSaṅ*; °विष्टत्वा° M^{Y}; °हेतुत्वा° *ÑāViVi*
5 a. सम्बन्धो] *em.*; संबद्धो M^{Y} **7 ab.** °र्लिङ्गैरदृष्टो] *conj.*; °र्लिंगैर्न दृष्टो M^{Y}
7 c. स्थूलं] *conj.*; सूक्ष्मं M^{Y}

दृष्ट्वा चित्रशरीराणि कर्मसत्ताधिगम्यते॥ ८॥

अर्थापत्तिरियं प्रोक्ता मानं सामान्यदर्शिका।
न च कश्चिद्विशेषो ऽयमुपपत्त्यनुमानयोः॥ ९॥

विशेषो ऽस्त्युपपत्तेर्वा कतमो ऽस्मिन् स कथ्यताम्।
विशेषे ऽनुगता नासौ सामान्ये सिद्धसाध्यता॥ १०॥

तेन सामान्यतो दृष्टादनुमानेन बुद्धिमान्।
कारणं स्थूलकार्यस्य क्षितिकार्यादिकस्य सः॥ ११॥

प्रतोद उवाच।
क्षितेरेवंविधं रूपं न कदाचिदनीदृशम्।
तन्वादेः कारणं कर्म कल्पितेन मतेन किम्॥ १२॥

प्रकाश उवाच।
यद्यत्स्थूलं भवेद्वस्तु कृतकं तद्विनिश्चितम्।
स्थूलं न कृतकं वा स्यात् पक्षो दृष्टान्तवर्जितः॥ १३॥

पर्वतादिविशिष्टं वा स्वभावान्निम्नमुन्नतम्।
तदा निम्नोन्नतैर्युक्तमङ्गैरङ्गं स्वभावजम्॥ १४॥

अस्य दृष्टस्य हेतुर्वा कर्माख्यो बाधितो भवेत्।
†अन्यथानुपपत्त्या वा तद्वदेव वनादिकम्†॥ १५॥

10cd. विशेषे ऽनुगता नासौ सामान्ये सिद्धसाध्यता। This is a much and variably quoted Cārvāka tag of uncertain provenance: see notes to the translation.

12b. न कदाचिदनीदृशं जगत् This too is a much quoted tag: see note to the translation.

15b. From the last syllable of this *pāda* up to बुद्धिमांस्ते° in 16a the tops are missing in M^{Y}.

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9 b. मानं] *conj. Isaacson*; मान° M^{Yc}; मान × : × M^{Y} **11 d.** सः] *conj.*; सा M^{Y} **12 a.** °विधं रूपं] *conj.*; °विधिरूपं M^{Y} (unmetrical) **12 c.** तन्वादेः] *conj.*; तद्वादेः M^{Y} **15 b.** कर्माख्यो बाधितो भवेत्] B^{c}; कर्माख्यो ---[-4-]---वत् M^{Y}; कर्माख्यो भाधितो भवेत् B^{ac} **15 cd.** अन्यथानुपपत्त्या वा तद्वदेव वनादिकम्] B; अ न्य थ ा नु प प त्य ा व ा त द्व द व व न ा दि क M^{Y}; अन्यथानुपपत्त्या वा तद्वदेवमनादिकम् *ŚiJñāSvaDṛSaṅ*

बुद्धिमांस्तेन कर्तासौ तन्वादीनामिह स्थितः।
तन्नो हेतुर्भवेत्कर्म किं तु तद्योजितं भवेत्॥ १६॥

तच्चेद्योजयितुं शक्यं तच्छक्तिर्न प्रमाणिता।
तच्छक्तेरुपपत्तिर्वा सैव «स्यात्किं» न केवला॥ १७॥

चैतन्यरहितस्यापि तच्छक्तिः कल्प्यते यथा।
चिद्रूपस्यास्य तच्छक्तिः कर्तृत्वं नानुमन्यसे॥ १८॥

स्वकर्मापेक्ष्य जीवानां स्वप्रवृत्तिः सहेतुका।
सो ऽपि कर्मेश्वराख्यो ऽस्मिन् हेतुः कार्येण गम्यते॥ १९॥

प्रतोद उवाच।
किं क्रमाद्यौगपद्याद्वा भवेत्कार्यमिह स्थितौ।
«आनन्त्यान्न» क्रमो दृष्टो यौगपद्ये ऽप्यसम्भवः॥ २०॥

प्रकाश उवाच।
कर्तुर्यत्कार्यकर्तृत्वं कार्योत्पत्त्या प्रतीयते।
न कार्यं कारणाभावादिति मे निश्चिता मतिः॥ २१॥

युगपत् प्रक्रमेणापि कार्योत्पत्तिः प्रदृश्यते।
संहतानां शरीराणामेकस्यापि च सम्भवः॥ २२॥

तेन तत्कार्यकर्तृत्वं युगपत् प्रक्रमादपि।
सर्वदा सर्वतः कार्यं महति क्षितिमण्डले॥ २३॥

महत्कारणजन्यं तन्महत्ता विभुता यतः।
विभुत्वात्तेन सर्वेषां कारणं व्यापकं स्थितम्॥ २४॥

सन्निधाने यतस्तस्मिन् सर्वकार्यस्य सम्भवः।

25–26b. तदुक्तं पराख्ये—

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16 a. बुद्धिमांस्तेन] B; बु ाध मा स्त न M^Y 17 ab. शक्यं तच्छक्तिर्न प्रमाणिता] *conj.*; शक्तं तच्छक्तिं नाप्रमाणिका M^Y 17 c. °पपत्तिर्वा] *conj.*; °पपत्तेर्वा M^Y 17 d. सैव स्यात्किं न केवला] *conj.*; सैवास्मान्न ⊔ केवला M^Y 18 d. कर्तृत्वं] B; क ⪯ त्त्वं M^Y 20 a. क्रमाद्यौगपद्याद्वा] *conj.*; क्रमाद्योगवद्याद्वा M^Y 20 c. आनन्त्यान्न क्रमो] *conj. Kataoka, Isaacson*; आन्त्यादन्त क्रमाद् M^Y 20 d. यौगपद्ये] *em.*; योगपद्ये M^Y 25 a. सन्निधाने यतस्तस्मिन्] M^Y *SiSa*; सन्निधानेन यस्यास्मिन् *ŚaRaU*; सन्निधानेन यस्तस्मिन् *ŚaRaU(vl)*

अक्षहीने ऽपि सामर्थ्यं दृष्टं तत्कर्षकात्मनि॥ २५॥

सामर्थ्यं तद्वदीशस्य सर्वकृत्ये निसर्गजम्।
दृष्टान्तमात्रमेवैतत् कर्तृत्वेनोपमा स्थिता॥ २६॥

तावन्मात्रे यतः प्रोक्ता नासौ सर्वगुणाश्रयः।
तदभावान्न हेतुः स्यान्न पक्षो हेतुवर्जितः॥ २७॥

गतमेवं प्रमाणं तत् प्रमेयमपि तत्तथा।
प्रमाणे न स्थिते नास्मिन् तत्प्रसिद्धिः प्रमेयगा॥ २८॥

निमित्तमीश्वराख्यं यत्तद्दृष्टं सहकारणम्।

सन्निधानेन यस्यास्मिन् (यस्तस्मिन्) सर्वकार्यस्य सम्भवः।
अक्षहीने ऽपि सामर्थ्यं दृष्टं (ष्टु) तत्कर्षणात्मनि।
सामर्थ्यं तद्वदीशस्य सर्वकृत्ये निसर्गजम्। इति। ad *Śataratnasaṅgraha* 4, p. 8. The same unit is quoted by Trilocanaśiva in his *Siddhāntasamuccaya* (IFP T. 284, p. 138 [=MS A] and IFP T. 206, p. 68 [=MS B], GOML MS R 14394, p. 12 [=MS C].)

29–30d. निमित्तमीश्वराख्यं तद्यद्दृष्टं सहकारणम्।
उपादानं च यत्सूक्ष्मं सर्वकार्येषु संहितम्॥
Śataratnasaṅgraha 15, p. 24. But note that the *Śataratnollekhinī* (p. 25) cites and justifies a variant: निमित्तमीश्वराख्यं यददृष्टं सहकारणमिति पाठे अदृष्टशब्दवाच्यकर्मणः सहकारिकारणत्वमुक्तम्। यथात्रैवारणेयपटले— निमित्तमीश्वरस्तेषामुपादानं स विन्दुराट्।
नृकर्म सहकारि स्यात्कार्यमेतत्त्रिहेतुकम्॥
(The editor of the *ŚaRaU* identifies this as *Pauṣkara* 8:18c–19b, where the verse indeed occurs, but the commentator probably intended to refer to its occurrence as *Parākhya* 6:6c–7b. The label आरणेयपटल is odd.)
The longest unit is that quoted in the *Mṛgendravṛttidīpikā* ad *vidyāpāda* 8:3: यदुक्तं पराख्ये
निमित्तमीश्वराख्यं यददृष्टं सहकारिता। उपादानं च यत्सूक्ष्मं सर्वकार्यानुसंहितम्॥
कारणानां त्रयं तेन सर्वकार्ये ऽनुमीयते। यतो न जनकं चैकं सामग्री जनिका भवेत्॥

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25 d. तत्कर्षकात्मनि] M^Y, *SiSa* MS B; तत्कर्षणात्मनि *ŚaRaU*, *SiSa* MSS AC **26 b.** सर्वकृत्ये] M^Y, *ŚaRaU*, *SiSa* MSS AB; सर्वकृत्य° *SiSa* MS C **29 ab.** यत्तद्दृष्टं] M^Y; यददृष्टं *MṛVṛDī*, *ŚaRaU(vl)*; तद्यद्दृष्टं *ŚaRaSaṅ*; तद्दृष्टं च *ÑāViVi*, *ŚiJñāSvaDṛSaṅ*317; तं तद्दृष्टं *ŚiJñāSvaDṛSaṅ*533 **29 b.** सहकारणम्] M^Y, *ŚaRaSaṅ*, *ÑāViVi*, *ŚiJñāSvaDṛSaṅ*; सहकारिता *MṛVṛDī*

उपादानं च यत्सूक्ष्मं सर्वकार्येषु संहितम्॥ २९॥

कारणानां त्रयं तेन सर्वकार्ये ऽनुमीयते।
यतो न जनकं चैकं सामग्री जनिका भवेत्।
निमित्तकारणं तेन कर्ता स परमेश्वरः॥ ३०॥

प्रतोद उवाच।
यः कर्त्ता कार्यकृद्दृष्टः करणैर्न विनात्र सः।
करणानि च भिन्नानि दृश्यन्ते कार्यसिद्धये॥ ३१॥

प्रकाश उवाच।
कारणत्वं स्थितं पूर्वं न कर्ता करणादृते।
अभिन्नकरणेनापि कर्तुः कार्यक्रिया ≪स्थिता≫॥ ३२॥

यथांशुभी रविश्चन्द्रः कमलोत्पलसंहतेः।
विकासाकुञ्चने कर्ता न भिन्नकरणैः स्थितः॥ ३३॥

स्वभावेन यथा तस्य कर्तृत्वं तत्क्रियास्थितम्।
स्वसामर्थ्यं क्रिया तस्य सा सिद्धा कार्यकारिका॥ ३४॥

कार्योत्पत्त्या प्रतीयेत न कार्यं करणोज्झितम्।
यतस्तत्करणं तस्य क्रियाख्यं शक्तिसंज्ञकम्॥ ३५॥

अदृष्टा चेत्कथं शक्तिः क्रियाख्या प्रतिपद्यते।

Cf. *Ñānāvaraṇaviḷakkattarumpatavivekam* Vol. 2, p. 612: *atu niccuvācattil* [= *niśvāse*]
निमित्तमीश्वराख्यं तद्दृष्टं च सहकारणम्।
उपादानं च यत्सूक्ष्मं सर्वकार्येषु संस्थितम्॥
स शक्तिश्चेश्वरो माया मृद्वच्चक्रकुलालवत्। The same unit is quoted in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* (IFP T. 317, p. 982 and IFP T. 533, p. 209), where T. 317 reads मृद्वच्चात्र for मृद्वच्चक्र° and T. 533 reads मुद्वच्च्कर°

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29 d. °षु संहितम्] *ŚaRaSaṅ*, *ŚiJñāSvaDṛSaṅ*; °नुसंधितं M^{Y}; °नुसंहितं *MṛVṛDī*; °षु संस्थितम् *ÑāViVi*   **30 c.** यतो न जनकं चैकं] *MṛVṛDī*; यतो न जनकं ⊔ M^{Y}; यदा तु जनकश्चैक *MṛVṛDī(vl)*   **31 b.** करणैर्न] *conj.*; कारणैर्न M^{Y} **32 d.** स्थिता] *conj.*; ⊔ M^{Y} **33 a.** यथांशुभी रविश्चण्डः] *conj.*; यथांशुभि रविः खंठः M^{Y}; यथांशुभि रविः खण्डः B   **33 d.** °करणैः स्थितः] *conj. Isaacson*; °करणोत्थितः M^{Y} **35 b.** करणोज्झितं] *em.*; करणोझितं M^{Y} **35 d.** शक्तिसंज्ञकं] Ḅ^{c} (correction in blue); श ⊔ संज्ञकं M^{Y}B^{ac}

त्वच्चक्षुषः कथं शक्तिः प्रतिपन्ना वद स्फुटम्॥ ३६॥

नान्यथार्थग्रहो वा स्यात् स्वल्पस्य विपुलः पुनः।
अतस्त्वतीन्द्रिया शक्तिरुपपत्तेरियं पुनः॥ ३७॥

तद्वच्छक्तिर्मयाभीष्टातीन्द्रिया कर्तृसंश्रया।
अदृष्टस्यापि तत्कर्तुः कार्यशक्तिरिह स्थिता॥ ३८॥

साध्या च नः क्रियाशक्तिः कारणाश्रयवर्तिनी।
तया करोति तत्कृत्यं तन्वक्षभुवनादिकम्॥ ३९॥

शक्तत्वात्तात्त्विकं सर्गं करोति तनुसंगतम्।
भौवनं तत्कृताधारं विचित्ररचनोज्ज्वलम्॥ ४०॥

वर्णजं मन्त्रभिन्नाङ्गं नानाचित्रफलोदयम्।
करोतीह यया शक्त्या सैका भिन्नेव लक्ष्यते॥ ४१॥

तद्भेदः कृत्यभेदेन न भेदः परमार्थतः।
तथास्यागमसंसिद्धः शाक्तो भेदो निगद्यते॥ ४२॥

[शक्तिविभागः]

तत्कृत्यप्रविभागोऽयं विभागः शक्तिसंश्रयः।
वामा ज्येष्ठा च रौद्री च काली कलकिरापरा।

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42 ab. तद्भेदः कृत्यभेदेन न भेदः परमार्थतः quoted in the *Mṛgendravṛttidīpikā* ad *vidyāpāda* 4:2, and quoted without attribution by Aghoraśiva ad *Tattvatrayanirṇaya* 6, p. 139 and ad *Sarvajñānottara* '*vidyāpāda*' 1:24, IFP 47818 p. 46. Also quoted without attribution in Trilocana's *Siddhāntasamuccaya* (IFP MSS T. 284, p. 169, and T. 206, p. 106) and in his *Somaśambhupaddhatiṭīkā* (IFP MS T. 170, p. 11).

43c–44c. श्रीमत्पराख्ये ऽपि 'तद्भेदः कृत्यभेदेन न भेदः परमार्थतः' इत्युपक्रम्य
'वामा ज्येष्ठा च रौद्री च काळी कलविकरिणी परा।
बलविकरिणी बलप्रमथिनी दमनी च मनोन्मनी॥
वामयत्युद्गिरत्याशु यया सर्गं त्रिधा स्थितम्।
सास्मिन् वामा समुद्दिष्टा' इत्यादि *Mṛgendravṛttidīpikā* ad *vidyāpāda* 4:2.

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36 c. त्वच्चक्षुषः] *conj.*; त्वक्चक्षुषः M^{Y} **37 a.** °ग्रहो वा] *conj.*; °गृहो भावा M^{Y} (unmetrical) **38 b.** °संश्रया] *em.*; °संश्रय M^{Y}; °संश्रये B **41 a.** वर्ण°] M^{Yc}; वर्णं M^{Yac} **43 d.** कलकिरापरा] *conj.*; कलकिलापरा M^{Y}; कलविकरिणी परा *MṛVṛDī* (unmetrical)

बलविकरणा प्रमथना च दमनी च मनोन्मनी॥ ४३॥

[तासां निर्वचनानि]

सर्वं वमत्यधः शक्त्या यया सर्गं त्रिधा स्थितम्।
सास्मिन्वामा समुद्दिष्टा वामदेवसमाश्रिता॥ ४४॥

वामो वा यः समारम्भो विपरीतः स्वधर्मतः।
प्रवृत्तिं कुरुते पुंसां सा वामा वामकर्मगा॥ ४५॥

ज्येष्ठो मुख्यः क्रियारम्भो यो नरार्थपरः सदा।
स पुंसां ज्येष्ठया शक्त्या सा शक्तिर्ज्येष्ठसङ्गता॥ ४६॥

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44. उक्तञ्च पराख्ये— वामयत्युद्गिरत्याशु यया सर्गं त्रिधा स्थितम्।
सास्मिन् वामसमुद्दिष्टा वामदेवसमाश्रिता॥ इति। *Siddhāntadīpikā* of Madhyārjuna, IFP T. 112, p. 181, IFP T. 284, p. 116.

44–47b. वामादिनिरूपणं पराख्ये—
सव्यं वमत्युद्गिरति यथा वर्गं त्रिधा स्थितम्। सास्मिन् वामा समुद्दिष्टा वामदेवसमाश्रया॥
वामो वा यस्समारम्भो विपरीतस्त्वसम्मतम्। प्रवृत्तिं कुरुते पुंसां सा वामा वामकर्मगा॥
ज्येष्ठा मुख्यक्रियारम्भो यो नरो ऽर्थपरस्तदा। स पुंसो ज्येष्ठया शक्त्या या सा च ज्येष्ठसङ्गता॥
धर्माधर्मसमारम्भो ज्येष्ठाज्येष्ठकचोदितः। *Śivapūjāstavavyākhyā*, p. 60.

45. उक्तञ्च पारमेश्वरे
वामो वा यः (वामदेव T. 112) समारम्भो विपरीतस्वधर्मतः (तर्मतः T. 284)। प्रवृत्तिं कुरुते पुंसां सा वामकर्मगा॥ इति *Siddhāntadīpikā* of Madhyārjuna, IFP T. 112, p. 181 and IFP T. 284, p. 116.

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43 e. बलविकरणा प्रमथना च] *em.* (unmetrical); **बलिविकरणा प्रमथना च** M^{Y} (unmetrical); **बलविकरिणी बलप्रमथिनी** *MṛVṛDī* (unmetrical) **44 a. सर्वं वमत्यधः शक्त्या**] M^{Y}; **वामयत्युद्गिरत्याशु** *MṛVṛDī*, *SiDī*; **सव्यं वमत्युद्गिरति** *ŚiPūStaVyā* **44 b. सर्गं**] M^{Y}, *SiDī*; **सर्गे** *MṛVṛDī*; **वर्गं** *ŚiPūStaVyā* **44 c. वामा**] M^{Y}, *MṛVṛDī*, *ŚiPūStaVyā*; **वाम॰** *SiDī* **44 d. ॰समाश्रिता**] M^{Y}, *SiDī*; **॰समाश्रया** *ŚiPūStaVyā* **45 b. विपरीतः स्वधर्मतः**] M^{Y}; **विपरीतस्वधर्मतः** *SiDī*; **विपरीतस्त्वसम्मतम्** *ŚiPūStaVyā*; **विपरीत स्वसम्मतम्** *ŚiPūStaVyā* (*vl*); **विपरीत स्वयम्मतम्** *ŚiPūStaVyā* **46 a. ज्येष्ठो मुख्यः**] *conj.*; **ज्येष्ठा मुख्यः** M^{Y}; **ज्येष्ठा मुख्य॰** *ŚiPūStaVyā* **46 b. नरार्थपरः**] *conj. Kataoka*; **नरार्थः परः** M^{Y}; **नरो ऽर्थपरः** *ŚiPūStaVyā* **46 c. पुंसां**] M^{Y}; **पुंसो** *ŚiPūStaVyā* **46 d. सा शक्तिर्ज्येष्ठसङ्गता**] M^{Y}; **या सा च ज्येष्ठसङ्गता** *ŚiPūStaVyā*

धर्माधर्मसमारम्भो ज्येष्ठाज्येष्ठाप्रचोदितः।
नान्यथा ज्येष्ठभावो ऽस्य पुंसो ज्येष्ठफलाश्रयः॥ ४७॥

रुक्छब्दवाचको व्याधिर्नृणामज्ञानलक्षणः।
या तं द्रावयितुं शक्ता सा शक्ती रुद्रवर्तिनी॥ ४८॥

रौद्रेण कर्मणा पुंसां †शस्त्रासृङ्कर्ममोदिता†।
सा रौद्री रुद्रकर्मोत्था रुद्राश्रयनिषङ्गिणी॥ ४९॥

कलयेत् स उपादानं सहकारि च तद्यया।
सा काली प्रेरणे शक्ता कालस्येयं वशे स्थिता॥ ५०॥

येयं कालपरिच्छेदे निश्चिता कृत्यगोचरे।

47c–60. ननु—
अन्यथा ज्येष्ठभावेभ्यः पुंसां ज्येष्ठगुणाश्रयः। रुक्शब्दवाचको व्याधिर्नृणामज्ञानलक्षणः॥
या तं द्रावयितुं शक्ता सा शक्तीरुद्रवर्तिनी। रौद्रेण कर्मणा पुंसां शास्त्रदृङ्कर्ममोहिता॥
सा रौद्री रुद्रकर्मोत्था रुद्राश्रयनिषङ्गिणी। कलयेत्स उपादानं सहकारी तदन्यथा॥
सा कालप्रेरणे शक्ता कालस्येयं वशे स्थिता। येयं कालपरिच्छेदे निश्चिता कृत्यगोचरे॥
कलयित्री स्थिता पुंसां कालचिह्नविलक्षिता। सर्वप्राणिकलाक्षेपे स्वकर्मपरिपिण्डिते॥
कलानां विकिरो तेषां लक्षयेत्तेन संक्षयः। कला विवक्षिता यस्मिन् तत्क्षेपो यो नरः पुमान्॥
अन्यकार्यसमारम्भे सा कलापेक्षया भवेत्। अणूनां यद्बलं न्यूनं विक्षिप्तं वितते ऽध्वनि॥
यया कर्माङ्गसम्बन्धे कलानां विकरा तु सा। बलं या ज्ञानविज्ञानमुत्तरोत्तरगं नृणाम्॥
सापेक्षया बलक्षेपाद्बलक्षेपवशानुगा। पाशानां यद्बलं चान्यत्प्रमथ्नाति यया शिवः॥
बलानां प्रमथा प्रोक्ता बलप्रमथनानुगा। क्षणान्निद्रापमर्देन निद्रा भोगादिभिर्यया॥
प्रमथ्नाति बलं पुंसां सद्योऽन्यबलमन्थनात्। स्वसुखान्तरदुःखेन सर्वभूतानि सृष्टिषु॥
दमन्या दमयत्यस्मात्सा शक्तिर्दमनात्मिका। नरस्स्वदेहभूतानि कृच्छ्रचान्द्रायणादिभिः॥
दमयन्विविधैः क्लेशैर्यया सा दमनी तथा। अमनस्कं निरालाम्वं तत्वं नयति या पशुम्॥
मनोन्मनस्य देवस्य सोक्ता शक्तिर्मनोन्मनी। इति। *Śivapūjāstavavyākhyā* pp. 60–1.

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47 b. ज्येष्ठाज्येष्ठाप्रचोदितः] *conj.*; ज्येष्ठो न ज्येष्ठचोदिका M^{Y}; ज्येष्ठाज्येष्ठकचोदितः *ŚiPūStaVyā* **47 cd.** नान्यथा ज्येष्ठभावो ऽस्य पुंसो ज्येष्ठफलाश्रयः] M^{Y}; अन्यथा ज्येष्ठभावेभ्यो पुंसां ज्येष्ठगुणाश्रयः *ŚiPūStaVyā* **48 c.** शक्ता] *ŚiPūStaVyā*; शीला M^{Y} **48 d.** शक्ती] *ŚiPūStaVyā*; शक्ति M^{Y} **49 b.** शस्त्रासृङ्कर्ममोदिता] M^{Y}; शास्त्रदृङ्कर्ममोहिता *ŚiPūStaVyā* **50 b.** सहकारि च तद्यया] *conj.*; सहकारी च तद्यया M^{Y}; सहकारी तदन्यथा *ŚiPūStaVyā*; सहकारि च तद्यथा *ŚiPūStaVyā* (*vl*) **50 c.** सा काली] M^{Y}; सा काल॰ *ŚiPūStaVyā*

कलयित्री स्थिता पुंसां कालचिह्नविलक्षिता॥ ५१॥

†सर्वप्राणिकलाक्षेपे स्वकर्मपरिपिण्डिते†।
कलानां विकिरा तेन †लक्षयेत्तनुसंक्षये†॥ ५२॥

†कला वा शिक्षिता यास्मिन् तत्क्षेपो योन्तरः पुनः†।
अन्यकार्यसमारम्भात् सा कलाक्षेपगा भवेत्॥ ५३॥

अणूनां यद्बलं न्यूनं विक्षिप्तं वितते ऽध्वनि।
यया कर्माङ्गसम्बन्धे बलानां विकिरा तु सा॥ ५४॥

बलं वा ज्ञानविज्ञानमुत्तरोत्तरगं नृणाम्।
सा तत्क्षेपाद्बलक्षेपा बल≪क्षेपवशानुगा≫॥ ५५॥

पाशानां यद्बलं चान्यत् प्रमथ्नाति यया शिवः।
बलानां प्रमथा प्रोक्ता बलप्रमथनानुगा॥ ५६॥

क्षणान्निद्रावमर्देन मूर्छामोहादिभिर्यया।
प्रमथ्नाति बलं पुंसां सा†न्योन्य†बलमन्थना॥ ५७॥

स्वसुखान्तरदुःखेन सर्वभूतानि सृष्टिषु।
दमन्या दमयेत्तस्मात् सा शक्तिर्दमनात्मिका॥ ५८॥

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51 c. कलयित्री] *ŚiPūStaVyā*; कालयित्री M^{Y} **52 cd.** तेन लक्षयेत्तनुसंक्षये] M^{Y}; तेषां लक्षयेत्तेन संक्षयः *ŚiPūStaVyā*; तेन लक्षयेत्तनुसंक्षयः *ŚiPūStaVyā* (*vl*) **53 a.** वा शिक्षिता] M^{Y}; विवक्षिता *ŚiPūStaVyā*; विशिक्षिता *ŚiPūStaVyā* (*vl*) **53 b.** योन्तरः पुनः] M^{Y}; यो नरः पुमान् *ŚiPūStaVyā* **53 c.** °समारम्भात्] M^{Y}; °समारम्भे *ŚiPūStaVyā* **53 d.** सा कलाक्षेपगा] *conj.*; सकलाक्षेपया M^{Y}; सा कलापेक्षया *ŚiPūStaVyā*; सा कलाक्षेपया *ŚiPūStaVyā* (*vl*) **54 a.** अणूनां यद्बलं न्यूनं] *ŚiPūStaVyā*; अंशूनां यद्बलं नूनं M^{Y} **54 d.** बलानां विकिरा] M^{Y}; कलानां विकरा *ŚiPūStaVyā* **55 a.** वा] M^{Y}; या *ŚiPūStaVyā* **55 cd.** सा तत्क्षेपाद्बलक्षेपा बलक्षेपवशानुगा] *conj.*; सापेक्षया बलक्षेपाद्बलक्षेपवशानुगा *ŚiPūStaVyā*; साक्षेपाद्यबलाक्षेपाद्बल ⊔[-7-]⊔ M^{Y}; सापेक्षया बलक्षेपाद्बलक्षेपलयानुगा *ŚiPūStaVyā* (*vl*) **56 a.** पाशानां यद्बलं चान्यत्] *ŚiPūStaVyā*; ⊔शानां यद्बलं चात्म्यं M^{Y}; ईशानां यद्बलं चात्म्यं B **57 a.** °वमर्देन] M^{Y}; °पमर्देन *ŚiPūStaVyā* **57 b.** मूर्छामोहादिभिर्यया] *conj.*; मूर्छामोहादिभिर्बलं M^{Y}; निद्रा भोगादिभिर्यया (र्युता (*vl*)) *ŚiPūStaVyā* **57 c.** प्रमथ्नाति] M^{Y} *ŚiPūStaVyā*; प्रमथादि *ŚiPūStaVyā* (*vl*) **57 d.** सान्योन्य°] M^{Y}; सद्यो ऽन्य° *ŚiPūStaVyā* • °मन्थना] *conj.*; °मद्धनात् M^{Y} B^{ac}; °मन्थनात् B^{c} (?), *ŚiPūStaVyā* **58 c.** दमयेत्तस्मात्] M^{Y}; दमयत्यस्मात् *ŚiPūStaVyā*

नरः स्वदेहभूतानि कृच्छ्रचान्द्रायणादिभिः।
दमयन्विविधैः क्लेशैर्यया सा दमनी तथा॥ ५९॥

अमनस्कं निरालम्बं तत्त्वं नयति या पशुम्।
मनोन्मनस्य देवस्य सोक्ता शक्तिर्मनोन्मनी॥ ६०॥

अकस्मादुन्मनावस्थां या करोति नृणामिह।
सा चास्मिन्नुन्मनी प्रोक्ता उन्मनस्य वशानुगा॥ ६१॥

[ईश्वरस्य सर्वज्ञत्वसर्वकर्तृत्वे]

प्रभोः शक्तिविभागेन कृतिः सर्वा प्रदर्शिता।
सर्वज्ञः सर्वकर्तृत्वाद्यतस्तज्ज्ञानपूर्वकम्॥ ६२॥

साधनाङ्गफलैः सार्धं वेत्ति सर्वमिदं ततः।
यथा तन्त्वादिवित्कर्ता विषयीकृत्य तानि सः॥ ६३॥

तस्मिन् प्रवर्तते कार्ये तद्वत्तस्मिन् परः शिवः।
सर्वकृत्येषु तज्ज्ञानं व्यापितं येन सान्वयम्॥ ६४॥

निखिलज्ञानयोगित्वात् सर्वज्ञः परमेश्वरः।
निराधारं न चेज्ज्ञानं स्वकार्येणोपलक्ष्यते॥ ६५॥

साधारो यः पदार्थो ऽस्मिन्निराधारो ऽपि कृत्यकृत्।
यथा शरीरतो वायुः साधारः श्वसनात्मकः॥ ६६॥

अन्तरिक्षे निराधारो दृष्टः शाखादिकम्पकृत्।

64c–65b. *parākkiyattil*
सर्वकर्ता महान्व्यापी सर्ववेत्ता महेश्वरः। सर्वकृत्येषु तज्ज्ञानं व्यापितं येन सान्वयम्॥
निखिलज्ञानयोगित्वात्सर्वज्ञः परमः शिवः। आगमेनापि …(see apparatus ad 71c–73b
below). *Ñānāvaraṇaviḷakkattarumpatavivekam* Vol. 1, p. 504. Note that the *Śivajñāna-*
siddhisvapakṣadṛṣṭāntasaṅgraha (IFP T. 317, p. 1076) also combines 2:1ab with 2:64cd,
for see apparatus ad verse 1.

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59 a. नरः] *ŚiPūStaVyā*; नरे M^{Y} **59 c.** दमयन्] *ŚiPūStaVyā*; मदयन् M^{Y} **62 c.** सर्वज्ञः] *conj.*; सर्वज्ञ° M^{Y} **63 c.** तन्त्वादिवित्] *conj. Isaacson*; तंत्वादिकृत् M^{Y} **64 a.** कार्ये] *conj.*; कार्य्ये M^{Y} **65 b.** परमेश्वरः] M^{Y}; परमः शिवः *ÑāViVi*

तन्मुक्तावात्मनो रूपं निराधारं न किं स्थितम्॥ ६७॥

न मुक्तिः संस्थिता वा सा वेदे धर्मप्रचोदनात्।
यदि नाम प्रधानत्वं यागादेर्धर्मनिश्चयात्॥ ६८॥

तस्मादेव भवेज्ज्ञानं वेदान्ते यत्प्रतिष्ठितम्।
तस्य मुक्तौ स्वरूपं यन्निराधारस्य सिध्यति॥ ६९॥

तत् स्वरूपं भवेत्तस्य शिवस्य परमात्मनः।
चिद्रूपमात्मनो रूपं दृक्क्रियाशक्तिलक्षितम्॥ ७०॥

ज्ञानरूपस्थितस्यापि स्वरूपं दृक्क्रियात्मकम्।
आगमेनापि सर्वज्ञो गुणमाहात्म्यदर्शनात्॥ ७१॥

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70. श्रीमत्पराख्ये च
तत् स्वरूपं भवेदस्य शिवस्य परमात्मनः।
चिद्रूपमात्मनो रूपं दृक्क्रियाशक्तिलक्षणम्। *Śaivaparibhāṣā*, (Mysore) p. 30.

70c–71b. तदुक्तं पराख्ये—
चिद्रूपमात्मनो रूपं दृक्क्रियागुणलक्षितम्। ज्ञानरूपस्थितस्यापि स्वरूपं दृक्क्रियात्मकम्॥
Śataratnasaṅgrahollekhinī p. 16. Also quoted in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* (IFP T. 317, p. 996 and IFP T. 533, p. 221) and incorporated into the Śivayogasāra (p. 120) and, without attribution, into the *Śivayogaratna* (verse 137).

71c–73b. *parākkiyattil*
सर्वकर्ता महान्व्यापी सर्ववेत्ता महेश्वरः। सर्वकृत्येषु तज्ज्ञानं व्यापितं येन सान्वयम्॥
निखिलज्ञानयोगित्वात्सर्वज्ञः परमः शिवः। आगमेनापि सर्वज्ञो गुणमाहात्म्यदर्शनात्॥
उभयोर्ज्ञापकत्वेन दोषस्त्वन्योन्यगो भवेत्। ज्ञापकं वर्तते शास्त्रं तत्कर्ता वर्तते शिवः।
ज्ञातृज्ञापकयोश्चैव न दोषस्त्वितरेतरः। *Ñānāvaraṇaviḷakkattarumpatavivekam* Vol. 1, pp. 504–5.

71–73c. tops missing in M^{Y}.

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68 d. यागादे°] *conj.*; पोगादे° M^{Y} **70 a.** भवेत्तस्य] M^{Y}; भवेदस्य *ŚaiPaBhā* **70 d.** °शक्तिलक्षितं] M^{Y}; °शक्तिलक्षणम् *ŚaiPaBhā*; °गुणलक्षितम् *ŚaRaU*, *ŚiJñāSvaDṛSaṅ*533, *ŚiYoRa*; °गुणलक्षणम् *ŚiJñāSvaDṛSaṅ*317, *ŚiYoSā* **71 ab.** ज्ञानरूपस्थितस्यापि स्वरूपं दृक्क्रियात्मकं] *ŚaRaU*, *ŚiJñāSvaDṛSaṅ*; ---[–9–]---रू प दृ क्कि या त्म क M^{Y} (tops missing); ज्ञानं रूपस्य तस्यापि स्वरूपं दृक्क्रियात्मकम् B; ज्ञानरूपस्य तस्यापि स्वरूपं दृक्क्रियात्मकम् *ŚiYoRa*, *ŚiYoSā* **71 c.** आगमेनापि सर्वज्ञो] *ÑāViVi*; आ ग म ना ाप स व ज्ञ M^{Y} (tops missing); आगमेनापि सर्वज्ञ° B **71 d.** गुणमाहात्म्यदर्शनात्] B, *ÑāViVi*; गु ण मा हा त्म्य द श नात् M^{Y} (tops missing)

उभयोर्ज्ञापकत्वेन दोषस्त्वन्योन्यगो भवेत्।
ज्ञापकं वर्तते शास्त्रं तत्कर्ता वर्तते शिवः॥ ७२॥

कर्तृज्ञापकयोरेव न दोषस्त्वितरेतरः।
†यद्दृष्टं दृष्टसम्बन्धे तस्य लिङ्गविनिश्चितम्†॥ ७३॥

यद्येकेन प्रमाणेन सिद्धं भवति सर्वतः।
तत्किं प्रमाणभेदेन साधितेन प्रयोजनम्॥ ७४॥

तेनैकेनापि यद्वस्तु संस्थितं स्थितमेव तत्।
न च दृष्टेन सर्वत्र वस्तुसंस्था भवेदिह॥ ७५॥

विप्रकृष्टतिरोभूतव्यवधानाद्यतः स्थितम्।
न चेदेषामदृष्टत्वादभावः संस्थितो भवेत्।
तेन दृष्टार्थविषये मुच्यतामाग्रहो दृढः॥ ७६॥

दृष्टार्थः किं पुनर्यो हि साधितो ऽतीन्द्रियः परः।
अतो ऽस्य सर्वतो ज्ञानं युक्तिलेशेन साधितम्॥ ७७॥

दृक्क्रियात्मकमैश्वर्यं यस्य तद्धात्रपूर्वकम्।

73cd. य द्दृ ष्ट दृ ष्ट स ब ⩲ त स्य] tops missing in M^{Y}.
77ab. या ा ह स ास्थ] tops missing in M^{Y}.

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72 ab. उभयोर्ज्ञापकत्वेन दोषस्त्वन्योन्य॰] B, *ÑāViVi*; उ भ या ज्ञा प क त्व न दा ष स्त्व न्या न्य M^{Y} (tops missing) **72 c.** ज्ञापकं वर्तते शास्त्रं] B, *ÑāViVi*; ज्ञा प क व त त शा स्त्र M^{Y} (tops missing) **72 d.** वर्तते शिवः] B, *ÑāViVi*; व त त ाश वः M^{Y} (tops missing) **73 a.** कर्तृज्ञापकयोरेव] *conj.*; क तृ ज्ञा प क या र व M^{Y} (tops missing); कर्तृज्ञापकयोरेवं B; ज्ञातृज्ञापकयोश्चैव *ÑāViVi* **73 b.** न दोषस्त्वितरेतरः] B, *ÑāViVi*; न दा ष ास्त्व त र त रः M^{Y} (tops missing) **73 cd.** यद्दृष्टं दृष्टसम्बन्धे तस्य लिङ्गविनिश्चितम्] B; य द्दृ ष्ट दृ ष्ट स ब ⩲ त स्य — M^{Y} **74 ab.** यद्येकेन प्रमाणेन सिद्धं भवति सर्वतः] *conj.*; — द्धं भवति सर्वतः M^{Y}; यद्येकमप्रमाणेमसिद्धम्भवति सर्वतः B **76 f.** मुच्यतामाग्रहो] *em.*; मुच्यतामागृहो M^{Y}B^{ac}; मुच्यतानाग्रहो B^{c} **77 ab.** दृष्टार्थः किं पुनर्यो हि संस्थितो] *em.*; दृष्टार्थं किं पुन या ाह स ास्थ तो M^{Y}; दृष्टार्थं किं पुनर्यो हि संस्थितो B **78 b.** तद्धात्रपूर्वकं] M^{Y}; तद्दात्रपूर्वकम् *ŚaRaSaṅ*; तद्दातृपूर्वकम् *PraVyā*, *ŚiJñāBoU*; तद्धातृपूर्वकम् *SoŚaPaṬī*

ईश्वरः सो ऽत्र मन्तव्यः शक्तिद्वययुतः प्रभुः॥ ७८॥

ईश्वरो रूढितो गम्यो रूढिश्च जननिश्चिता।
अन्येषामपि देशित्वाद्रूढिरेषा महेश्वरे॥ ७९॥

करास्तित्वे ऽपि चान्यस्मिन् करी द्विरद एव सः।
कैरवादीनि किं नास्मिन् दृश्यन्ते पङ्कजातिषु॥ ८०॥

तथापि पङ्कजस्यैव रूढिरेषा प्रतिष्ठिता।
एवमीशतया रूढिरीशस्यैव विनिश्चिता॥ ८१॥

यद्यन्यथा भवेद्रूढिर्निरवस्था प्रसज्यते।
†तथारूपस्य साप्येवं तदायं नाम्नि विग्रहः†॥ ८२॥

[ईश्वरस्य मन्त्रतनुः]

सर्वारम्भे नरार्थत्वान्निजपूर्णतनुः प्रभुः।

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78. दृक्क्रियात्मकमैश्वर्यं यस्य तद्दात्रपूर्वकम्। ईश्वरः सो ऽत्र मन्तव्यः शक्तिद्वययुतः प्रभुः। *Śataratnasaṅgraha* 8, p. 16. The first three *pādas* are quoted in Trilocanaśiva's commentary on the *Somaśambhupaddhati* (IFP T. 170, p. 54) and in the *Prabhāvyākhyā* on the *Kriyākramadyotikā*, p. 111, lines 17–19 (in both cases prefaced by *ity uktaṃ śrīmatparākhye*) and are quoted without attribution on p. 45 of Mr. Ganesan's forthcoming edition of the *Śivajñānabodhopanyāsa*.

79 a. उक्तं च श्रीमत्पराख्ये—ईश्वरो रूढितो गम्य इति। Aghoraśiva's *Mṛgendravṛttidīpikā* ad *vidyāpāda* 5:18 and, identically, in Trilocana's *Siddhāntārthasamuccaya* IFP T. 206, p. 70.

83–86b. Cf. *Pauṣkara* 8:29c–32
सर्वारम्भो नरार्थं यन्निजा पूर्णा तनुः प्रभोः। संपूर्णा पञ्चभिः सद्योवामाघोरनरात्मकैः।
ईशानसहितैर्मन्त्रैः सा तनुः परमेष्ठिनः। ईशानमूर्धा पुंवक्त्रोऽघोरहृद्वामगुह्यकः।
सद्योमूर्तिश्च देवोऽयं सकलः परिपठ्यते। साकल्यं नार्थतस्तस्य कल्पनीयं यथात्मनः।
नान्यथास्यार्चनं यस्माच्चर्मास्थ्यादिविवर्जनम्।

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79 d. महेश्वरे] M^{Yac}; महेश्वरी M^{Yc} **80 b.** करी] M^{Yc}; करि M^{Yac} **81 c.** रूढि°] *em.*; रूढी M^{Yc}; रूढिः M^{Yac} **82 ab.** भवेद्रूढिर्निर°] *conj.*; भवेद्रूढिनिर° M^{Y} **83 a.** सर्वारम्भे नरार्थत्वान्] *conj.*; सर्वारम्भो नरार्थत्वान् M^{Y}; सर्वारम्भो नरार्थं यन् *Pau* **83 b.** निजपूर्णतनुः प्रभुः] M^{Y}; निजा पूर्णा तनुः प्रभोः *Pau*

सा पूर्णा पञ्चभिर्मन्त्रैः सद्योवामा†नघाननैः† ॥ ८३ ॥

ईशेन सहितैर्मन्त्रैस्तैस्तनुः परमेष्ठिनः ।
ईशमूर्धा स पुंवक्त्रो घोरहृद् वामगुह्यकः ॥ ८४ ॥

सद्योमूर्तिश्च देवो ऽयं सकलः परिपठ्यते ।
साकल्यं नार्थतस्तस्य कल्पनीयं यथात्मनः ॥ ८५ ॥

नान्यथा वार्चनीयः स्यात् सर्वथाङ्गविवर्जितः ।
शुद्धस्य तस्य यो देहः शुद्धैर्मन्त्रैः प्रकल्प्यते ॥ ८६ ॥

तेनैवाङ्गविकल्पो ऽयमुपचारनिमित्ततः ।
उपचारः क्रियाङ्गत्वात्कर्तव्यः फलहेतुतः ॥ ८७ ॥

फलं च क्रियया सिद्धं सा क्रिया शिवचोदिता ।
दृक्क्रियात्मकमैश्वर्यं तत् सर्वविषयं यतः ॥ ८८ ॥

तदस्योपरिवर्तित्वान्मूर्धानामिव तद्यतः ।
दृक्क्रियैश्वर्ययुक्तानां परशक्ति«स»चेतसाम् ॥ ८९ ॥

ईशानो ऽवस्थितो मूर्धा तेनासावीशमूर्धकः ।

84c–85b. ईशमूर्धा स पुंवक्त्रो घोरहृद्वामगुह्यकः ।
सद्योमूर्तिश्च देवो ऽयं सकळं परिपठ्यते ॥ Quoted thus, prefaced by *nanu* and without attributing label, in the *Jñānaratnāvalī* (Madras GOML MS R 14898, p. 90, IFP MS T. 231, p. 100).

90–95. These verses are comparable with *Mṛgendravṛttividyāpāda* 3:9–13, in which similar *nirvacanas* are given for these names. More closely parallel is the account of the *Mataṅga*: *vidyāpāda* 4:18c–30b.

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83 cd. सा पूर्णा पञ्चभिर्मन्त्रैः सद्योवामानघाननैः] M^{Y}; संपूर्णा (सा पूर्णा *PauVṛ*) पञ्चभिः सद्योवामाघोरनरात्मकैः *Pau*   **84 ab.** ईशेन सहितैर्मन्त्रैस्तैस्तनुः] M^{Y}; ईशानसहितैर्मन्त्रैः सा तनुः *Pau*   **84 c.** ईशमूर्धा स] M^{Y}, *JñāRa*; ईशानमूर्धा *Pau*   **85 b.** सकलः] M^{Y}, *Pau*; सकळं *JñāRa*   **85 c.** नार्थतस्तस्य] *Pau*; चार्थतस्तस्य M^{Y} **86 ab.** वार्चनीयः स्यात् सर्वथाङ्गविवर्जितः] *conj.*; वार्चनीयः स्यात् सर्वस्याङ्गविवर्जितः M^{Y}; °स्यार्चनं यस्माच्चर्मास्थ्यादिविवर्जनम् *Pau*   **89 b.** मूर्धानामिव] *conj.*; मूर्धानमिव M^{Y} **89 d.** °शक्तिसचेतसाम्] *conj.*; °शक्ति ⊔ चेतसां M^{Y}

तत्पुनाति यतो ऽज्ञानं वक्त्रं यद्व्यक्तिवाचकम्॥ ९०॥

व्यनक्ति शिवतां शक्त्या पुंवक्त्रस्तेन स स्मृतः।
पुरुषो वा मुखे यस्य †तच्चास्त्रं† तेन पुंमुखः॥ ९१॥

अघोरः शान्तरूपो ऽयं सद्भावो हृदयं स्मृतम्।
अघोरहृदयस्तेन सद्भावात्परमेश्वरः॥ ९२॥

†यद्वा मन्त्रैरघोरैर्वा† तेन घोरहृदिष्यते।
वामं मुक्तिपदं गुह्यं रहस्यं तस्य तद्यतः॥ ९३॥

वाममार्गो रहस्यो वा तेनायं वामगुह्यकः।
सद्यस्तत्क्षणतो मूर्तीः कुरुते प्राणिनां यतः॥ ९४॥

सद्यो वा योगिनां मूर्तिः सद्योमूर्तिः स उच्यते।
मुद्रामण्डलमन्त्राङ्गैर्धारणाध्यानयोगतः॥ ९५।

पूज्यते ऽसौ परः शान्तः सिद्धिमुक्तिफलार्थिभिः।
स एव मन्त्रकायस्थः पूज्यते स परः शिवः॥ ९६॥

[अनुग्रहः]

तेन द्विष्ठः शिवः शास्त्रे सकलो निष्कलः स्थितः।

90cd. उक्तं च श्रीपराख्ये
तत्पुनाति यथाज्ञानं वक्त्रं यद्व्यक्तिवाचकम्। इति। *Siddhāntadīpikā* of Madhyārjuna, IFP T. 112, pp. 175–6 and IFP T. 284, p. 114.

92ab. Cf. *Mataṅgavidyāpāda* 3:23cd: सद्भावो हृदयं प्रोक्तमघोरः शान्त उच्यते। and *Rauravasūtrasaṅgraha* 10:32cd" अघोरं शान्तमित्युक्तं सद्भावो हृदयं प्रभोः।

93c–94b. Cf. *Mṛgendravidyāpāda* 3:12c–13b: वामस्त्रिवर्गवामत्वाद्रहस्यश्च स्वभावतः। वामं धाम परं गुह्यं यस्यासौ वामगुह्यकः।

96. तथा पराख्ये— पूज्यते परतश्शान्तः सिद्धिमुक्तिफलार्थिभिः।
स एव मन्त्रदेहस्थः पूज्यते ऽसौ परः शिवः॥ *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* IFP T. 317, p. 1116.

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90 c. यतो] M^Y; यथा *SiDī* **94 c.** मूर्तीः] *conj.*; मूर्तिः M^Y **96 a.** °सौ परः] M^Y; परतश् *ŚiJñāSvaDṛSaṅ* **96 c.** मन्त्रकायस्थः] M^Y; मन्त्रदेहस्थः *ŚiJñāSvaDṛSaṅ* **96 d.** स परः] M^Y; °सौ परः *ŚiJñāSvaDṛSaṅ* **97 a.** द्विष्ठः शिवः शास्त्रे] B^{ac}; द्विष्ठः शिवः शाशास्त्रे M^Y (unmetrical); दृष्टः (?) शिवः शास्त्रे B^c

स्थित्युत्पत्तिविनाशानां हेतुर्यो ऽनुग्रहस्य च॥ ९७॥

तस्मिंश्च सकले स्थाने सो ऽधिकारी कलात्मकः।
अन्येषामधिकारं स रुद्रादीनां प्रकाशयेत्॥ ९८॥

अधिकारी स भोगी च लयी स्यादुपचारतः।
स्थितो यो ऽनुग्रहो ऽनादिः पशूनां पतिभावतः॥ ९९॥

स शिष्याचार्यसम्बन्धात्तच्छास्त्रविधिचोदनात्।
नान्यथा तद्गतो भावः कारुण्यं यद्गुरोरपि॥ १००॥

अनुग्रहः स तच्छक्त्या पशोः सत्कार्यसाधितः।
अकस्माद्भवति द्वेषाच्छिवाराधनभावतः॥ १०१॥

तन्निमित्तो न तद्भावो भवेत्तच्छक्तिपाततः।
प्रवृत्तिः शब्दगा भक्त्या पादादिकरणोक्तिवत्॥ १०२॥

तत्पातेन भवेद्यस्माद्भयं संसारयोगजम्।
निपातस्तत्प्रबोधः स्यात् संसारकलनात्मकः॥ १०३॥

परिच्छिद्य च संसारमुपायं तद्विमुक्तिदम्।
सो ऽन्विष्य गुरुवर्त्मस्थस्ततस्तस्मिन् प्रवर्तते॥ १०४॥

प्रवृत्तिस्तद्वशाणूनामवश्यं तन्नियामिका।
तत्प्रसादात्प्रबुद्धास्ते भवन्ति भवनिःस्पृहाः॥ १०५॥

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99 ab. अधिकारी स भोगी च लयी स्यादुपचारतः quoted by Aghoraśiva (without attribution) ad *Mṛgendravidyāpāda* 4:15 and 13:5, ad *Tattvaprakāśa* 44–5, ad *Tattvatrayanirṇaya* 6, ad *Tattvasaṅgraha* 44–5, ad *Ratnatrayaparīkṣā* 30ab and 180c–182b. Also quoted without attribution in Trilocanaśiva's *Siddhāntasamuccaya* (IFP MSS T. 284, p. 169, and T. 206, p. 106) and in his *Somaśambhupaddhatiṭīkā* (IFP MS T. 170, p. 11).

105 cd. Cf. *Kiraṇa* 2:29cd: कृत्वा तच्छक्तिसंरोधं क्रियते भवनिःस्पृहः।

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99 a. अधिकारी स] Aghoraśiva (except in the *Tattvatrayanirṇayavṛtti*, where he reads with M^{Y}), Trilocana; अधिकारि च M^{Y} **100 a.** स शिष्या°] *conj. Isaacson*; स्वशिष्या° M^{Y} • °सम्बन्धात्त°] M^{Yc}; °संबंधा ×⏑̱× त्त° M^{Y} **103 c.** °बोधः] *em.*; °बोध M^{Y} **105 b.** °मवश्यं तन्नियामिका] *conj.*; °मपश्यन्तंनियामिका M^{Y}

योग्याः प्रबोधमायान्ति योग्या नान्येन हेतुना।
रागद्वेषयुतो वासौ न च तावमलात्मनः॥ १०६॥

ज्ञानाधारस्य देवस्य न रागो द्वेष एव वा।
हेतवो ये ऽत्र दोषाणां रागादीनां स्वभावतः॥ १०७॥

न सन्ति येन ते तस्य तेन तद्रहितः शिवः।
यदि शर्वस्य तौ न स्तो बोधाबोधौ कथं नृणाम्॥ १०८॥

अवस्थितः स सर्वेषु समशक्तिर्विकासतः।
यथार्कः सर्वपद्मेषु सर्वतः समलक्षणः॥ १०९॥

शक्तिभिः शुद्ध ईशो ऽपि समः प्राणिषु वर्तते।
हेतुस्तत्रावगन्तव्यो बोधाबोधनिपातने॥ ११०॥

शुभा चेज्जातिर्धर्मो वा समुत्कृष्टा क्रियापि वा।
न निमित्तं भवेज्जातिर्धर्मोत्कर्षः शुभा क्रिया॥ १११॥

व्यभिचारो यतस्तेषां निमित्तानि न तान्यतः।
योग्यतापि पशोर्बीजे स्थिता सा विषमानुगा॥ ११२॥

तद्विपाकवशाच्चित्राः संस्था यस्मिन्नरे यथा।
तथा तस्मिन् युनक्त्येनमुपायं स यथा भिषक्॥ ११३॥

तज्ज्ञः सम्पर्कदोषाणां विश्लेषकरणे परः।
तदुपायः कलाद्यो ऽस्य †कर्मतो यो ऽग्निसंश्रयः†॥ ११४॥

पशूनामिह सर्वेषां तत्प्रयोक्ता महेश्वरः।
वीतरागो निसर्गेण पश्वनुग्रहकृद्यतः॥ ११५॥

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106 d. न च ताव°] *conj.*; न तौ स्याद° M^Y **108 c.** स्तो] *em. Isaacson*; स्तौ M^Y **110 d.** बोधाबोधनिपातने] *conj. Isaacson*; बोधाबोधे निपातसे M^Y **111 a.** चेज्जातिर्धर्मो] *conj.* (unmetrical); चेज्जातिधर्मो M^Y **111 c.** भवेज्जाति°] *em.*; भवे जाति° M^Y **113 a.** तद्विपाकवशाच्चित्राः] *conj.*; तद्विपाकवशा चित्राः M^Y **113 c.** तस्मिन्] *conj.*; तथा न M^Y (unmetrical) **114 a.** तज्ज्ञः] B; तज्ञः M^Y **114 b.** विश्लेषकरणे परः] *conj.*; विश्लेषकरणोपरः M^Y **115 b.** तत्प्रयोक्ता] *conj. Isaacson*; तत्प्रायोक्ता M^Y **115 c.** वीतरागो] *conj.*; पीतरागो M^Y **115 d.** °ग्रहकृद्यतः] *conj. Isaacson*; °ग्रहकृत्यतः M^Y

अन्यथा तिमिराक्रान्तं सूर्यहीनं जगद्यथा।
तथानादितया तस्मात् पशूनां पतिरीश्वरः॥ ११६॥

[अष्टौ विद्येश्वराः]

सर्वानुग्रहकृच्छान्तो विद्याविद्येशबोधकः।
विद्याविद्येश्वरास्ते ऽष्टौ विद्याधश्चक्रवर्तिनः॥ ११७॥

अनन्तो ऽनन्तवीर्यात्मा सूक्ष्मः सूक्ष्मक्रियातनुः।
शिवोत्तमः शिवो यद्वदेकदृक् चैकदृक्परः॥ ११८॥

एकरुद्रः †स रुद्रो वा† त्रिमूर्तिस्त्रितनुः स्मृतः।
श्रीकण्ठः †श्रीगलप्रान्तः† शिखण्डी शुद्धहृच्छिखः॥ ११९॥

यथाप्येकगुणाः सर्वे शर्वः सर्वगुणस्तथा।
तथापि विमलास्तस्मादधिकारपदे स्थिताः॥ १२०॥

निवर्तयन्त्यधश्चक्रं मायाञ्जनविवर्जिताः।
प्रेर्यत्वान्न वशास्तस्य विषस्येव भुजङ्गमाः॥ १२१॥

स्थानाधिकारकारित्वात् †तत्कुर्युर्भिन्नकारणात्†।
शिवतुल्यबलाः सर्वे किं तु ते सेश्वराणवः॥ १२२॥

ते ऽधिकारं प्रकुर्वन्ति क्रमात्तच्छक्तिचोदिताः।

117a. Cf. *Kiraṇa* 4:29e. There, as here, two readings seem equally possible: सर्वानुग्रहकृच्छान्तः or सर्वानुग्राहकः शान्तः

118ab. Cf. *Mataṅgavidyāpāda* 4:9ab: अनन्तो ऽनन्तवीर्यात्मा सूक्ष्मोऽतोऽतिवपुर्महान्।

121ab. Cf. *Mataṅgavidyāpāda* 5:12cd: निवर्तयत्यधश्चक्रं यत्तन्मायात्मकं जगत्। and *Rauravasūtrasaṅgraha* 1:15cd: वीरभद्रादयश्चान्ये मायाञ्जनविवर्जिताः। (Cf. also *Rauravasūtrasaṅgraha* 2:4d and 4:20c.)

122cd. Cf. *Mataṅgavidyāpāda* 4:55cd: सदाशिवसमाः सर्वे किं तु ते सेश्वरा मताः।

123ab. Cf. *Rauravasūtrasaṅgraha* 1:14ab and 2:12ab: ते ऽधिकारं प्रकुर्वन्ति शिवेच्छाविधिचोदिताः।

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117 a. सर्वानुग्रहकृच्छान्तो] *em.*; सर्वानुग्राहकाच्छान्तो M^{Y} **118 b.** सूक्ष्मः] *conj.*; सूक्ष्म° M^{Y} **119 a.** एकरुद्रः] *conj.*; एकरुद्र M^{Y} **119 b.** °तनुः] *em.*; °तनु M^{Y} **119 c.** श्रीगलप्रान्तः] M^{Yc}; श्रीगल ×:× प्रांतः M^{Y} **120 b.** शर्वः सर्वगुणस्तथा] *conj.*; श ⊔ सर्वगुणास्तथा M^{Y} **121 b.** मायाञ्जनविवर्जिताः] *conj.*; मायाजनविवर्जितः M^{Y}

अधिकारो महांस्तेषां पञ्चकृत्यविलक्षितः ॥ १२३ ॥

उत्पत्त्यनुग्रहध्वंसस्थितिसंरोधनात्मकः ।
कुर्वन्तस्ते तथारूपं प्रोक्तास्ते ऽतो ऽधिकारिणः ॥ १२४ ॥

प्रतोद उवाच ।
शिवो यदि जगद्धाता किं कार्यमधिकारिभिः ।
तेषां स्थिते ऽधिकारित्वे न शक्तिः प्रोच्यते तदा ॥ १२५ ॥

प्रकाश उवाच ।
स्वयं कृतिर्यदा सर्वैर्निन्दां प्राप्याधमो मतः ।
तैर्विना न प्रभोः शोभा सर्वाध्वनि विराजते ॥ १२६ ॥

तच्छक्तिरुद्धृता मार्गे निरालम्बा भचक्रवत् ।
मायां विक्षोभयन्त्येते शिवशक्त्युपबृंहिताः ॥ १२७ ॥

सर्वकार्यसमर्थास्ते विद्याविद्यामहेश्वराः ।
तत्र ते ऽधिकृताः सर्वे प्राप्तास्तत्स्थानमैश्वरम् ।
तत्तत्त्वमिह संसिद्धं विद्यातत्त्वोर्ध्वसंस्थितम् ॥ १२८ ॥

विद्योत्तमाङ्गमकुटोत्कटकोटिलग्नचूडामणिप्रसृतरश्मिविचारचिह्नः ।
प्रोक्तः स मोक्षफलसाधनहेतुराद्यस्तच्छक्तिसङ्गगलितामलवेदवेद्यः ॥ १२९ ॥

॥ इति श्रीपराख्ये महातन्त्रे पतिपदार्थविचारप्रतिपादनपटलो द्वितीयः ॥

128cd. tops missing in M^{Y}.

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123 d. पञ्चकृत्य°] *em. Isaacson*; पंचकृत्यो M^{Y} **127 b.** निरालम्बा] *conj.*; निरालंबे M^{Y} **128 c.** तत्र ते ऽधिकृताः सर्वे] *conj.*; यत्रस्तेपि कृताः सर्वे B; ⏑ त? स्त? पि? कृ ताः स व M^{Y} **128 d.** प्राप्तास्तत्स्थानमैश्वरम्] B; प्रा प्ता स्त त् स्था न म श्व र M^{Y} (tops missing) **129 c.** मोक्ष°] *conj.*; पक्ष° M^{Y}

॥ तृतीयः पटलः ॥ ३ ॥

विद्या विद्यावताराढ्या सदाप्तगुरुनिश्चया।
विद्या मन्त्रसमावेशात्तत्कृत्यप्रतिपादिका॥ १॥

[विद्यावतारः]

सृष्टौ स भगवान्नाथः सर्वकारणकारणः।
अनन्तेशादिविद्येशान् मुक्त्यर्थं प्रत्यबोधयत्॥ २॥

तच्छक्तिप्रतिबुद्धास्ते विशुद्धकरणक्रियाः।
गौतादीन् बोधयन्त्येते भवादीन् बोधयन्ति ते॥ ३॥

भवादयो ऽपि तानन्यान् यावद्वीरमुपागतम्।
वीरभद्रमुमेशानं प्राप्नुवन्ति सुरास्ततः॥ ४॥

तेभ्यश्च ऋषयः प्राप्तास्तेभ्यश्च नरसत्तमाः।
कृतो येनावतारो ऽस्मिन् पुरुषास्ते ऽवतारकाः॥ ५॥

दिव्यादिव्या मतास्ते ऽस्मिन्नाथत्वेन व्यवस्थिताः।
रागद्वेषविनिर्मुक्ता गीर्वाणा मुनयो ऽपि च।
तैरुक्तं तद्वचो ग्राह्यमागमत्वे प्रतिष्ठितम्॥ ६॥

प्रतोद उवाच।
प्रागुद्दिष्टः शिवो ऽमूर्तो वागिन्द्रियविवर्जितः।
न शास्त्रकरणे शक्तः सकलो नार्थतः स्थितः॥ ७॥

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7. Cf. *Pauṣkara* 8:26c–27b (as read in the *Pauṣkarabhāṣya*):
प्रागुद्दिष्टः शिवो ऽमूर्तो वागिन्द्रियविवर्जितः।
न शास्त्रकरणे शक्तः सकलो ऽर्थात्ततः स च।

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2 a. भगवान्नाथः] *em.*; भगवान्नाथ M^{Y} **4 a.** भवादयो] M^{Yc}; भावादयो M^{Yac} **4 b.** यावद्वीर॰] B^{c}; यावन्वीर॰ M^{Y}B^{ac} **5 a.** तेभ्यश्च ऋषयः] *em.*; तभ्यश्च ऋषयः M^{Y}; ते(त B^{ac})भ्यश्च र्ऋषयः B **6 b.** नाथत्वेन] *conj.*; नाधत्वेन M^{Y} **7 d.** नार्थतः स्थितः] M^{Y}; ॰र्थात्ततः स च *Pau*

ये ऽनन्तेशादयो रुद्रास्ते ऽन्यरुद्रप्रबोधकाः।
बोधकत्वे स्थिते तेषां तच्छक्त्या किं प्रयोजनम्॥ ८॥

प्रकाश उवाच।
अमूर्तस्यापि देवस्य स्वेच्छासामर्थ्ययोगतः।
वर्णादिरचना सर्वा सा भवेत्तनुकार्यवत्॥ ९॥

किं तूपदेशदातृत्वे सकलो ऽयं किल प्रभुः।
साकल्यं तत्तथा प्रोक्तमुपचारवशात्पुरा॥ १०॥

कुर्यादात्मस्वरूपेण प्रतिबोधं स्वशक्तितः।
स बोधो ज्ञायते कार्याच्छास्त्रावतरणक्रमात्॥ ११॥

शिवशक्तिप्रकाशेन साधनात् साध्यसिद्धितः।
लक्ष्यते सो ऽवतारे ऽपि मूलायातः क्रमात्स्थितः॥ १२॥

न याति च्छिन्नमूलो ऽसौ सुदूरायातवस्तुवत्।
तेन तद्धेतुकर्तृत्वं शिवस्य परमात्मनः॥ १३॥

सो ऽपि तच्छक्तिसंविष्टस्तमर्थं प्रतिपादयेत्।
पारम्पर्यक्रमेणैव सो ऽवतारस्य कारणम्॥ १४॥

संहारः सर्वशास्त्राणामथो ह्रासविशेषतः।
ह्रासतो येन तद्वीर्यं गीर्वाणमुनिदृक्स्थितम्॥ १५॥

तथा भवेत् स संहारः संहारकगुरूदितः।
संज्ञेयो मूलतः सारः सारवस्तुपरिग्रहः॥ १६॥

9–10. Cf. *Pauṣkara* 8:27c–29b:
अमूर्तस्यापि देवस्य स्वेच्छासामर्थ्ययोगतः। वर्णादिरचना सर्वा सा भवेत्तत्र कार्यवत्।
किं तूपदेशकर्तृत्वे सकलः किल स प्रभुः। साकल्यं च यथा तस्य तत्प्रवक्ष्यामि साम्प्रतम्।

10cd. Cf. *Kiraṇa* 9:16cd: किन्तूपदेशदातृत्वात्सकलस्तेन सः शिवः।

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8 b. °न्यरुद्रप्रबोधकाः] *conj.*; °न्ये रुद्रप्रबोधकाः M^{Y} **9 d.** भवेत्तनु°] M^{Y}; भवेत्तत्र *Pau* **10 a.** °दातृत्वे] B^{c}*PauVṛ*; °दात्रत्वे $M^{Y}B^{ac}$; °कर्तृत्वे *PauBhā* **10 b.** सकलो ऽयं किल] M^{Y}; सकलः किल स *Pau* **12 d.** क्रमात्] B; कमात् M^{Y} (unmetrical) **15 c.** ह्रासतो] *em.*; स्त्रासतो M^{Y}

स चायातः क्षितिं यावन्नराणां शिववक्त्रतः।
व्यञ्जनात् सर्वशास्त्राणां त्राणात् सर्वनृणामिह॥ १७॥

वक्त्रशब्देन तच्छक्तिर्व्यञ्जनत्राणहेतुतः।
नान्यथा तत्प्रवृत्तिः स्याद्वर्णवाक्यपदात्मिका॥ १८॥

तत्र वक्ता स एवोक्तः परमेशः स्वशक्तितः।
तदागमस्तथारूपो यथा तैरुपसंहृतः॥ १९॥

अद्रष्टृणां कथं तेषां प्रामाण्यं प्रतिपद्यते।
म«हेशस्य» यथा प्रोक्तमेवं तेषां प्रमाणता॥ २०॥

आप्ताः प्रोक्ता न सामान्या देवा ब्रह्मादयो यथा।
न सामान्या नराः केचित्पदार्थप्रतिपादकाः।
प्रतारका न सर्वत्र साधुत्वगुणसङ्गताः॥ २१॥

[वेदापौरुषेयत्वं न प्रमाणसिद्धम्]

प्रतोद उवाच।
पौरुषेयं वचो यस्मादप्रमाणमनिश्चितम्।
चोदनाचोदितं «मानं यस्मादेतन्न» पौरुषम्॥ २२॥

प्रकाश उवाच।
न पौरुषमिदं वाक्यं कतमेन विनिश्चितम्।
प्रमाणेन प्रमाणानां षण्णां मध्ये वद स्फुटम्॥ २३॥

प्रत्यक्षं यदि तद्दृष्टं दृष्टं येन स दृश्यते।
न चासौ दृश्यते लोके तेन दृष्ट्या न गम्यते॥ २४॥

17c–18b. Cf. line quoted in *Mṛgendravṛtti* ad *vidyāpāda* 3:10c–11b:
व्यञ्जनत्राणरूपत्वाद्वक्त्रमित्यभिधीयते। इति श्रुतेः

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18 a. तच्छक्तिर्] *em.*; तच्छक्तिं M^{Y} **18 c.** °वृत्तिः] *em.*; °वृत्ति M^{Y} **19 a.** वक्ता] *conj.*; वक्त्रा M^{Y} **19 c.** तथारूपो] *conj.*; तदा रूपो M^{Y} **20 a.** अद्रष्टृणां] *conj. Kataoka*; अद्रष्टानां M^{Y}B^{ac}; अद्धृष्टानां B^{c}? **20 c.** महेशस्य] *conj. Isaacson*; म ⊔[–3–]⊔ M^{Y} **21 e.** प्रतारका] *em.*; प्रतारको M^{Y} **21 f.** °सङ्गताः] *em.*; °संगता M^{Y} **22 cd.** मानं यस्मादेतन्न] *conj. Kataoka*; ⊔[–8–]⊔ M^{Y} **24 b.** दृष्टं येन] *em.*; दृष्टो येन M^{Y} **24 d.** दृष्ट्या न] *conj.*; दृष्टा च M^{Y}

वर्णादिरचनायाश्च विशेषानुपलम्भतः।
कार्यत्वं गम्यते ऽवश्यं पदवाक्यादिभेदगम्॥ २५॥

अर्थवादादिभेदाद्यो विशेषः श्रवणानुगः।
सो ऽपि भिन्ने न किं दृष्टो विशेषः प्रतिभासगः॥ २६॥

तथाभूतो विशेषो वा ज्ञानराशेरयं स्थितः।
देवताविषया यस्मात्स्तुतिस्तस्यां प्रदृश्यते॥ २७॥

कर्ता न स्मर्यते चास्यास्तेनोक्तेयमपौरुषी।
वापीकूपादिवस्तूनामकार्यत्वं प्रसज्यते॥ २८॥

ज्ञातो वात्र कुलोच्छेदस्तत्कर्तुः किं न भासगः।
अस्मृतेरन्यवस्तूनां विद्यादीनामसम्भवः॥ २९॥

यद्यप्यनादिवस्तूनां विध्यादीनामसम्भवः।
प्राप्यते पुरुषोक्तोंऽशो वचसामस्तुतेस्तदा॥ ३०॥

नरान्तरे ऽथवा वाक्यमन्यत्रालौकिकं भवेत्।
पुंसामसंस्कृतानां तु विशिष्टं न तथा वचः॥ ३१॥

कालान्तरे तथाभूतो न चायं नियमः स्फुटम्।
रचनादिविशिष्टत्वात्कार्यत्वमुपपद्यते॥ ३२॥

स्मृतिवाक्यवदेतेषां वाक्यानां निश्चयः स्थितः।
तेषां वा वेदमूलानां प्रामाण्यं भवतोदितम्॥ ३३॥

भवितव्यं च मूलेन सर्वस्योत्पत्तियोगिनः।
तेनानुमानतो नेदं गम्यते ऽपौरुषं वचः॥ ३४॥

न चोपमा भवेत्तत्र सादृश्यप्रत्ययानुगा।

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26 a. अर्थवादादिभेदाद्यो] *conj.*; अर्थावादादिभेदाद्या M^{Y} **26 c.** भिन्ने] *conj. Kataoka*; भिन्नो M^{Y} **26 d.** विशेषः] *conj.*; विशेष॰ M^{Y} **27 c.** यस्मात्] *conj.*; यस्मिन् M^{Y} **28 c.** वापीकूपादि॰] *conj.*; वापीकृतादि॰ M^{Y} **29 a.** ज्ञातो वात्र] *conj. Kataoka*; ज्ञातो वा तत् M^{Y}; जातो वा तत् B **30 ab.** यद्यप्यनादिवस्तूनां विध्यादीनाम्] *conj.*; यद्यदित्वादिवस्तूनां निध्यादीनाम् M^{Y} **30 cd.** पुरुषोक्तोंऽशो वचसामस्तुतेस्तदा] *conj. Kataoka*; पुरुषोक्तांशा वचसो मस्तुतेः सदा M^{Y}

यद्यस्ति तद्गुणः कश्चिदुपमा तत्र युज्यते।
तेनोपमा भवेन्नास्मिन्वेदवाक्ये तथाविधे॥ ३५॥

अर्थापत्तिरभीष्टा वा नित्ये शब्दे स्थिते सति।
तद्व्यञ्जकः पुमानस्तु रचना सा कृता तथा॥ ३६॥

अभावेन न तत्सिद्धिस्तस्य भावः स्वभावतः।
शब्देनापि न नित्यत्वं गम्यते तुल्यवाक्यतः॥ ३७॥

[स्वतःप्रामाण्यनिरासः]

प्रतोद उवाच।
तथ्यं यच्चोदनावाक्यमग्निहोत्रादिवाचकम्।
तस्य ज्ञानसमुत्पत्तौ नाप्रामाण्यं त्रिधा स्थितम्॥ ३८॥

पौरुषेयं वचो यस्माद्बोधकप्रत्ययाश्रितम्।
अबोधाय न तद्वाक्यं तथ्यं तद्धर्मचोदकम्॥ ३९॥

प्रकाश उवाच।
अप्रामाण्ये त्रिधा हेतुरुद्दिष्टो यस्त्वया पुरा।
सन्देहस्तत्र किं नास्ति तदर्थस्य परोक्षतः॥ ४०॥

अग्न्यर्थे यद्भवेत् ज्ञानं सामान्यविषयं यथा।
सम्भवप्रत्ययो वात्र नासौ सार्वत्रिको भवेत्॥ ४१॥

व्यभिचारात् प्रमाणं नो प्रमाणेष्वप्यसौ न किम्।
स्वत एव प्रमाणत्वे प्रमाणं कारणं तदा॥ ४२॥

हेतूपादानवैयर्थ्यं भवेत्तद्धेतुना ततः।
स्वत एव न शब्दस्य वृत्तिरर्थानुगामिनी॥ ४३॥

वृत्तिरर्थानुगन्त्री वा प्रदीप इव मन्यते।

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36 a. अर्थापत्ति॰] B; अष्टर्थापत्ति॰ M^{Y} (unmetrical) **36 c.** तद्व्यञ्जकः] *em.*; तद्व्यञ्जकं M^{Y} **37 a.** अभावेन न तत्सिद्धिस्] *conj.*; अभेन न तत्सिद्धिस् M^{Y} (unmetrical); अभे+ते+न न ततत्सिद्धिस् B (unmetrical) **41 b.** ॰विषयं] *conj. Isaacson*; ॰विषये M^{Y} **42 a.** प्रमाणं] B^{c}; प्रमाणां M^{Y}; प्रमाणे B^{ac} **43 a.** ॰वैयर्थ्यं] *em.*; ॰वैय्यर्थ्यं M^{Y} **43 b.** ततः] M^{Yc}?; नतः M^{Yac}?B **43 c.** स्वत एव] *conj.*; स्वतो M^{Y} (unmetrical)

तत्रापि योजकापेक्षा तद्वदेव पदादिका॥ ४४॥

ज्ञापकं ज्ञापने शक्तं न स्वतो ज्ञानवर्जितम्।
तेन स्वतो न वक्तव्यं प्रमाणं तदनिश्चितम्॥ ४५॥

[शैवागमप्रामाण्यम्]

देशान्तरगतं वाक्यमेतद्यन्नान्यथास्थितम्।
†तत् सिद्धं तत्वरूपाणां पाशानां यथास्थितः†॥ ४६॥

अन्यथा नैव संक्षेपात् पुनर्विस्तरतो ऽपि वा।
किं तु तद्गुरुभिः प्राज्ञैः सिद्धो ऽर्थो युक्तिसंहितः॥ ४७॥

अन्यवाक्यविभागेन परस्परविरोधिनी।
गुरूक्ता या विशेषोक्तिरेवं तत्सिद्धवस्तुगा॥ ४८॥

†तद्वत् क्रियोपसंहारः सिद्धार्थः स क्रियागतः।
शाखान्तरोक्तकर्मेव तद्वत् सिद्धोणुगक्रमः†॥ ४९॥

सर्वशिष्टाप्तवाक्येन येनोक्तः सो ऽपि सर्ववित्।
उपायोपेयभावज्ञस्तूत्तरज्ञानयोगवित्॥ ५०॥

विश्रामो यत्र सर्वस्य विशेषस्य स सर्ववित्।
†विशेषो यो ऽनवस्थानो यतो गन्ता तु विश्रमेत्†॥ ५१॥

दृष्टः सो ऽन्तरविश्रामो नदीपूरे ऽब्धिवारितः।
†तद्विज्ञानविशेषो ऽपि विश्रान्तः परमेश्वरः†॥ ५२॥

तत्प्रणीतं तदर्थस्य वाचकं शिवभाषितम्।

52cd. न द्वि ज्ञा न ाव श षा ाप ाव श्रा तः] tops missing in M^{Y}.
53a. त त्प्र] tops missing in M^{Y}.

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48 b. °रोधिनी] M^{Y}; °रोधिना B **48 c.** विशेषोक्ति°] M^{Yc}; विशेषो ×स्ति× क्ति° M^{Y} **50 a.** °शिष्टाप्त°] *em.*; °शिष्टाप° M^{Y} **52 b.** °पूरे ऽब्धिवारितः] *conj.*; °पूरोब्धिवारितः B; °पूरोब्धिवारि ⏓ : M^{Y} **52 cd.** तद्विज्ञानविशेषो ऽपि विश्रान्तः] B^{c}; न द्वि ज्ञा न ाव श षा ाप ाव श्रा तः M^{Y}; नद्विज्ञानविशेषोपि विश्रान्तः B^{ac} **53 ab.** तत्प्रणीतं तदर्थस्य वाचकं] *conj.*; त त्प्र तीतं तदर्थस्य वा ⊔ चकं M^{Y}; तत्प्रतीतं तदर्थस्य वाचकं B **53 b.** शिवभाषितम्] B; ाश व भा ाष ×त× त M^{Y} (tops missing)

संवादात् प्रतितिपन्नं तन्न मूलरहितं यतः॥ ५३॥

तन्निश्चितमदृष्टार्थे सोमसूर्यग्रहादिवत्।
दृष्ट्वा व्यक्तमिदं लोके तत्परोक्षे ऽपि मीयते॥ ५४॥

दृष्टादीनां च प्रामाण्यं व्यापारो लोकसंस्थितौ।
तेषां न विषयः स्वर्गो मोक्षो वातीन्द्रियो यतः॥ ५५॥

प्रमाणमेकं तद्वाक्यं सर्वेषां तन्नियामकम्।
तस्मादाप्तवचो ग्राह्यं यत्र यस्मिन् यथा स्थितम्॥ ५६॥

[मन्त्राणां सप्त कोटयः]

तेन तद्वाक्यमानेन ज्ञेया रुद्राणुनायकाः।
ईश्वरेच्छावशाद्व्यक्ता विद्यायां सप्त कोटयः॥ ५७॥

दृष्ट्वा सृष्टिमिमां घोरां दुःखक्लेशैरुपद्रुताम्।
संप्रधार्य मिथस्तस्मिन् प्रवेष्टुं शाङ्करीं तनुम्॥ ५८॥

समुद्यतास्तथान्याश्च साभिलाषाः परं पदम्।

56ab. Cf. *Mataṅgavidyāpāda* 3:20ab: प्रमाणमेकं तद्वाक्यं तथ्यमीश्वरभाषितम्। and cf. *Pau* 7:63ab: प्रमाणमेकं तद्वाक्यं तथ्यं श्रेयोनिधिः सदा।

53bc. ाश व भा ाष × त× त । स वा दा त्] tops missing in M^{Y}.
54cd. tops missing in M^{Y}.
55ab. tops missing in M^{Y}.
55c. त षा न] tops missing in M^{Y}.
59ab. श्च सा भि ला] tops missing in M^{Y}.

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53 cd. संवादात्प्रतिपन्नं तन्न मूलरहितं यतः] *conj.*; स वा दा त् प्रतिपंनं त× त्× न्न मूलं न हि तद्यतः M^{Y}; संवात्प्रतिपन्नन्तत् न (न्न B^{ac}) मूलं न हि तद्यतः B (unmetrical) **54 b.** °सूर्यग्रहादिवत्] B; °सू य्य ग्र हा ाद व त् M^{Y} (tops missing) **54 c.** दृष्ट्वा व्यक्तमिदं लोके] *em.*; दृ ष्ट्वा व्य क्ति मि द ला क M^{Y} (tops missing); दृष्ट्वा व्यक्तिमिदं लोके B **54 d.** तत्परोक्षे ऽपि मीयते] B; त त्प रा क्ष ाप मा य त M^{Y} (tops missing) **55 ab.** दृष्टादीनां च प्रामाण्यं व्यापारो लोकसंस्थितौ] B; दृ ष्टा दा ना च प्रा मा ण्य व्या पा रा ला क स स्थ ता M^{Y} (tops missing) **55 c.** तेषां न विषयः स्वर्गो] *em.*; तेषां न विषय स्वर्गो B; त षा न --- M^{Y} **55 d.** मोक्षो] B; ---क्षो M^{Y} **57 b.** °नायकाः] *em.*; °नायका M^{Y} **57 c.** °द्व्यक्ता] *conj.*; व्यक्ता M^{Y} **59 a.** समुद्यता°] *conj.*; समुद्यत° M^{Y} **59 ab.** तथान्याश्च साभिलाषाः] B; तथा न्या श्च सा भि ला षाः M^{Y}

यियासासिद्धचेतस्काः सविकल्पा ब्रुवन्ति तम्॥ ५९॥

«गच्छामस्तत्» कथं स्थानमनन्तो नो विरोधकः।
ततो विद्येशनाथेन ह्यनन्तेन महात्मना॥ ६०॥

स्वाधिकारपदस्थेन सङ्कल्प्य मनसा स्वयम्।
स्वाधिकारात्कथं ह्येताः प्रविशन्त्यच्युतं पदम्॥ ६१॥

अर्धं विद्येशनाथेन विधृतं स्थितिहेतुतः।
तद्व्यक्तिरात्मलाभाख्या स्वचैतन्यगुणोदया॥ ६२॥

ज्ञानप्राप्ति«र्भवेद्य»स्माद्विद्याद्वारेण दीक्षया।
अणिमादिगुणानां च लाभस्तत्साधकात्मनाम्॥ ६३॥

तेन मन्त्राः स्मृता विद्या धात्वर्थवशयोजिताः।
कोटयः सप्त याः प्रोक्तास्तत्प्रधानविवक्षया॥ ६४॥

अनुग्रहो यतो ऽनन्तो ऽनन्तो ऽनुग्राह्यसंश्रयः।
चोदितास्तेन ते ऽनन्ता विविधव्यप«देशिनः»।
«तत्र ते च» द्विधासंस्था विद्या मन्त्रास्तथापराः॥ ६५॥

व्यपदेशोज्झिता यस्माद्व्यवहारो हतो भवेत्।
कॢप्तस्तत्साधनोपायः सर्वज्ञेनार्थहेतुतः॥ ६६॥

सो ऽर्थो निर्वाणसंज्ञो ऽस्मिन्निवृत्तिप्रक्रमः स्थितः।
कृत्वाधिकारमर्धं तदधिकारपराङ्मुखम्॥ ६७॥

शिवेन समतां «यातं तच्छाङ्कर्यां» तनौ स्मृतम्।

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59 c. यियासासिद्धचेतस्काः] *conj.*; इयासासिद्धचेतस्कां M^{Y} **59 d.** ब्रुवन्ति तम्] *conj.*; बृवन्ति तां M^{Y}; ब्रुवन्ति ताम् B **60 a.** गच्छामस्तत्] *conj.*; ⊔च्छास्तत् M^{Y} **61 d.** प्रविशन्त्य°] *em.*; प्रविश्यन्त्य° M^{Y} **62 b.** स्थितिहेतुतः] *conj.*; स्थितहेतुतत् M^{Y} **62 c.** °ख्या] M^{Y}B^{ac}; °ख्या+त्+ B^{c} **63 a.** °प्राप्तिर्भवेद्यस्मा°] *conj. Acharya*; °प्राप्तिः ⊔[–3–]⊔ स्मा° M^{Y} **64 a.** मन्त्राः] *em.*; मन्त्रा M^{Y} **65 cd.** °नन्ता विविधव्यपदेशिनः] *conj.*; °नन्तास्त्रिविधव्यप ⊔ M^{Y} **65 e.** तत्र ते च] *conj. Isaacson*; ⊔ M^{Y} **66 d.** सर्वज्ञेना°] *conj.*; सर्वज्ञोना° M^{Y} **67 c.** कृत्वाधिकारमर्धं] *conj.*; कृताधिकारमर्थं M^{Y} **68 a.** यातं तच्छाङ्कर्यां] *conj.*; ⊔ [–6–] ⊔ M^{Y}

तत्तनुर्दृक्क्रियारूपा तत्स्वरूपेण तत् स्थितम्॥ ६८॥

तत्स्वरूपस्थितं भाति संप्रधार्य इवागतम्।
संप्रधारणमेतेषां प्रकृतेर्वर्त्मनि स्थितम्॥ ६९॥

न च ताः प्राकृता विद्याः पाशच्छेदे ऽधिरोपिताः।
†यदर्थं संस्थितं रूपं तदीशेन धृतं तथा†॥ ७०॥

तेनोपचारतः ख्यातं संप्रधारणमात्मनः।
दृष्ट्वा क्लेशात्मिकां सृष्टिं विरक्तास्ताः किलाखिलाः॥ ७१॥

पुंविरागप्रवृत्त्यर्थमिदमस्मिन् प्रदर्शितम्।
नियुक्ता अधिकारित्वे वाच्यवाचकयोगतः॥ ७२॥

तावन्मन्त्राः समुद्दिष्टास्तेषां संख्या न विद्यते।

[शिवदेहविनिष्क्रान्ता मन्त्राः]

शिवदेहाद्विनिष्क्रान्ता नान्यवाच्यार्थवाचकाः॥ ७३॥

ईशानः कान्मुखाद्वक्त्रो हृदो घोरो ध्वजाद्गुहः।

68c. मन्त्राङ्गो ऽनुग्रहोत्साह इति तत्तनुर्दृक्क्रियारूपेति च श्रीमत्पराख्ये। Trilocana's *Somaśambhupaddhatiṭīkā*, IFP MS T. 170, pp. 47–8 (which actually reads मन्त्राङ्गोन्होत्साह इति। तत्तद्दृक्क्रियारूपेति च), and GOML MS R 14735, p. 38 (which actually reads मन्त्रागोनुग्रहात्साह इति तत्तद्दृक्क्रियारूपेति च). The first *pāda* here quoted is 2:1c.

74–76c. उक्तञ्च पराख्ये
ईशानाकार्मुकाद्वक्त्रं हृदौ घोरो ध्वजान् गुह। पादयुग्मादजोव्यक्त सर्वात्मा हृदयात्पुनः॥ स्वशिरसंशिरोव्यक्त ज्वालिनी चूलिकोद्भवः। पिंगलं सर्वगात्रेभ्यो घोस्त्रं दक्षपाणिजम्॥ बाहुशृङ्गद्वायादीशा नामेभ्योन्ये प्रजज्ञिरे। एवन्तु शिवगा ⊔ ए ⊔ द्धा इति *Siddhāntadīpikā* of Madhyārjuna, IFI T. No. 112, p. 158. The same unit of the same text appears thus on p. 106 of T. 284: उक्तं च श्रीमत्पराख्ये

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69 d. प्रकृतेर्वर्त्मनि] *conj.*; प्रकृते वर्त्मनि M^Y **70 a.** विद्याः] *em.*; विद्या M^Y **70 b.** °धिरोपिताः] *em.*; °धिरोपिता M^Y **71 d.** विरक्तास्ताः] विरक्ता × :× स्ताः M^Y **72 c.** नियुक्ता अधि°] *conj. Isaacson*; नियुक्तमधि° M^Y **73 a.** तावन्मन्त्राः] B; तावन्मन्ताः M^Y **74 ab.** ईशानः कान्मुखाद्वक्त्रो हृदो घोरो ध्वजाद्गुहः] *conj.*; ईशानकां दुखाद्वक्त्रो हृदो घोरो ध्र्वजात् गुहः M^Y; ईशानाकार्मुकाद्वक्त्रं हृदौ घोरो ध्वजान् गुह *SiDī* (T. 112); ईशानाः काममुखाद्वक्त्रं हृदौ घोराध्वजात् गुह *SiDī* (T. 284)

पादयुग्मादजो व्यक्तः सर्वात्मा हृदयात्पुनः॥ ७४॥

सुशिवं शिरसो व्यक्तं ज्वालिनी चूलिकोद्भवा।
पिङ्गलं सर्वगात्रेभ्यो घोरास्त्रं दक्षपाणिजम्॥ ७५॥

बाहुशृङ्गद्वयादीशा रोमेभ्यो ऽन्ये प्रजज्ञिरे।
एवं ते शिवकायोत्थाः कायस्तच्छक्तिलक्षणः॥ ७६॥

यदङ्गं ख्याप्यते मान्त्रं सा शक्तिः पारमेश्वरी।
तस्य तत्कार्यकर्तृत्वाच्छक्तिरेवाङ्गसम्मता॥ ७७॥

एवं विद्याः समुत्पन्नाः ख्याप्यन्ते भक्तियोगतः।
तासां यत्राधिकारो ऽयं विद्यातत्त्वं तदुच्यते।
विवेकविषया नान्याः शुद्धाः शुद्धे ऽध्वनि स्थिताः॥ ७८॥

इति सकलफलार्हो मन्त्रचक्रप्रचारः
प्रभवति स च यस्मात् स्थानदेशाद्विशिष्टात्।
तदपि गदितमस्मिन् शुद्धविद्याभिधानं
विमलकरणकार्या यत्र ते योनिकम्पाः॥ ७९॥

॥ ॥ इति श्रीपराख्ये महातन्त्रे विद्यापदार्थप्रतिपादनपटलस्तृतीयः॥ ॥

ईशानाः काममुखाद्वक्त्रं हृदौ घोराध्वजात् गुह।
पादयुग्मादजो व्यक्तः सर्वात्मा हृदयात्पुनः॥
स्वशिरसं शिरस्यो व्यक्त ज्वालिनी चूलिकोद्भवः।
पिङ्गलं सर्वगात्रेभ्यो घोरास्त्रं दक्षपाणिजम्॥
बाहुशृङ्गद्वादीशा नोमेभ्योन्य प्रजज्ञिरे। एवन्तु शिवकायोत्था इति॥

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75 a. सुशिवं शिरसो व्यक्तं] M^{Y} ; स्वशिरसंशिरोव्यक्त *SiDī* (T. 112); स्वशिरसं शिरस्यो व्यक्त *SiDī* (T. 284) **75 b.** चूलिकोद्भवा] M^{Y} ; चूलिकोद्भवः *SiDī* **76 ab.** °शृङ्गाद्द्वयादीशा रोमेभ्यो ऽन्ये] M^{Y} ; °शृङ्गद्वायादीशा नामेभ्यो न्ये *SiDī* (T. 112); °शृङ्गद्वादीशा नोमेभ्यो न्य *SiDī* (T. 284) **76 b.** प्रजज्ञिरे] *SiDī*; प्रजह्निरे M^{Y} **76 c.** एवं ते] M^{Y} ; एवन्तु *SiDī* • °त्थाः] *em.*; °त्था M^{Y} **77 a.** यदङ्गं ख्याप्यते मान्त्रं] *conj.*; यदंग ख्याप्यते मन्त्रं M^{Y} **77 b.** पारमेश्वरी] *em.*; परमेश्वरी M^{Y} **78 a.** विद्याः समुत्पन्नाः] *conj.*; विद्यासमुत्पन्ना M^{Y} **78 ef.** नान्याः शुद्धाः शुद्धे ऽध्वनि स्थिताः] *conj.*; नान्या शुद्धा शुद्धे ध्वनि स्थिता M^{Y}

॥ चतुर्थः पटलः ॥ ४ ॥

प्रकाश उवाच।
माया सूक्ष्मा स्थिरामूर्ता सर्वगा चेतनाश्रया।
ईशशक्तिकलाक्षोभ्या कलादिक्षितिगोचरा॥ १॥

तत्त्वं तद्गहनं प्रोक्तं नाना≪रु≫द्राश्रयं महत्।
विचित्रभुवनाधारं खचितं सर्वशक्तिभिः॥ २॥

[सूक्ष्मत्वं कलादिकारणत्वं च मायायाः]

प्रतोद उवाच।
मायातत्त्वमिदं प्रोक्तं कलादेः कारणं किल।
न कारणं न कार्यं तत् स्वरूपानुपलब्धितः॥ ३॥

प्रकाश उवाच।
नासम्भवो भवेन्नाम तद्द्रव्यानुपलम्भतः।
दूराभ्याशे ऽक्षभङ्गे च व्यवधाने ऽतिरोहणे॥ ४॥

समाहारे ऽतिसूक्ष्मे हि नैवार्थस्योपलम्भनम्।
सुसूक्ष्मं येन तत्तत्त्वं तेन तन्नोपलभ्यते॥ ५॥

सुसूक्ष्मं च क्रियागम्यं सूक्ष्मकार्योपलब्धितः।
तस्य मेयमुपादानं यथासम्भवतो ऽर्थतः॥ ६॥

आगमस्थापितं पूर्वं तेनोक्तं तत्तथा स्थितम्।
तथापि यदि सा वाच्या युक्तिः किं तु तदाश्रया॥ ७॥

तावत् स्थूलानि भूतानि मात्रास्तद्धेतुतां गताः।

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2 b. नानारुद्राश्रयं] *conj.*; नाना ⊔ द्राश्रयं M^{Y} **3 cd.** कार्यं तत् स्वरूपानुपलब्धितः] *em.*; कार्य्यं तत् स्वरूपानुलब्धितः M^{Y} (unmetrical); कार्यं वा तत्स्वरूपानुलब्धितः B **4 b.** तद्द्रव्या°] *em.*; तद्रव्या° M^{Y} **5 a.** समाहारे ऽतिसूक्ष्मे] *conj.*; समाहारेतसूक्ष्मे M^{Y} **5 b.** नैवार्थस्योप°] *conj.*; नैवार्थानुप° M^{Y} **5 c.** येन तत्तत्त्वं] *conj.*; तेन तत्त्वत्वं M^{Y}; तेन तत्तत्वं B^{c}; तेन भत्वन्त्वं B^{ac} **6 b.** सूक्ष्मकार्यो°] *conj.*; सूक्ष्मं कार्यो° M^{Y} **6 c.** तस्य] *conj. Isaacson*; तस्या M^{Y}

तासामहंकृतिर्हेतुरिन्द्रियाणां च कार्यतः ॥ ८ ॥

तस्या बुद्धिर्मनो गौणं तस्याव्यक्तं कलास्य च ।
तज्जाते रागविद्ये द्वे कलाकालौ च योनिजौ ॥ ९ ॥

एतत्कार्यं महत् प्रोक्तमुत्तरोत्तरकारणम् ।
तस्योपादानभूतेयं माया मेया व्यवस्थिता ॥ १० ॥

नोपादानादृते सृष्टिः कर्तुर्येन सकारणम् ।
सृष्टौ सृष्टौ च सत्कार्यं तेनोपादानमीप्सितम् ॥ ११ ॥

यदि तन्न स्थिरं कस्मात् कार्योत्पत्तिरियं भवेत् ।
दृष्ट्वा शरीरनिष्पत्तिं यत्र यस्य यथा स्थिताम् ॥ १२ ॥

तस्य तत्र तथादानकारणं कारणं स्थितम् ।
ईशेन प्रेरितं शक्त्या स्वकार्योत्पादकं भवेत् ॥ १३ ॥

कलादिकं तु तत्कार्यं सूक्ष्मं स्थूलं धरान्तकम् ।
स्वकर्मतः शरीरे ऽस्मिन् सम्बद्धमनुनीयते ॥ १४ ॥

कार्यं च कारणायत्तं मायाख्यं तच्च कारणम् ।
सर्वकार्यं यतो माति मायातत्त्वमिति स्मृतम् ॥ १५ ॥

तदप्यागमसंसिद्धमागमो ऽपि शिवोदितः ।

14, 15cd. मायेत्युक्ता कलाद्यत्र क्षित्यन्ता तत्त्वसंहतिः ।
यस्यां विश्वप्रपञ्चो ऽयं सहाभिः ख्यातिगोचरः ॥
कलादिकं तु तत्कार्यं सूक्ष्मं स्थूलं धरान्तकम् ।
स्वकर्मतः शरीरे ऽस्मिन्सम्बद्धमनुमीयते ॥
सर्वकार्यं यतो माति मायातत्त्वमतः स्मृतम् ॥
इति पराख्ये *Īśānaśivagurudevapaddhati kriyāpāda* Vol. 3, p. 23.

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9 a. बुद्धिर्मनो] *em.*; बुद्धिर्मतो M^Y **9 c.** तज्जाते] *em.*; तज्ञाते M^Y; त+त्+ज्ञाते B **10 ab.** प्रोक्तमु°] *conj.*; प्रोक्त उ° M^Y **10 cd.** °भूतेयं माया मेया] *conj.*; °भूतेयमायामाय M^Y **12 a.** तन्न] *conj.*; तन्नि M^Y **12 d.** स्थिताम्] *conj.*; स्थिता M^Y **13 ab.** तथादानकारणं] *conj.*; तदादानं कारणं M^Y **14 b.** स्थूलं धरान्तकम्] *ĪŚiGuDePa*; स्थूलधर ⊔ M^Y **14 d.** सम्बद्ध°] *ĪŚiGuDePa*; संबंध° M^Y **15 ab.**] *om.* *ĪŚiGuDePa* **15 b.** मायाख्यं] *em.*; मायाख्या M^Y **15 d.** °तत्त्वमिति स्मृतम्] M^Y; °तत्त्वमतः स्मृतम् *ĪŚiGuDePa*

स कर्तानादिसंसिद्धो मायोपादानकारणम्॥ १६॥

सर्वगं कारणं तत् स्यात् कार्यमापूर्य तिष्ठति।
अमूर्तमपि तद्वीर्यात्कालतत्त्वमिवातनु॥ १७॥

साश्रयः सर्वकार्याणां ज्योतिषां सुरवर्त्मवत्।
शक्तिरूपाणि कार्याणि तल्लीनानि महाक्षये॥ १८॥

व्यक्तिमायान्ति तत्सृष्टौ स्वरूपेण तदिच्छया।
कार्योदयश्च सर्वत्र सर्वगात्कारणाच्छिवात्॥ १९॥

महाक्षये यतो नान्यत्तस्मात्तत्त्वमवान्तरम्।
मायातत्त्वविलीनास्ते निर्देश्याः पशवो ऽकलाः।
मलिना मूर्छिताकारा निष्क्रियाः प्रलयाकलाः॥ २०॥

तिष्ठन्ति तावदेवैते यावत्तत्पक्वता तनोः।
तेनाकृष्टाणवः सूक्ष्मा भोगायाभिमुखाः स्थिताः॥ २१॥

[मायायाः क्षोभः]

ईश्वरस्तच्छरीरार्थं क्षोभयंस्तां स्वशक्तितः।
तत्कार्याभिमुखीभावः क्षोभेन क्षुब्धिलक्षणः॥ २२॥

संक्षुब्धे ते ऽणवस्तस्मिन्निक्षिप्यन्ते स्वकर्मतः।
तेषां क्षेपो ऽङ्गनिक्षेपाच्चैतन्यव्यक्तिहेतुतः॥ २३॥

18c–19b. यथोक्तं श्रीमत्सौरभेये
शक्तिरूपेण कार्याणि तल्लीनानि महाक्षये।
विकृतौ व्यक्तिमायान्ति quoted by Nārāyaṇakaṇṭha ad *Mṛgendravidyāpāda* 2:7, p. 58 (KSTS edition). In the Devakōṭṭai edition (p. 67) a fourth *pāda* is also given: स्वकार्येण कलादिना. This portion of the *Mṛgendravṛtti* is incorporated in the *Sarvadarśanasaṅgraha* (p. 189), where this *pāda* reads: सा कार्येण कलादिना

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18 c. शक्तिरूपाणि] M^{Y} ; शक्तिरूपेण *MṛVṛ* **18 d.** तल्लीनानि] *MṛVṛ*; तल्लीलानि M^{Y} **19 ab.** व्यक्तिमायान्ति तत्सृष्टौ स्वरूपेण तदिच्छया] M^{Y} ; विकृतौ व्यक्तिमायान्ति स्वकार्येण कलादिना *MṛVṛ* **20 f.** निष्क्रियाः] *conj.*; निष्क्रिया M^{Y} **21 d.** भोगायाभिमुखाः] *conj.*; भोगायातिमुखाः M^{Y} **22 a.** ईश्वरस्] *conj.*; ईश्वरं M^{Y} **23 c.** क्षेपो ऽङ्गनि॰] *conj.*; क्षेपांगवि॰ M^{Y}

[कला]

भोगभूमिषु निक्षिप्ताः स्वभोगाननुभुञ्जते।
तद्भोगसाधनं पूर्वं व्यनक्तीशः कलां ततः॥ २४॥

तत्सृष्टौ विनिमित्तानां तदायुक्ता शिवेच्छया।
चिद्व्यक्तिं कुरुते किञ्चिदज्ञानावृतचेतसाम्॥ २५॥

अलक्ष्या सातिसूक्ष्मत्वात्त्वग्यथा तनुसङ्गता।
मनाक्तस्य भवेत् संज्ञा मूर्च्छिताणोर्यथाम्भसा॥ २६॥

†यथाग्निमान् कश्चित् चेययोगादिभिर्नरं†।
शनैरग्निविरुद्धः सन् भोक्तुं शक्नोति भोजनम्॥ २७॥

एवं कलादियोगेन भोगं शक्नोति वाञ्छितुम्।
कर्तृरूपा सदा पुंसां तत्सामर्थ्योपबृंहिका॥ २८॥

अचिद्रूपा च सामर्थ्याद्विषार्तस्यौषधिर्यथा।
अणोश्चिद्व्यक्तिलाभे स्यात्कर्तव्यं करणं कला।
तदासौ विषयान्वेषी कलोद्दलितवृत्तिकः॥ २९॥

[अशुद्धविद्या]

तत्रैवैषा भवेद्विद्या कलातः करणान्तरम्।

24cd. तदुक्तं पराख्ये
तद्भोगसाधनं पूर्वं व्यनक्तीशः कलोन्नत इति Tryambakaśambhu ad *Kiraṇa* 1:16, IFI T. No. 1102, p. 21, lines 1–2.

29d. क ल ा] tops missing in M^{Y}.
29ef. त दा सा वि ष या न्व षा क ला द्ब ाल त वृ] tops missing in M^{Y}.

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24 d. कलां ततः] M^{Y}; कलोन्नत[ः] *KiViVṛ* **25 c.** चिद्व्यक्तिं] B^{c}; चिद्वक्तिं M^{Y}B^{ac} **25 d.** °वृतचेतसाम्] *em.*; °व्रतचेतसा M^{Y}B^{ac}; °वृतचेतसा B^{c} **26 a.** अलक्ष्या साति°] *conj.*; अलक्षतेति M^{Y} **27 d.** शक्नोति] *em.*; शक्तोति M^{Y}; शक्तोभि B **28 b.** शक्नोति] B^{c}; च्छक्नोति M^{Y}B^{ac} **28 d.** °बृंहिका] *conj.*; °बृंहका M^{Y} **29 b.** °स्यौषधिर्यथा] *conj. Isaacson*; °स्य विधिर्यथा M^{Y} **29 cd.** स्यात्कर्तव्यं करणं कला] B; स्या ---[-6-]--- क ल ा M^{Y} **29 e.** तदासौ विषयान्वेषी] B; त दा सा वि ष या न्व षा M^{Y} (tops missing) **29 f.** कलोद्दलितवृत्तिकः] B; क ला द्ब ाल त वृ त्तिकः M^{Y}

करणान्तरसंयोगे मनाग्योग्यो विवेचयेत्॥ ३०॥

प्रतोद उवाच।
विवेको बुद्धिसम्बद्धो गम्यते ऽर्थग्रहे सदा।
न विद्याया यतो बुद्धिः स्वपरार्थप्रकाशिका॥ ३१॥

प्रकाश उवाच।
तस्यार्थालोचनं तावत्करणद्वारमाश्रितम्।
तत्प्रवृत्तौ मनो हेतुस्तत्संकल्पो ऽध्यवस्यतः॥ ३२॥

स चास्य बुद्धिगो ह्यर्थस्तद्विकल्पे मनः क्षमम्।
धीरर्थमर्पयेज्ज्ञात्रे विवेकस्तस्य विद्यया॥ ३३॥

अर्थरक्ता सती बुद्धिरुपलभ्या तदाकृतिः।
दीपवत् स्वपरार्थापि करणान्तरगोचरा॥ ३४॥

करणं करणापेक्षमाजाविभकरास्त्रवत्।
तेन विद्या विवेकेन ज्ञेये स्यात्करणान्तरम्॥ ३५॥

नान्यथा विषयान्वेषो विवेकश्च मनाक् तदा।
तदा स्पष्टं पशोर्भोगो न च मोक्तुं बलं तदा।
शेषतत्त्वगुणीभावाच्छिलामप्सु बकादिवत्॥ ३६॥

35ab. उक्तं च श्रीमत्पराख्ये
करणं करणापेक्षमाजाविभकरास्त्रवत् quoted by *Nārāyaṇakaṇṭha* ad *Mṛgendravidyāpāda* 11:11, p. 231, and in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha*, IFP MS T. 317, p. 1022.

30cd. स या ग म ना ग्या ग्या ाव॰] tops missing in M^{Y}.

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30 c. करणान्तर॰] *em.*; करणान्तरे M^{Y} **30 cd.** संयोगे मनाग्योग्यो वि॰] B; स या ग म ना ग्या ग्या ाव॰ M^{Y} (tops missing) **31 a.** बुद्धिसम्बद्धो] *conj.*; बुद्धिसंबंधो M^{Y} **32 a.** ॰र्थालोचनं तावत्] *conj. Isaacson*; ॰र्थलोचनं भाव॰ M^{Y}B **32 b.** करणद्वारमाश्रितम्] *conj.*; क र ण ⏑रमाश्रितं M^{Y}; करणं द्वारमाश्रितम् B **33 c.** ॰मर्पयेज्ज्ञात्रे] *em.*; ॰मर्पये ज्ञात्रे M^{Y} **35 b.** ॰जाविभ॰] $\mathrm{M}^{Y}\mathrm{B}^{ac}$, *Mṛgendravṛtti*; ॰जीवित॰ B^{c} **35 d.** ज्ञेये] *conj. Isaacson*; ज्ञेयं M^{Y} **36 cd.** पशोर्भोगो न च मोक्तुं बलं तदा] *conj.*; पशोर्भोग न च भो(क्षो M^{Yac})क्तुं बलं तदा M^{Y}; पशोर्भोगं(गं B^{ac}) न च सोक्तुं बलन्तदा B **36 ef.** ॰गुणीभावाच्छिलामप्सु] *conj.*; ॰गुणोभावाच्छिलांमप्सु $\mathrm{M}^{Y}\mathrm{B}^{ac}$; ॰गुणोभावाच्छिलामप्सु B^{c}

[रागः]

तेषु रागो निबध्नाति पुरुषं स कलोद्भवः।
स्थूलो ऽर्थविषयो रागः सूक्ष्मरागोपबृंहितः॥ ३७॥

सूक्ष्मरागोपरक्तः सन् स्थूलस्तत्कार्यलक्षितः।
बलवानात्मरागः स्यात्कषायो वस्त्रगो यथा।
येनास्य विषयग्रामे मनाग्लौल्यं भवेत्तदा॥ ३८॥

प्रतोद उवाच।
विषयेष्विह यो रागः सो ऽस्तु तस्याविरोधतः।
विरुद्धेष्वपि दृश्येत रागो यो ऽतीव निर्णतः॥ ३९॥

भास्वानुवाच।
कर्माशयवशाद्रागो विरुद्धे जायते न सः।
तादृशं कर्म भोक्तव्यं «यादृशं» निश्चितं पुनः॥ ४०॥

कर्मापि द्विविधं भोग्यं धर्माधर्मात्मकं पशोः।
धर्मानुबन्धको रागस्तदन्यो ऽधर्मसंश्रयः॥ ४१॥

धर्मरागात्सुखं भुङ्क्ते दुःखमस्य विधर्मतः।
तत्क्षयात् स विरज्येत निमित्तान्न विरागतः॥ ४२॥

यतः कर्मनिमित्तो ऽसौ विरागो राग एव वा।
रक्तो विरज्यते कस्माद्विरक्तस्य विरागता॥ ४३॥

कर्मायत्तौ यतस्तौ द्वौ तेन रागः स कर्मगः।
कञ्चुकत्रितयं चैतत्सूक्ष्मलिङ्गसमाश्रितम्॥ ४४॥

41ab. Cf. *Svāyambhuvasūtrasaṅgraha* 2:17ab:
कर्म तद्द्विविधं भोग्यं धर्माधर्मात्मकं पशोः।

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38 cd. बलवानात्मरागः स्यात्कषायो] *conj.*; बलवादात्मराग स्यात्काषयो M^{Y}; बलावादात्मराग स्यात्काष+ा+यो B **38 e.** विषयग्रामे] *em.*; विषयग्रामो M^{Y} **39 b.** सो ऽस्तु तस्या॰] B^{c}; सोस्तुस्तस्या॰ $M^{Y}B^{ac}$ **39 d.** निर्णतः] *conj.*; निर्नितः M^{Y} **40 a.** कर्माशय॰] *conj.*; कर्माश्रय॰ M^{Y} **40 b.** न सः] *conj. Acharya*; न तत् M^{Y} **40 d.** यादृशं] *conj.*; ⊔ M^{Y} **42 a.** भुङ्क्ते] *em.*; भुङ्ते M^{Y} **42 d.** विरागतः] M^{Yc}; विराग ×ा× तः M^{Y}

[कालः]

व्यज्यते गर्भसंयोगे कालेन कलितः क्रमात्।
कालो ऽपि सूक्ष्मदेहस्थो लक्ष्यते लिङ्गयोगतः॥ ४५॥

तुद्याद्यं तद्भवेल्लिङ्गं महाकल्पावसानकम्।
कालस्य गमकं तत् स्यात्कालः कलयिता यतः॥ ४६॥

एतेन कलितं बीजं सरक्तं कललं भवेत्।
कललं बुद्बुदाकारं मांसपेशीत्वमागतम्॥ ४७॥

अङ्गप्रत्यङ्गसम्बद्धं सम्पूर्णं तद्भवेत्पुनः।
तत्सम्भवे स्थितौ नाशे स कालः कलनात्मकः॥ ४८॥

यथापि गर्भगः ख्यातो ज्ञेयो ऽसावादिसङ्गतः।
नान्यथा त्रितयं तस्य युज्यते गर्भपूर्वकम्॥ ४९॥

भूतो भव्यो ऽपि यः कालो वर्तमानो ऽपि युज्यते।
न कालरहितो गम्यः †सूक्ष्मस्थूलक्रियांशकः†॥ ५०॥

[नियतिः]

नियतिर्नियमाज्ज्ञेया पशोः कर्मनियामिका।
त्रयाणां नियमे शक्ता नान्यथा नियमो मतः॥ ५१॥

प्रतोद उवाच।
कर्मणां नियमे यस्मात् कर्म एव नियामकम्।

45c–46b. यदुक्तं श्रीमत्परे
कालो ऽपि सूक्ष्मदेहस्थो लक्ष्यते लिङ्गयोगतः।
उदाज्यं तद्भवेल्लिङ्गं महाकल्पावसानिकम्। quoted by Rāmakaṇṭha ad *Mataṅgavidyāpāda* 12:25–27b, pp. 347–8.

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45 a. गर्भसंयोगे] *conj.*; गर्भसंयोगो M^{Y} 46 a. तुद्याद्यं] M^{Y}; उदाज्यं *Mataṅgavṛtti* 46 b. °वसानकम्] *em.*; °वसानगं M^{Y}; °वसानिकम् *Mataṅgavṛtti* 47 d. मांसपेशी°] *em.*; मांसवेशि° M^{Y} 48 a. °सम्बद्धं] *em.*; °संबंधं M^{Y} 50 a. भूतो] *em.*; भूते M^{Y} 51 ab. नियतिर्नियमाज्ज्ञेया पशोः कर्मनियामिका] *conj.*; नियतिं नियमा ज्ञे × यां × या पशोः कर्मनियामका M^{Y} 51 c. शक्ता] *conj.*; सक्ता M^{Y} 52 a. नियमे] *conj.*; नियमो M^{Y}

यस्मिन्यावद्यथा यच्च नियत्या किं प्रयोजनम्॥ ५२॥

प्रकाश उवाच।
कर्मतो नियमे जाते धिषणा तर्हि कर्मजा।
कर्मणा यदि चिद्व्यक्तिर्मनसा किं प्रयोजनम्॥ ५३॥

अक्षाणां चक्षुरादीनां वैयर्थ्यं प्राप्यते तदा।
तेन तत्कर्मणः प्रोक्तं तत्त्वं यत्तु नियामकम्॥ ५४॥

यस्मिन्नियामिका शक्तिः †काले तन्नियतावपि†।
तदत्र पौरुषं तत्त्वमधोमार्गावपूरकम्॥ ५५॥

तदुक्तं योगिसंस्थानमव्यक्तगृहशेखरम्।
तत्तथा शाश्वतं स्थानं सदा चैतन्यभावतः॥ ५६॥

ते योगिनो ऽपि मूढाः स्युर्ये स्थिता रुद्रसंश्रये।
पुंभावात् सूक्ष्मयोगित्वान्नियत्या सह सर्पति॥ ५७॥

[प्रकृतिः]

कलातो जातमव्यक्तं व्यक्तकार्यनिबन्धनम्।
प्रकृतिस्तेन सा प्रोक्ता स्वां करोति यतः कृतिम्॥ ५८॥

प्राकृतः प्रत्ययो वा स्याद्विचिकित्सात्मको नृणाम्।
प्रकृतिस्तनुकार्यस्य सूक्ष्मस्थूलादिकस्य च॥ ५९॥

प्रधत्ते स्वकृतिं यस्मात् प्रधानं तेन कारणम्।
कारणेन विना कार्यं कथं बुद्ध्यादिकं भवेत्॥ ६०॥

प्रतोद उवाच।
तस्य कारणकार्यत्वे कल्पितैः किं कलादिभिः।
पुंसस्तत्कार्यसंश्लेषान्नरार्थो हि भवेन्न किम्॥ ६१॥

प्रकाश उवाच।

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53 a. जाते] *conj. Isaacson*; ज्ञाते M^{Y} **54 b.** वैयर्थ्यं] *em.*; वैय्यर्थ्यं M^{Y} **54 d.** तत्कर्मणः] *conj.*; तत्कर्मतः M^{Y} **55 a.** °यामिका] *em.*; °यमिका M^{Y} **56 ab.** °मव्यक्तगृहशेखरम्] *conj.*; °मव्यक्तं ग्रहशेखरं M^{Y} **58 d.** यतः] *em.*; यंतः M^{Y} (unmetrical) **61 d.** नरार्थो हि भवेन्न] *conj.*; नरार्थाविभवेन M^{Y}

महदादेः कथं सिद्धिः कृत्यात् कृत्यमुदीरितम्।
तद्भिन्नं तेन सूक्ष्मं स्यात् स्थूलाद्यत्प्राङ्नियुज्यते॥ ६२॥

सूक्ष्मस्य सूक्ष्मयोगित्वात् स्थूलयोगः पुनर्भवेत्।
पुंसां पाशः कलाद्यो ऽपि स्वच्छवासःकषायवत्॥ ६३॥

बुद्ध्यादिको ऽपरो रागः सान्द्रस्तेनानुरज्यते।
कार्यकारणभेदो ऽयं सूक्ष्मस्थूलविभागतः॥ ६४॥

स्थितो यथास्य बुद्ध्याद्यस्तद्वदत्र कलादिकः।
नरार्थः सर्वसंरम्भो नरार्थो न तनूज्झितः॥ ६५॥

तस्याश्च प्राक्कलायोगः पश्चाद्बुद्ध्यादिको भवेत्।
बुद्ध्यादेर्बीजमव्यक्तं यद्वत्तद्वत्कलादिजम्॥ ६६॥

कृतेरचित्स्वभावत्वात्पुंसश्चाकर्तृभावतः।
तद्योगे कारणं ख्यातः सेश्वरो बलवान्यतः॥ ६७॥

तस्येच्छा करणं शक्तिरभिन्ना योगशक्तिवत्।
तया युनक्ति तत्काये स्वार्जिताशनहेतुतः॥ ६८॥

[गुणाः]

प्रकृतेर्गुणहेतुत्वाद्गुणानां कार्यता ध्रुवम्।
तेषां येनात्मकार्याणि पृथक् सृष्टानि कार्यतः॥ ६९॥

विकासारम्भसंरोधाः क्रमात्कार्यनिदर्शनम्।

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69. तदुक्तं श्रीमत्पराख्ये
प्रकृतेर्गुणहेतुत्वाद्गुणानां कार्यता ध्रुवमिति
तेषां येनात्मकार्याणि पृथक् सिद्धानि कार्यत इति।
Siddhāntasamuccaya of Trilocanaśiva, IFP T. 284, p. 163; IFP T. 206, p. 99.

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62 c. तद्भिन्नं] B^{c}; तद्भिंन° $\mathrm{M}^{Y}\mathrm{B}^{ac}$ **63 c. कलाद्यो**] B; कलाद्ये--- M^{Y} (right half of last *akṣara* broken off) **63 d. स्वच्छ°**] *em.*; स्वच्छे M^{Y} **64 c. °भेदो ऽयं**] B^{c}; °भेदायं $\mathrm{M}^{Y}\mathrm{B}^{ac}$ **65 c. सर्वसंरम्भो**] *conj.*; स च संरंभो M^{Y} **65 d. तनूज्झितः**] *em.*; तनूझितः M^{Y} **66 d. कलादिजम्**] *conj.*; कलादिजः M^{Y} **68 a. करणं**] *conj.*; कारणं M^{Y} **68 c. तत्काये**] *conj. Isaacson*; तत्कार्ये M^{Y} **69 d. सृष्टानि**] M^{Y}; सिद्धानि *SiSa* **70 ab. °रोधाः क्रमात्कार्यनिदर्शनम्**] *conj.*; °रोधादक्रमात्कार्य्यनिदर्शनं M^{Y} (unmetrical); °रोधादक्रमात्कार्यदर्शनम् B

यतः साधारणा सा स्याद्यथाक्षाणामहंकृतिः॥ ७०॥

आधारं स्थितमव्यक्तं व्यक्तं कार्यविधिः स्थितम्।
अन्योन्याश्रयवृत्तित्वाद्गुणानां लक्ष्यते क्रिया॥ ७१॥

युक्तं त्रितयमेकं स्यात्तत्त्वं रुद्रसमाश्रयम्।
गुणसंज्ञा गुणानां स्यात्पुंसस्तद्गुणसंश्रयात्॥ ७२॥

अन्येषामपि किं न स्युः किं तु ते व्यापका मताः।
प्रबोधे चालने मोहे तेषां वृत्तिरिहान्विता॥ ७३॥

[बुद्धिः, तस्याश्च धर्माः]

तस्मादेव भवेत्तत्त्वाद्धिषणाष्टाङ्गसंयुता।
धर्मो ज्ञानं सवैराग्यमैश्वर्यं येन सात्त्विकम्॥ ७४॥

अधर्माद्राजसं ज्ञेयमज्ञानं यत्तमोगुणम्।

[धर्मः—यमा नियमाश्च]

रजस्तमोनिरोधेन यदा सत्त्वसमुत्कटः॥ ७५॥

तदा धर्मसमारम्भे पुंसः शुद्धा मतिर्भवेत्।
तत्प्रवृत्तः स नो कुर्याद्धिंसां सत्यं च भाषयेत्॥ ७६॥

परार्थं नाहरेन्नीतो ब्रह्मचर्येण वर्तते।
अकालुष्यतया सो ऽपि कुर्यात्क्रोधं न कस्यचित्॥ ७७॥

करोति गुरुशुश्रूषां शौचं सन्तोषभावनाम्।
आर्जवे तु गतो नित्यमेष धर्मपरः पुमान्॥ ७८॥

[ज्ञानम्]

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71 b. °विधिः] *em.*; °विधि° M^{Y} **73 c.** चालने] *conj. Isaacson*; चलने M^{Y} **74 c.** धर्मो] *em.*; धर्म° M^{Y} **75 a.** अधर्माद्राजसं ज्ञेयम्] *conj.*; अधर्माद्राधसंज्ञोयम् M^{Y} **76 a.** °समारम्भे] *conj.*; °समारभे M^{Y} (unmetrical) **76 c.** स नो कु°] *em.*; सनोत्कु° M^{Y} ? B^{ac}; सनात्कु° M^{Y} ? B^{c} **77 a.** नाहरेन्नीतो] *conj.*; नाभ (त्त ?, त्र ?) रेङ्गीतो M^{Y}; नासरेङ्गीतो B

ज्ञानं चाभ्यासतो नित्यं निजबुद्ध्या यदूहितम् ।
अन्यतो वा श्रुतं ज्ञानं ज्ञानादेव सुबोधतः ॥ ७९ ॥

गुरूपदेशतो ऽथापि भावनावशतो ऽपि वा ।
प्रकृत्यात्मपरं ज्ञानमन्यद्वा तत्त्वरूपकम् ॥ ८० ॥

[वैराग्यम्]

तस्मादेकतमाज्ज्ञानाद्वैराग्यमुपपद्यते ।
तदध्यात्मजदुःखेन शीतदाहज्वरादिना ॥ ८१ ॥

तथाधिभूतजेनापि वर्षाशन्यादिहेतुना ।
तद्वत्तदधिदैवोत्थं पिशाचग्रहभूतजम् ॥ ८२ ॥

[ऐश्वर्यम्]

वैराग्यादारभेद्योगं येनैश्वर्यं भवेदिह ।
अणिमादिगमुत्कर्षमष्टधर्मपरिच्छदम् ॥ ८३ ॥

[अधर्मः]

तमःसत्त्वतिरस्कारात्समुत्कृष्टं यदा रजः ।
तदाधर्मानुरागो ऽस्मिन् तन्नैश्वर्येण वर्तते ॥ ८४ ॥

अधर्मान्नास्तिको भूत्वा शौचाचारविवर्जितः ।

79ab. यदुक्तं पराख्ये ज्ञानं चाभ्यसतो नित्यं निजबुद्ध्या यदूहितमित्यादि *Mṛgendravṛttidīpikā* ad *vidyāpāda* 10:24.

81ab. यदुक्तं श्रीमत्पराख्ये
तस्मादेकतमाज्ज्ञानाद्वैराग्यमुपजायते *Mṛgendravṛttidīpikā* ad 10:25.

84abc. °सत्त्व···°रागो] tops missing in M^{Y}.

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79 a. ज्ञानं चाभ्यासतो] *conj.*; अज्ञानं चाभ्यते M^{Y}; ज्ञानं चाभ्यसतो *MṛVṛDī* **79 b.** यदूहितम्] *MṛVṛDī*; विदूषितं M^{Y} **79 c.** अन्यतो] M^{Yc}; अन्यतो ×⏑̱× M^{Y} **81 b.** °पपद्यते] M^{Y}; °पजायते *MṛVṛDī* **82 a.** तथाधि°] *em.*; तथा ×भु× दि° M^{Y} **82 c.** °दैवोत्थं] *em.*; °दैवोर्त्थ M^{Y} **83 a.** °ग्यादारभेद्योगं] *conj. Isaacson*; °ग्यदाहरेद्योगं M^{Y}; °ग्यादाहरेद्योगं B **84 ab.** °सत्त्वतिरस्कारात्समुत्कृष्टं यदा रजः] B; ⏑̱त्व ात र स्का रात् स मु त्कृ ष्ट य दा र जः M^{Y} (tops missing) **84 c.** तदाधर्मानुरगो] B; त दा ध मा नु रा गा M^{Y} (tops missing) **85 a.** अधर्मान्नास्तिको] *conj.*; अधर्मा नास्तिको M^{Y}

तस्करो जायते ऽवश्यं वधं च कुरुते ऽङ्गिनाम्॥ ८५ ॥

रागाद्बन्धुजनस्त्रीषु रागप्रामाद्यरञ्जितः।
न पश्यति पितुर्भार्यामात्मजां वा स्वसामपि॥ ८६ ॥

[अनैश्वर्यम्]

अनैश्वर्यादिकं कष्टमैश्वर्यं मन्यते परम्।
तस्मिन् यस्तत्परस्तिष्ठेदविद्याक्रान्तचिद्गुणः॥ ८७ ॥

रजःसत्त्वतिरस्काराद्यदा तस्योत्कटं तमः।
तदा सन्तिष्ठते मूढो मोहतस्तमसो भृशम्॥ ८८ ॥

मोहाद्विरूपिणीं पश्येत् सुरूपामप्सरोपमाम्।
देवतां वा सुरूपां वा सो ऽन्यथा प्रतिपद्यते।
अज्ञानगुणमूढः सन् पश्येत् सर्वविपर्ययम्॥ ८९ ॥

[बुद्धिरध्यवसायकृत्]

धर्मैरष्टभिराख्याता बुद्धिरध्यवसायिका।

87–8. *parākkiyattil*
अनैश्वर्यादिकं कष्टमैश्वर्यं मन्यते परम्। तस्मिन्यस्तत्परस्तिष्ठेदविद्याक्रान्तचिद्गुणः॥
रजःसत्त्वतिरस्काराद्यदा तस्योत्कटं तमः। तदा स स्त्रीषु संमूढो मोहितः कामतो भृशम्॥
Ñānāvaraṇaviḷakkattarumpatavivekam Vol. 2, p. 1185.

86abcd. tops missing in M^{Y}.
87a. tops missing in M^{Y}
90a. भि रा ख्या] tops missing in M^{Y}.

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85 c. तस्करो] B; त स्क रो M^{Y} (tops missing) **85 d.** °ङ्गिनाम्] *conj.*; ाग ना M^{Y} (tops missing); °ङ्गिना B **86 a.** रागाद्बन्धुजनस्त्रीषु] M^{Y}; रा ग द्ब धु ज ना स्त्रा षु M^{Y} (tops missing) **86 b.** रागप्रामाद्यरञ्जितः] *conj.*; रा ग प ⊔ चा ⩟द र जि तः M^{Y}; रागपद्रादिरंजितः B **86 cd.** न पश्यति पितुर्भार्यामात्मजां वा स्वसामपि] B; न प श्य ात ाप तु भा या मा त्म जा वा स्व सा म पि M^{Y} (tops missing) **87 ab.** अनैश्वर्यादिकं कष्टमैश्वर्यं मन्यते परम्] B, *ÑāViVi*; अ न श्व या दि क क ष्ट ---[-4-]---(2) न्यते परं M^{Y} **87 c.** तस्मिन्यस्तत्] *ÑāViVi*; तस्मिन् स तत् M^{Y} **88 cd.** सन्तिष्ठते मूढो मोहतस्तमसो] *conj.*; सन्तिष्ठते मूढो मोहतस्तमसा M^{Y}; स स्त्रीषु संमूढो मोहितः कामतो *ÑāViVi* **89 cd.** सुरूपां वा सो] *conj.*; स्वरूपां वा यो M^{Y} **90 a.** °भिराख्या°] B; ाभ रा ख्या M^{Y} (tops missing)

बोद्धव्या नान्यथा सास्मिन् भवेदध्यवसायकृत्॥ ९०॥

प्रतोद उवाच।
संस्था नैवेह सा तेषां यतस्ते पुरुषाश्रयाः।
अष्टधर्मगुणोपेता यदा सा धिषणा भवेत्।
तदा चिद्रूपता न स्यात् सा चेत् प्रोक्ता प्रधानजा॥ ९१॥

प्रकाश उवाच।
तेषामुद्बोधिनी बुद्धिर्धर्मास्तेनोपचारतः।
तेषां येनाधिकारित्वं सर्वदा पुरुषाश्रयम्।
बुद्धेरध्यवसायाख्यो गुणः स्वाक्यो विबोधकः॥ ९२॥

बुद्धिर्या विषयाकारा सा भोग्यं भोक्तुरीप्सितम्।
भोग्याकारा यतो बुद्धिर्भोक्तुर्भोगसमाश्रया॥ ९३॥

[अहंकारः]

अहंकारो भवेत्तस्यास्त्रिगुणः कार्यभेदतः।
तैजसो वैकृतश्चाथ भूतादिरिति नामतः॥ ९४॥

तैजसात्तदहंकाराद्भवेद्बुद्ध्यक्षपञ्चकम्।
कर्माक्षं वैकृताज्जातं बन्धेन समनो भवेत्॥ ९५॥

भूतादेः पञ्च मात्राः स्युर्मात्राभ्यो भूतसंस्थितिः।

[बुद्धीन्द्रियाणि]

श्रोत्रं त्वक्चक्षुषी जिह्वा नासिका च मतेर्गणः॥ ९६॥

96c–97b, 98ab, 99ab, 100ab, 101, 102ab, 103ab, 104–5. *parākkiyattil*
श्रोत्रं त्वक्चक्षुर्जिह्वा च नासिका च मनोगणम्। शब्दैकग्राहकं श्रोत्रं कर्णशष्कुलिकासनम्॥

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92 ab. °द्बोधिनी बुद्धिर्धर्मा°] *conj.*; °द्बोधनी बुद्धिद्धर्मा° M^{Y}; °द्बोधिनी बुद्धिधर्मा° B **92 f.** गुणः स्वाक्यो विबोधकः] *conj.*; गुणस्वाक्यो विबोधतः M^{Y} **93 b.** भोक्तुरीप्सितम्] *em.*; भोक्तरीप्सितं M^{Y} **93 d.** °र्भोगसमाश्रया] *conj.*; °र्भोग्यसमाश्रया M^{Y} **94 ab.** भवेत्तस्यास्त्रि°] *conj.*; ननंतस्मात्त्रि° M^{Y} **94 .c** वैकृतश्चाथ] *conj.*; वैकृताध्वश्च M^{Y} **96 c.** °चक्षुषी जिह्वा] *conj.*; चक्षुषं जिह्वा M^{Y}; चक्षुर्जिह्वा च *ÑāViVi* (unmetrical); दृक् च जिह्वा च *ŚiJñāSvaDṛSaṅ* **96 d.** मतेर्गणः] *em.*; मतेर्गुणः M^{Y}; मनोगणम् *ÑāViVi*, *ŚiJñāSvaDṛSaṅ*

द्विशब्दग्राहकं श्रोत्रं कर्णशष्कुलिकासनम् ।
तद्व्यक्ताव्यक्तशब्दानां नान्यथा ग्रहणं भवेत् ॥ ९७ ॥

खरोष्णमृदुशीतात्मा स्पर्शः स्पर्शस्त्वगाश्रयः ।
नान्यथा तद्विधं स्पर्शं वेत्ति स्पर्शविभावकः ॥ ९८ ॥

रूपानुवेदकं चक्षुर्ज्ञातुर्गोलकसंश्रयम् ।
नान्यथा मानसंस्थानतद्वर्णाकृतिगो ग्रहः ॥ ९९ ॥

कट्वम्लादिरसज्ञानं जिह्वाक्षं रसनाश्रयम् ।
तदृते येन न ज्ञानं नानारससमाश्रितम् ॥ १०० ॥

गन्धं गृह्णाति तद्घ्राणं येन गन्धो न तदृते ।

कठिनो मृदुशीतात्मा स्पर्शस्त्वगिन्द्रियाश्रयः । रूपानुवेदनं चक्षुर्ज्ञातुर्गोलकसंश्रयम् ॥ कट्वम्लादिरसज्ञानं जिह्वाक्षं रसनाश्रयम् । गन्धं गृह्णाति तद्घ्राणं येन गन्धो वितन्यते ॥ चक्षुः श्रोत्रं च गृह्णाति गत्वान्यत्र यमागतम् । *Ñānāvaraṇaviḷakkattarumpatavivekam* Vol. 2, p. 761. (The first line alone is quoted thus in *Ñānāvaraṇaviḷakkattarumpatavivekam* Vol. 2, p. 702.) The *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* (IFP MS T. 1020–1) quotes the same portion and beyond. Its text, from 101, reads:
गन्धं गृह्णाति तत्प्राणं येन गन्धो न तन्यते । चक्षुश्श्रोत्रं च गृह्णाति गत्वान्यत्र यमागतम् । वाणी पाणी भर्गः पायुः पादः कर्माख्यपञ्चकम् । संस्कृतेतरभाषा च वक्ति वाग्रसनाश्रया । ग्रहणं मोक्षणं यस्माद्धतेन्द्रियनिमित्तजम् । आनन्दो यो भवेदस्मिन्नोपस्थेन विना भवेत् । बन्धोत्सर्गो मरुच्चेष्टा पाय्विन्द्रियनिमित्तजम् । बाह्याभ्यन्तरसंकल्पो भवेन्न मनसा विना । लंघनोत्प्लुतिवेगादि चिह्नं पादेन्द्रियानुगम् । देहे सर्वत्र कर्म्माक्षव्याप्तं यत्त्वगिन्द्रियम् ।

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97 a. द्विशब्दग्राहकं] M^{Y}; शब्दैकग्राहकं *ÑāViVi*, *ŚiJñāSvaDṛSaṅ* **97 b.** कर्ण॰] *ÑāViVi*, *ŚiJñāSvaDṛSaṅ*; कर्न॰ M^{Y} **97 cd.**] *om.* *ÑāViVi*, *ŚiJñāSvaDṛSaṅ* **98 ab.** खरोष्णमृदुशीतात्मा स्पर्शः स्पर्शस्त्वगाश्रयः] *em.*; खरोष्णमृदुशीतात्मा स्पर्शस्पर्शत्वगाश्रयः M^{Y}; कठिनो मृदुशीतात्मा स्पर्शस्त्वगिन्द्रियाश्रयः *ÑāViVi*; खरोष्णमृदुशीतात्मा ⊔ *ŚiJñāSvaDṛSaṅ* **98 cd.**] *om.* *ÑāViVi*, *ŚiJñāSvaDṛSaṅ* **99 a.** ॰वेदकं] M^{Y}, *ÑāViVi*; ॰वेदनञ् *ŚiJñāSvaDṛSaṅ* **99 cd.**] *om.* *ÑāViVi*, *ŚiJñāSvaDṛSaṅ* **99 d.** ॰कृतिगो *conj.*; ॰कृतिको M^{Yc}; ॰कृति × ग्क × को M^{Y} **100 b.** जिह्वाक्षं रसनाश्रयम्] *ÑāViVi*; जिह्वाक्षाद्रसनाश्रितं M^{Y}; जिह्वाग्ररसनाश्रयम् *ŚiJñāSvaDṛSaṅ* **100 cd.**] *om.* *ÑāViVi*, *ŚiJñāSvaDṛSaṅ* **100 c.** तदृते] B^{c}; तद्रुते M^{Y}B^{ac} **101 a.** तद्घ्राणं] M^{Y}, *ÑāViVi*; तत्प्राणं *ŚiJñāSvaDṛSaṅ* **101 b.** न तदृते] *conj.*; न तत् ⊔ ते M^{Y}; वितन्यते *ÑāViVi*; न तत् त्स्यते B^{c}?; न तत् स्स्यते B^{ac}

≪चक्षुः श्रोत्रं च गृह्णाति गत्वान्यत्तृयमागतम्≫।

[कर्मेन्द्रियाणि]

वाणी पाणी भगः पायुः पादौ कर्माक्षपञ्चकम्॥ १०१॥

संस्कृतेतरभाषाश्च वक्ति वाग्रसनाश्रिता।
वागिन्द्रियोज्झितं यस्माद्भाषणं नात्र शब्दितम्॥ १०२॥

ग्रहणं मोक्षणं स्वस्माद्धस्तेन्द्रियनिमित्तजम्।
कथं शिल्पादिकं कर्म भवेद्धस्ताक्षवर्जितम्॥ १०३॥

आनन्दो यो भवेदस्मिन्नोपस्थेन विना भवेत्।
भुक्तोत्सर्गो मरुच्चेष्टा पाय्विन्द्रियनिबन्धनः॥ १०४॥

लङ्घनोत्प्लुतिवेगादि चिह्नं पादेन्द्रियानुगम्।
≪देहे सर्वत्र कर्माक्षव्याप्तं यत्तत्त्वगिन्द्रियम्≫।

[मनः]

बाह्याभ्यन्तरसंकल्पो भवेन्न मनसा विना॥ १०५॥

बाह्यो यो ऽक्षार्थसंयोगस्तद्भिन्नो ऽभ्यन्तरः स्मृतः।

[तन्मात्राणि]

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः॥ १०६॥

106cd. शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः = *Mṛgendravidyāpāda* 12:5ab.

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101 cd.] *om.* M^{Y} **101 d.** गत्वान्यत्तृयम्] *em.*; गत्वान्यत्र यम् *ÑāViVi* **101 e.** भगः] M^{Y}; भर्गः *ÑāViVi* (unmetrical) **101 f.** पादौ कर्माक्ष°] M^{Y}; पादः कर्माख्य° *ÑāViVi* **102 a.** °भाषाश्च] *em.*; °हाषाश्च M^{Y}; °भाषा च *ŚiJñāSvaDṛSaṅ* **102 b.** वक्ति वाग्रसनाश्रिता] M^{Y}; वत्ति वाग्रसनाश्रया *ŚiJñāSvaDṛSaṅ* **102 cd.**] *om.* *ŚiJñāSvaDṛSaṅ* **102 c.** वागिन्द्रियोज्झितं] B^{c}; वागिंद्रियोझितं M^{Y}B^{ac} **103 a.** स्वस्माद्] M^{Y}; यस्माद् *ŚiJñāSvaDṛSaṅ* **103 cd.**] *om.* *ŚiJñāSvaDṛSaṅ* **104 c.** भुक्तोत्सर्गो] *conj.*; बंधोत्सर्गो M^{Y}, *ŚiJñāSvaDṛSaṅ* **104 d.** पाय्विन्द्रियनिबन्धनः] *conj.*; वाय्विंद्रियनिबंधनं M^{Y}; पाय्विन्द्रियनिमित्तजम् *ŚiJñāSvaDṛSaṅ* **105 ab.**] Placed after 105d in *ŚiJñāSvaDṛSaṅ*. **105 cd.**] *om.* M^{Y} **105 d.** यत्तत्त्व°] *conj.*; यत्त्व° *ŚiJñāSvaDṛSaṅ* (unmetrical) **105 f.** विना] *ŚiJñāSvaDṛSaṅ*; ⊔ M^{Y} **106 b.** तद्भिन्नो ऽभ्यन्तरः स्मृतः] *conj. Kataoka*; तटिंनोभ्यंतरस्मृते M^{Y}

तन्मात्रशब्दपर्याया मात्रा भूतादिसम्भवाः ।
स्वधर्मैरविशिष्टास्ता न भिद्यन्ते स्वरूपतः ॥ १०७ ॥

शान्तघोरविमूढाद्यैस्तत्कार्यं भिद्यते च तैः ।

[महाभूतानि]

तेभ्यो व्योमानिलाग्न्यम्बुधरास्तद्भूतपञ्चकम् ॥ १०८ ॥

[आकाशः]

वियद्यच्छब्दतन्मात्राच्छब्दात्मैकगुणं महत् ।
येन नान्यगुणः शब्दस्तदन्यत्रोपलब्धितः ॥ १०९ ॥

सामान्यो ऽप्यन्यभूतानां विशेषात् स वियद्गुणः ।
आकाशस्यापि योत्पत्तिः शब्दतन्मात्रपूर्विका ॥ ११० ॥

चतुर्णामपि भूतानां भिन्नं तदवकाशतः ।
गुणवत्त्वेन तद्द्रव्यमुत्पन्नं तदचेतनम् ॥ १११ ॥

अनेकसंख्यया युक्तमवश्यं कारणं नयेत् ।
शक्तिरूपेण तन्नित्यमनित्यं व्यक्तिरूपतः ॥ ११२ ॥

किं तु तच्चावकाशेन कार्यलिङ्गेन लक्ष्यते ।
द्रव्यापेक्षो ऽवकाशो ऽपि खसंस्थः कार्यलक्षितः ॥ ११३ ॥

नासाकर्णास्यरन्ध्रेषु पञ्चधा देहसंस्थितः ।

[वायुः]

112ab. श्रीमत्पराख्ये ऽप्युक्तम्
अचेतनमनेकं यदवश्यं कारणं नयेदिति । *Mṛgendravṛttidīpikā* ad *vidyāpāda* 3:1.

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107 a. °शब्दपर्याया] *conj.*; °शब्दपर्यंता M^{Y} **107 b.** °सम्भवाः] *em.*; °संभवा M^{Y} **107 c.** °विशिष्टास्ता न] *conj.*; °पि शिष्टास्ताद M^{Y} **108 a.** शान्तघोरविमूढा°] *conj.*; शांतत् त्र्यघोरमूढा° M^{Y} **109 a.** वियद्यच्छब्दत°°] *em.*; वियद्यच्छत° M^{Y} (unmetrical); वियद्यच्छतत° B **109 b.** °च्छब्दात्मैकगुणं] *conj.*; °च्छब्दात्मकगुणं M^{Y} **111 cd.** गुणवत्त्वेन तद्द्रव्यमुत्पन्नं] *conj.*; गुणवत्तेन तद्द्रव्यमुत्पंनस् M^{Y} **112 a.** अनेकसंख्यया युक्तम्] *em.*; अनेकसंख्यया युक्ताम् M^{Y} ; अचेतनमनेकं यद् *MṛVṛDī* **114 a.** °स्यरन्ध्रेषु] *em.*; °स्यारंध्रेषु M^{Y}

पवनः स्पर्शतन्मात्राद्द्विगुणः श्वसनात्मकः॥ ११४॥

प्राणापानसमोदानव्याननाख्यः स एव तु।
प्राणः प्राणमयो वायुरपानो ऽपानयेन्मलम्॥ ११५॥

समानः समतां कुर्यादुदानो ऽप्यूर्ध्वनिर्गतः।
व्यानो विनामयत्यङ्गमेकः कर्मविभेदगः॥ ११६॥

जीवने कारणं यस्मात्तदायत्तमिहात्मनि।
प्राणस्तेन चिदाधारः प्रोक्तः कायधृतामिह॥ ११७॥

[अग्निः]

तेजस्तद्रूपतन्मात्राद्व्यक्तं तत्त्रिगुणं पुनः।
तत्तनौ संस्थितं नेत्रे हृदि पित्ते च पक्तिषु॥ ११८॥

अक्ष्णो रूपप्रकाशो यः प्रकाशस्तेजसो गुणः।
नान्यस्तापो ऽन्यथा पुंसः सर्वाङ्गव्यापको भवेत्॥ ११९॥

दृश्यते पित्तनिर्याणं यद्दाहादिक्रियायुतम्।
अतो ऽन्नपचनादग्निर्जठरे पक्तिकारकः॥ १२०॥

[आपः]

आपस्तद्रसतन्मात्रादीशाद्व्यक्ताश्चतुर्गुणाः।
वसापूयास्रशुक्रासृङ्मूत्रद्रवनिकेतनाः॥ १२१॥

[पृथिवी]

116c. व्यानो विनामयत्यङ्गम् = *Sārdhatriśatikālottara* 10:12a.

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114 cd. पवनः स्पर्शतन्मात्राद्द्विगुणः श्वसनात्मकः] *em. Isaacson*; पवनस्पर्शतन्मात्राद्विगुणश्व सनात्मकः M^{Y} **115 a.** °समोदान°] *conj.*; °समादान° M^{Y} **116 ab.** कुर्यादु°] M^{Yc}; कुर्या × त्× दु° M^{Y} **116 d.** °मेकः] *conj. Isaacson*; °मेक° M^{Y} **117 d.** कायधृतामिह] *conj. Isaacson*; कार्य्यधृतामिह M^{Y}; कार्य ⊔ नामिह B **118 b.** तत्त्रिगुणं] *em.*; तंत्रिगुणं M^{Y} **118 d.** पित्ते च पक्तिषु] *em.*; वित्ते च वक्तिषु M^{Y} **120 a.** पित्तनिर्याणं] *conj.*; चित्तनिर्याणं M^{Y}; वित्तनिर्याणं B **120 b.** यद्दाहादिक्रियायुतम्] *conj.*; यद्याहादिक्रियायुतः M^{Y} **120 d.** पक्तिकारकः] *em.*; वक्तिकारकः M^{Y} **121 cd.** °शुक्रासृङ्मूत्र°] *em.*; °शुक्लास्रङ्मूत्र° M^{Y}B^{ac}; °शुक्लासृङ्मूत्र° B^{c}

पृथ्वी च गन्धतन्मात्राद्व्यक्ता पञ्चगुणावहा।
केशमज्जनखान्त्रास्थिमांसाश्च †गुणपञ्चकम्† ॥ १२२ ॥

[भौतिकसर्गसंक्षिप्तवर्णनम्]

एषो ऽत्र भौतिकः सर्गस्तन्मात्रगणकारणः।
सर्वो यस्त्रिगुणात्मा स्यादहंकारात्प्रजायते ॥ १२३ ॥

बुद्ध्यक्षाणीह सर्वाणि तैजसानि प्रकाशतः।
क्रियाख्यो वैकृतो वर्गो विकृतिः क्रियया यतः ॥ १२४ ॥

द्विष्ठवृत्ति मनो ज्ञेयमेतत्तदुभयात्मकम्।
तदक्षप्रतिबन्धेन अधिकारि क्रियात्मकम् ॥ १२५ ॥

अन्तःस्थं सविकल्पं तदर्थरूपप्रकाशकम्।
तन्मात्रास्तामसो वर्गः स्वप्रकाशक्रियोज्झितः ॥ १२६ ॥

कारणं भूतवर्गस्य स्वगुणाद्वययोगतः।
स्थूलानि यानि भूतानि तेषां सूक्ष्मं हि कारणम् ॥ १२७ ॥

कार्यमेवंविधं गच्छेत् कलादिक्षितिवारितम्।
सृष्टिकाले क्रमाद्व्यक्तं कारणत्रयसंश्रयात् ॥ १२८ ॥

[अहंकारनिःसृतत्वमिन्द्रियाणाम्]

प्रतोद उवाच।
भौतिकानीन्द्रियाणि स्युस्तद्धर्मान्वययोगतः।
नियमाद्विषयाणां स्यान्न तु हेतुरहंकृतिः ॥ १२९ ॥

प्रकाश उवाच।

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122 ab. गन्धतन्मात्राद्व्यक्ता] *em.*; गंधतन्मात्राव्यक्त M^{Y} **122 cd.** केशमज्जनखान्त्रास्थिमांसाश्च] *conj.*; केशामज्जनखांद्रास्थिमांसश्च M^{Y} **123 b.** °गनकारणः] *conj.*; °गुणकारकः M^{Y} **123 c.** °गुणात्मा स्याद्] B^{c}; °गुणात्म स्याद् M^{Y}; °गुणात्म स्माद् B^{ac} **124 c.** क्रियाख्यो] M^{Yc}; क्रियोख्यो M^{Yac} **124 d.** यतः] *conj. Isaacson*; युतः M^{Y} **125 d.** अधिकारि] *conj.*; अधिकार° M^{Y} **126 a.** अन्तःस्थं] *conj.*; अर्थस्थं M^{Y} **126 c.** तन्मात्रास्तामसो वर्गः] *em.*; तन्मात्रस्तामसो वर्ग M^{Y} **126 d.** °क्रियोज्झितः] B^{c}; °क्रियोझितः $M^{Y}B^{ac}$ **127 d.** सूक्ष्मं] B^{c}; सूक्ष्म $M^{Y}B^{ac}$ **128 c.** °द्व्यक्तं] M^{Yc}; °द्यक्तुं M^{Yac} **129 a.** °नीन्द्रियाणि] B; °नींद्रियानि M^{Y}

अक्षाणां भौतिकत्वं नो स्पर्शाद्यव्यभिचारतः।
अहंप्रत्ययकृद्धेतुस्तेनाक्षाणामहंकृतिः॥ १३०॥

अहं श्रोतास्य शब्दस्य स्प्रष्टा स्पृष्टस्य वस्तुनः।
अहं द्रष्टा«स्य रूपस्य ⏓ ⏓ ⏓ ⏓ ⏑ – ⏑ ⏓।
अहं भोक्ता» रसादीनां गन्धघ्रातास्हमेव च॥ १३१॥

अहं वक्ता गृहीताहं गन्ताहं दूरवर्त्मनि।
भुक्तोत्सर्गस्य कर्ताहं हेतुरानन्दकर्मणि॥ १३२॥

अन्वितस्तेष्वहंकारः स्वधर्मेणात्मवर्तिना।
एवं तद्गर्वजं कार्यं सर्वं ग्रन्थ्युत्थमीरितम्॥ १३३॥

[जगत्कारणं न परमाणवः]

प्रतोद उवाच।
कारणानुगतं कार्यं भवेत्तत्समवायतः।
तन्त्वादिवत्तथा तन्नो तेनोक्तं तन्निरर्थकम्॥ १३४॥

प्रकाश उवाच।
निरंशं कारणं द्रव्यं समवायि न तद्भवेत्।
कारणं कार्यगम्यं तत्सुसूक्ष्ममणुवद्यथा॥ १३५॥

द्व्यणुकादिक्रमात् कार्यं स्थूलं तदुपपत्तितः।
तद्वत्कारणगा शक्तिः सूक्ष्मा कार्यतनुस्थिता॥ १३६॥

का शक्तिरिति चेद्वाच्यं कतमो ऽणुः प्रदर्श्यताम्।
सर्वकार्येष्वणुर्यद्वत्तद्वच्छक्तिरनश्वरा॥ १३७॥

134a. = *Mahābhārata* supplementary passage 12.18:80a.

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131 b. स्प्रष्टा] *em.*; स्पृष्टा M^Y **131 c.** द्रष्टास्य रूपस्य] *conj. Acharya*; दृष्टा M^Y **131 e.** अहं भोक्ता रसादीनां] *conj. Acharya*; रसादीनां M^Y **133 a.** °ष्वहंकारः] *em.*; °ष्वहंकार M^Y **133 c.** तद्गर्वजं] *conj.*; तत्सर्वजं M^Y **133 d.** ग्रन्थ्युत्थमीरितम्] *conj.*; ग्रंथ्युद्धमीरितं M^Y **134 c.** तन्नो] *em.*; तंन्नो M^Y **135 cd.** तत्सुसूक्ष्म°] B^c; तत्सुसूष° $M^Y B^{ac}$ **137 a.** चेद्वाच्यं] *conj. Isaacson*; चेद्वाच्या M^Y

लक्ष्यते सर्वदा मोहात्सर्वेषां सर्ववस्तुनि।
तेन मायात्मकं सर्वमर्थरूपमिह स्थितम्॥ १३८॥

[बाह्यार्थतज्ज्ञानयोः पारमार्थिको भेदः]

प्रतोद उवाच।
बाह्यो ऽर्थो यो ऽयमव्यक्तस्तज्ज्ञानात्तत्स्वरूपकात्।
तद्ग्राह्यग्राहकाभासं तथ्यं न परमार्थतः॥ १३९॥

प्रकाश उवाच।
बाह्यार्थप्रत्ययो यो ऽयं स «बाह्यार्थाद्विशिष्यते»।
काठिन्याद्रसनाद्दाहात्प्रकम्पाद्वावकाशतः॥ १४०॥

भूततस्तेन स ज्ञेयो ज्ञानाकारः स एव वा।
स प्रमाणं प्रमेयं वा साध्याद्भिन्नं हि साधनम्॥ १४१॥

तदेव साधनं साध्यं विना तत् साधनं कथम्।
बाह्यमर्थक्रियाकारि ज्ञानमन्तर्विबोधकम्॥ १४२॥

भेदद्वयमभेदो ⊔ [-8-] ⊔ तः।
स्वसङ्ग्रहे ऽपि सामग्री योक्तव्यालोकपूर्विका॥ १४३॥

यावन्नोत्पद्यते सास्मिंस्तावन्नो ऽक्षग्रहो भवेत्।
†तत्सव्यपेक्षया सर्वं† क्षणिकत्वं भवेद्ध्रुवम्॥ १४४॥

सर्वार्थग्राहिका विद्या क्रमते न क्षणात्मिका।
निरपेक्षं तु न ज्ञानं स्वांशाकारार्पणे क्षमम्॥ १४५॥

138ab. ˘ दा मा हा त्स व षा स] tops missing in M^{Y}.

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138 ab. °र्वदा मोहात्सर्वेषां स°] B; ˘ दा मा हा त्स व षा स M^{Y} (tops missing) **139 b.** °रूपकात्] *conj.*; °रूपकं M^{Y} **140 a.** बाह्यार्थप्रत्ययो] *conj.*; बाह्यार्थः प्रत्ययो M^{Y} **140 b.** बाह्यार्थाद्विशिष्यते] *conj.*; ⊔ [–7–] ⊔ M^{Y} **141 ab.** भूततस्तेन स ज्ञेयो ज्ञाना°] *conj.*; भूत ⊔ स्तेन स ज्ञेयो +ज्ञा+न° M^{Y} **142 d.** °बोधकम्] *conj.*; °बोधिकं M^{Y} **144 b.** तावन्नो ऽक्षग्रहो] *conj.*; तावन्नोंगग्रहो M^{Y} **144 d.** क्षणिकत्वं] *conj.*; कर्णिकत्वं M^{Y} **145 ab.** सर्वार्थग्राहिका विद्या क्रमते न] *conj. Acharya*; सर्वार्थ्वा ग्राहिकाया क्रमते न्न M^{Y} (unmetrical); सर्वार्थाग्राहिका क्र(क्रा B^{ac})मते न्न B (unmetrical) **145 d.** क्षमम्] *conj. Isaacson*; क्ष ⊔ M^{Y}

≪दुःखं कण्ट≫कशस्त्राग्निबन्धनाक्रोशताडनैः ।
सुखं स्रग्गन्धताम्बूलवस्त्रान्नस्त्रीकृतं स्फुटम्॥ १४६॥

येन तत्क्रियते सो ऽर्थो बहिरर्थक्रियान्वितः ।
अन्वयव्यतिरेकाभ्यां प्रतिपन्नः सदा बहिः॥ १४७॥

स तुच्छस्तुच्छरूपत्वात् सर्वं मायात्मकं यतः ।
अतस्तथाविधः सो ऽर्थो यथा वृक्षो बहिर्मुखः॥ १४८॥

[सूक्ष्मशरीरम्]

मायाकार्यमिदं प्रोक्तं कलाद्यं क्ष्मावसानकम् ।
सम्बद्धं तद्वशात्पुंसां तन्नरार्थं प्रसाधयेत्॥ १४९॥

शरीराकारयोगेन स्वकर्मफलयोगतः ।
अनन्ताः पुरुषा यस्मात्तद्भेदाः संस्थितास्तथा॥ १५०॥

विचित्रात्कारणाच्चित्रमेकस्मिन् साध्यतां व्रजेत् ।
विरुद्धमपि तत्कार्यं साधनं शकटाङ्गवत्॥ १५१॥

[एकदेश एव क्षुभ्यते माया]

अचेतनस्य कार्यस्य क्रिया क्षोभो ऽपि नामतः ।
एकदेशे भवेत् क्षोभो मायाया न स सर्वतः॥ १५२॥

येनानिष्टो विकारो ऽस्या मूलकारणनाशतः ।
न च तन्नश्यते मूलं स्वकार्योत्पत्तिहेतुतः॥ १५३॥

कार्यस्य कारणं तत्त्वं मायाख्यं योनिगोचरम् ।
विचित्रं चित्रकार्येण चित्रशक्तिसमाश्रयम्॥ १५४॥

विचित्रकर्मसंस्थानं विचित्रतनुसङ्गतम् ।
विचित्राधारभूयिष्ठं विचित्रेन्द्रियसंकुलम्॥ १५५॥

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146 a. दुःखं कण्टकशस्त्राग्नि°] *conj.*; ⊔ [-4-] ⊔ कशास्त्राग्नि° M^{Y} **148 c.** °विधः] M^{Yc}; °विध+:+ M^{Y} **149 c.** सम्बद्धं] *conj. Kataoka*; संवंधं M^{Y} **152 b.** क्षोभो ऽपि नामतः] *conj.*; ग्राहो विना मतः M^{Y} **153 a.** येनानिष्टो] *em. Isaascon*; येनानिविष्टो $M^{Y}B^{ac}$ (unmetrical); येनाविष्टो B^{c} **154 d.** चित्रशक्ति°] *em.*; चित्तशक्ति° M^{Y} **155 c.** विचित्राधार°] *conj.*; विचित्राचार° M^{Y} **155 d.** विचित्रेन्द्रियसंकुलम्] *conj. Kataoka*; विचित्रा ⊔ [-2-] ⊔ संकुलं M^{Y}

आधारः सर्वतत्त्वानां पशूनां स्वस्वभावतः ।
पशवः पाशसम्बद्धाः †पशुत्वगुणसाधनाः† ॥ १५६ ॥

विमूढास्तत्र तेष्वेवं भोगेष्वासक्तिमाप्नुयुः ।
मनसा पशुयोग्येषु पशुत्वाविरहो भवेत् ॥ १५७ ॥

[मलस्य स्वरूपम्]

प्रतोद उवाच ।
किं तन्मायाथ तत्कार्यमात्मनो वा गुणः स्थितः ।
अस्मिन् पक्षत्रये पक्षः कतमो निश्चितो भवेत् ॥ १५८ ॥

प्रकाश उवाच ।
माया नैव मलः प्रोक्तो न तद्भेदो व्यवस्थितः ।
येनोक्ता मोहिनी माया ज्ञानोपोद्बलिनी चितेः ॥ १५९ ॥

स्वकार्यकरणश्लेषात्स्वतो मोहो न कार्यतः ।
तत्कार्यं सकलं प्रोक्तं पशुत्वं तत्कुतः स्थितम् ॥ १६० ॥

पशुत्वं तत्स्थितं यस्मात् स च मार्गस्थितः पशुः ।
स च योनिमयस्तेन पशुत्वं चिन्निरोधकम् ॥ १६१ ॥

न पशुत्वं पशोर्भावः स्वरूपं स्वचिदात्मकम् ।
अज्ञानं तत्पशुत्वं स्याज्ज्ञावो वाज्ञानलक्षणः ॥ १६२ ॥

चिन्निरोधकमज्ञानं तेन तत्प्रोक्तमागमे ।
अभिव्यङ्ग्या चितिस्तस्य तत्कार्यं व्यञ्जकं भवेत् ॥ १६३ ॥

सदाभिन्ने मले ऽस्यापि भोगकर्तृत्वहेतुतः ।
भक्त्या प्रोक्तो ऽथ तद्धर्मश्चिद्धर्मः पुरुषो यतः ॥ १६४ ॥

स च तेन धृतो यस्मात्तेन धर्म इव स्थितः ।

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156 a. आधारः] *conj.*; आधारं M^{Y} **156 c.** पाशसम्बद्धाः] *em.*; पाशसंबंधाः M^{Y} **157 b.** भोगेष्वासक्ति°] *conj. Isaacson*; भोगोष्टासक्ति° M^{Y} **157 c.** पशुयोग्येषु] *conj. Isaacson*; पशुयोगेषु M^{Y} **158 a.** तन्मायाथ] *em.*; तं मायाथ M^{Y} **159 c.** मोहिनी] *em.*; मोहनी M^{Y} **161 a.** तत्स्थितं] B^{c}; तस्थितं M^{Y}B^{ac} **163 c.** अभिव्यङ्ग्या] *conj.*; अभिव्यंगा M^{Y} **164 b.** ऽस्यापि भोगकर्तृत्वहेतुतः] *conj.*; सापि भोगकर्तृत्वभेदतः M^{Y} **164 d.** पुरुषो] *conj.*; पौरुषो M^{Y}

मलश्चानादिसम्बद्धो विमुक्तिस्तद्वियोगतः ॥ १६५ ॥

[मलवियोगासम्भवः]

वियोगो न विभुत्वे स्याद्व्यापृतेस्तद्वधो मुने ।
वियोगः शक्तिसंरोधो वह्निशक्तेर्यथा मतः ॥ १६६ ॥

शिवत्वमात्मनः शुद्धं विद्यमानमपि स्फुटम् ।
नात्मलाभो भवेत्तस्मान्मलात्तदवरोधकात् ॥ १६७ ॥

[शिवत्वाभिव्यक्तिः]

सर्वात्मना यदा तद्धि मलो व्रजति संक्षयम् ।
तदा मुक्तिर्भवेत्तस्य स्वस्वरूपावभासतः ॥ १६८ ॥

तद्वत्सकृच्छिवः प्रोक्तः समानो ऽपि बलान्वितः ।
तेजः सौरं यथा दृष्टं नयनस्य प्रकाशकम् ॥ १६९ ॥

तेजश्चैवं तथा शैवं तत्तेजःख्यापकं भवेत् ।
सर्वं मायात्मके कार्ये सम्बद्धे व्यज्यते यतः ॥ १७० ॥

अतस्तद्युक्तितः कार्यं प्रोक्तं †तत्कार्यदर्शनात्† ।
किंचिद्दृष्टप्रमाणेन किंचिदागमतः स्थितम् ॥ १७१ ॥

क्ष्मान्तः कालकलादिकार्यकरणव्यासङ्गचिद्व्यक्तिकृत्

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167. उक्तं च परासंहितायां
शिवत्वमात्मनः शुद्धं विद्यमानमपि स्फुटम् ।
नात्मलाभं लभेत्तस्मान्मलात्तदवरोधकादिति ।
अस्याप्ययमर्थः । आत्मनः शिवत्वं शुद्धम् । शुद्धज्ञानक्रियालक्षणं स्फुटं निश्चितम् । स्वभावतो विद्यमानमपि तदवरोधत्वात् शिवत्वावरोधकात् मलादात्मलाभमात्मज्ञानं न लभत इत्यर्थः । Tryambakaśambhu's *Śiśuhitā* ad *Kiraṇa* 1:15, IFP T. No. 1102, pp. 16–17.

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165 cd. °सम्बद्धो विमुक्ति°] *conj. Kataoka*; °संबंधो विमुक्त° M^{Y} **166 b.** स्याद्व्यापृतेस्तद्वधो] *conj.*; स्या व्यापृतेस्तद्वयो M^{Y} **167 a.** °त्मनः शुद्धं] *ŚiHi*; °त्मनो सिद्धं M^{Y} **167 c.** नात्मलाभो भवेत्तस्मान्] M^{Y}; नात्मलाभं लभेत्तस्मान् *ŚiHi* **168 b.** मलो] *conj.*; मलं M^{Y} **169 d.** नयनस्य] *em.*; नायनस्य M^{Y} **170 a.** तेजश्चैवं] *conj.*; तेजसैवं M^{Y} **170 d.** सम्बद्धे] *conj.*; संबंधे M^{Y} **172 a.** क्ष्मान्तः] *conj. Isaacson*; क्षांतः M^{Y}

कर्मायत्तनिजोपभोगविषयप्राप्तप्रसङ्गोदयः।
योनिस्वावसरागतो ऽयमखिलस्तत्त्वक्रमश्चोदितो
यो ऽन्यो भौवनसंज्ञितः परकृतो वक्तव्य एवाधुना॥ १७२॥

॥ इति श्रीपराख्ये महातन्त्रे योनिपदार्थप्रतिपादनपटलश्चतुर्थः॥

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172 b. °प्राप्त°] *conj. Isaacson*; °प्राप्ति° M^Y **172 c.** °गतो ऽयम°] *conj. Isaacson*; °गतायम° M^Y

पञ्चमः पटलः ॥ ५ ॥

प्रकाश उवाच ।
मानमण्डकटाहस्य लोकालोकान्तरे स्थितिः ।
जलादिरुद्रसंस्थानं मायोर्ध्वं संस्थितिश्च या ॥ १ ॥

[योजनस्य मानम्]

तद्योजना≪र्बुदं≫ मानं योजनं साध्यते पुरा ।
जालान्तरे ऽर्करेणुर्यो वसुसंख्याणुमात्रकः ॥ २ ॥

तथा कचाग्रकं लीक्षा तद्वद्यूका यवो ऽङ्गुलम् ।
तत्प्रकृत्यङ्गुलैर्हस्तस्तैर्धनुर्वेदपिण्डितैः ॥ ३ ॥

तैर्दण्डः पदसंख्यातैः क्रोशं तद्द्विसहस्रकम् ।
गव्यूतिर्वै द्विक्रोशस्था योजनं तद्व≪देव च≫ ॥ ४ ॥

[कालाग्निरुद्रः]

≪आसनं≫ सर्वसौवर्णं शतमेभिः प्रकीर्तितम् ।
शतकोटिप्रविस्तीर्णमधः कोटिकटाहकम् ॥ ५ ॥

तदभ्यन्तरतो रुद्रः कालाग्निरिति विश्रुतः ।
अग्निरूपो दहेत् सर्वं काले संहारनामनि ॥ ६ ॥

तेन कालानलो रुद्रः स्थितो ऽधः पृथिवीतलात् ।

2ab. Cf. *Mṛgendravidyāpāda* 13:9ab: कपालमर्बुदं स्थौल्याद्ब्रह्मणो ऽण्डस्य योजनैः

6b. = *Mṛgendravidyāpāda* 13:10d and *Mataṅgavidyāpāda* 23:85b.

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1 b. °लोकान्तरे] M^{Y}B^{ac}; °लोकान्तर° B^{c} **2 a.** तद्योजनार्बुदं] *conj.*; तन्योजना ⊔[-2-]⊔ M^{Y} **2 c.** °र्करेणुर्यो] *em.*; °र्करेणुर्या M^{Y}B^{ac}; °करेणुर्या B^{c} **3 a.** लीक्षा] *conj.*; रीक्षा M^{Y} **3 b.** यवो ऽङ्गुलम्] *em.*; यवांगुलं M^{Y} **3 d.** तैर्धनुर्वेद°] *conj.*; तैर्द्धन्यो वेद° M^{Y} **4 b.** तद्द्विसहस्रकं] *em.*; तद्विसहस्रकं M^{Y} **4 c.** गव्यूतिर्वै द्विक्रोशस्था] *conj.*; गव्यूतिर्व (र्य ?) द्धिक्रोशस्थं M^{Y}; गव्यूतिर्यद्धिक्रोशस्थं B **4 d.** तद्वदेव च] *conj.*; तद्व ⊔[-3-]⊔ M^{Y} **5 a.** आसनं सर्वसौवर्णं] *conj. Acharya*; ⊔[-3-]⊔ सर्वसौवर्ण M^{Y} **7 b.** °तलात्] *conj.*; °तले M^{Y}

ब्रह्माण्डधृक् ⊔[-2-]⊔ शेष ⊔[-8-]⊔ ॥ ७ ॥

संहारकालमार्ताण्डकोटिपिण्डितविग्रहः ।
स्वशिखाग्निकणोद्गारस्पृष्टकूष्माण्डमन्दिरः ॥ ८ ॥

स्फुरन्मणिमुखोद्भूतप्रकाशविभवोज्ज्वलः ।
पुनस्तथाविधै रुद्रैः शतकोटिमितैर्वृतः ॥ ९ ॥

तद्भूर्म्यमुच्छ्रयात्कोटिस्तच्छिखा दशकोटयः ।
तदर्धसम्मितो धूमो निरालम्बस्तमोमयः ॥ १० ॥

[नरकाः]

तदूर्ध्वं निरया घोरा बुद्धिभेदचतुर्गुणाः ।
पापक्रियाविशेषाप्ता नानादुःखविशेषदाः ॥ ११ ॥

रौरवाख्यस्तमः शीत «उष्णः» सन्तापको ऽपरः ।
पद्माख्यो ऽथ महापद्मः कालसूत्रो ऽपरो मतः ॥ १२ ॥

सूचीमुखो ऽथ तालाख्यः खड्गाख्यः क्षुरधारकः ।
अम्बरीषः पुनस्तस्मात्तप्ताङ्गारः सुदाहकृत् ॥ १३ ॥

सन्तप्तो जतुमांसादौ निरुच्छ्वासो ऽथ सोच्छ्वसः ।
युग्मपर्वतसंज्ञश्च शाल्मली त्रिर्निवासकः ॥ १४ ॥

क्रिमीणां निचयो चान्यो लोहस्तम्भश्च विण्मयः ।
वैतरण्या ह्यतः पश्चात्तामिस्रश्चान्धतामसः ॥ १५ ॥

अवीची कुम्भपाकाख्यो महारौरवसंज्ञितः ।

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10. Cf. *Mṛgendravidyāpāda* 13:12:
तस्य स्वभावतो ज्वालाः प्रवृत्ता दशकोटयः । योजनानं तदर्धेन धूमः सान्द्रः सुदारुणः

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8 d. °कूष्माण्ड°] *em.*; °कूश्मांड° M^{Y} **9 b.** °भवोज्ज्वलः] *em.*; °भवोज्वलः M^{Y} **9 d.** °मितैर्वृतः] *conj.*; °मितान्तरः M^{Y} **10 c.** तदर्धसम्मितो] *conj.*; तदर्धसहितो M^{Y} **11 b.** °चतुर्गुणाः] *em.*; °चतुर्गुणा M^{Y} **12 b.** उष्णः] *conj.*; ⊔[-2-]⊔ M^{Y} **13 d.** सुदाहकृत्] *conj.*; सुदाहभुक् M^{Y} **14 a.** सन्तप्तो] *conj.*; स ⊔ प्ता M^{Y} **14 d.** त्रिर्निवासकः] *conj.*; तूर्णिवासकः M^{Y} **15 a.** क्रिमीणां] *em.*; क्रिमीणु M^{Y} • चान्यो] *conj. Sanderson*; धान्यो M^{Y} **15 c.** ह्यतः पश्चात्] *conj.*; ह्ययःपश्चास् M^{Y}B^{ac}; ह्वहः पश्चात् B^{c}

रुदन्तः प्राणिनो यत्र निक्षिप्यन्ते स रौरवः ॥ १६ ॥

तमःसंज्ञो महामोहश्चैतन्यगुणमोहकः ।
शीतः शीतज्वरारम्भः समस्ततनुकम्पकृत् ॥ १७ ॥

उष्णो ऽत्युष्णज्वरारम्भः सर्वाङ्गपरितापकः ।
अन्तःसन्तापकृत्तापः शोषितोदरकन्दरः ॥ १८ ॥

पद्मः पद्मसमाकारः सुशीतो हिमकर्दमः ।
महापद्मस्तथारूपः किं तु शीतहिमोत्तरः ॥ १९ ॥

कालसूत्रो ऽसितः पाशस्त्रिगुणदृढवेष्टनः ।

16cd. रुदन्तः प्राणिनो यत्र निक्षिप्यन्ते स रौरवः quoted ad *Svacchandatantra* 10:33.

17ab. तमःसंज्ञो महामोहश्चैतन्यगुणमोहकः quoted ad *Svacchandatantra* 10:43

17cd. तथा च श्रीपरायां
शीतः शीतज्वरारम्भः समस्ततनुतापकृत् quoted ad *Svacchandatantra* 10:46.

18ab. उष्णो ऽत्युष्णज्वरारम्भः सर्वाङ्गपरितापकः quoted ad *Svacchandatantra* 10:43.

18cd. अन्तःसन्तापकृत्तापः शोषितोदरकन्धरः इत्युक्तः quoted ad *Svacchandatantra* 10:40bc.

19–20b. एते च श्रीपरायां
पद्मः पद्मसमाकारः सुशीतो हिमकर्दमः ।
महापद्मस्तथारूपः किन्तु शीतहिमोत्तरः ।
कालसूत्रो ऽसितः पाशस्त्रिकण्टदृढवेष्टनः । ad *Svacchandatantra* 10:34

16d. ⏓ ⏓ र ा र वः] tops missing in M^{Y}.
17ab. tops of all but the last 2 syllables missing in M^{Y}.
19 from °कर्दमः up to and including काल° in the next line but one, the tops of all *akṣaras* are missing in M^{Y}.

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16 d. निक्षिप्यन्ते स रौरवः] B*SvaU*; निक्षिप्यं (f.32^{r})⏓ ⏓ र ा र वः M^{Y} **17 ab.** तमःसंज्ञो महामोहश्चैतन्यगुणमोहकः] B, *SvaU*; त मः स ज्ञ ा म ह ा म ा ह श्च त न्य गुण म ा हकः M^{Y} **17 d.** समस्ततनुकम्पकृत्] *conj.*; समस्ततनुकंपवत् M^{Y}; समस्ततनुतापकृत् *SvaU* **18 d.** °कन्दरः] M^{Y}; °कंधरः *SvaU* **19 b.** सुशीतो हिमकर्दमः] B, *SvaU*; सुशीतो हिम क द मः M^{Y} **19 d.** किं तु शीतहिमोत्तरः] B, *SvaU*; ा क तु श ा त ा ह म ा त्त रः M^{Y} **20 ab.** °सूत्रो ऽसितः पाशस्त्रिगुण°] *conj.*; °सूत्रो हि तत्पाशैस्त्रिकर्णो M^{Y}; °सूत्रो ऽसितः पाशस्त्रिकण्ट° *SvaU*

सूचीमुखः सुतीक्ष्णाग्रा सूची पुंवक्त्रभेदका॥ २०॥

तालस्तालवदङ्गस्थैर्विदारयति वल्कलैः।
खड्गश्छिनत्ति गात्राणि खड्गधारापरिग्रहः॥ २१॥

क्षुरधारो लुनात्यङ्गं क्षुरधारानिरन्तरः।
अम्बरीषो ऽम्बरीषेण सुतीक्ष्णेन प्रपूर्यते॥ २२॥

तप्ताङ्गारो ऽग्निसंकाशो लोहाङ्गारनिकेतनः।
सुदाहकृज्ज्वलल्लोहपाषाणपरिपूरितः॥ २३॥

सन्तप्तस्तापकृत्प्रोक्तः केवलोज्ज्वलितानलः।
जतुपङ्को ज्वलल्लाक्षाप्रलेपप्लुष्टविग्रहः॥ २४॥

मांसादः सर्वदेहस्थमांसग्रासापकर्षकः।

20cd. एषो ऽपि "सूचीमुखः सुतीक्ष्णाग्रसूचीवत्प्रविभेदकः" इति तत्रैवोक्तः ad *Svacchandatantra* 10:34.

21ab. तालस्तालवदङ्गस्थैर्विदारयति वल्कलैः ad *Svacchandatantra* 10:35.

21cd. खड्गश्छिनत्ति गात्राणि खड्गधारापरिग्रहः इति परायां निरुक्तः ad *Svacchandatantra* 10:35.

22ab. क्षुरधारो लुनात्यङ्गं क्षुरधारानिरन्तरः ad *Svacchandatantra* 10:35.

23ab. अम्बरेषो ऽम्बराद्यस्मात् सुतीक्ष्णेषून्प्रवर्षति।
तप्ताङ्गारो ऽग्निसंकाशो लोहाङ्गारनिकेतनः ad *Svacchandatantra* 10:35.

23cd. सुदाहकृज्ज्वलल्लोहपाषाणपरिपूरितः ad *Svacchandatantra* 10:44.

24. सुतप्तस्तापकृत्प्रोक्तः केवलोज्ज्वलितानलः।
जतुपङ्को ज्वलल्लाक्षाप्रलेपप्लुष्टविग्रहः। इति श्रीपरायां निरुक्तः ad *Svacchandatantra* 10:41.

25ab. मांसादः सर्वदेहस्थसर्वमांसापकर्षकः ad *Svacchandatantra* 10:43.

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20 cd. सुतीक्ष्णाग्रा सूची पुंवक्त्रभेदका] *conj.*; सुतीक्ष्णाग्रः सूचीपुंवक्त्रभेद × तः ।× कः M^Y; सुतीक्ष्णाग्रसूचीवत्प्रविभेदकः *SvaU* **21 a.** तालवदङ्ग°] *SvaU*; तालवनांग° M^Y **22 cd.** अम्बरीषो ऽम्बरीषेण सुतीक्ष्णेन प्रपूर्यते] *em.*; अंबरीषोंबरीषेण सुतीक्ष्णेन प्रपूर्यति M^Y; अम्बरेषो ऽम्बराद्यस्मात् सुतीक्ष्णेषून्प्रवर्षति *SvaU* **24 a.** सन्तप्त°] M^Y; सुतप्त° *SvaU* **24 b.** केवलोज्ज्वलितानलः] *SvaU*; केवलो ज्वलितोनलः M^Y **25 b.** °मांसग्रासापकर्षकः] *conj.*; °मांसग्रासोपकर्षकः M^Y; °सर्वमांसापकर्षकः *SvaU*

निरुच्छ्वासो ऽक्षसंरोधान्निरुच्छ्वसनलक्षणः॥ २५॥

सोच्छ्वासः श्वसनप्रायो निश्चेष्टहतकाश्रयः।
युग्माश्मः कर्कशाश्मागसन्दंशपरिपीडितः॥ २६॥

शाल्मली †लोहपूर्णांगस्तत्† कण्टकविभेदिनी।
त्रिर्निवासः पिपासार्तिबुभुक्षापीडितोदरः॥ २७॥

क्रिमीणां निचयः प्रोक्तः केवलक्रिमिसञ्चयः।
लोहस्तम्भो ज्वलल्लोहपट्टकस्पृष्टविग्रहः॥ २८॥

विट्पूर्णो विट्च्छिलाशीर्णचूर्णास्यकृतपूरणः।
वैतरण्यां वितार्यन्ते जन्तवः पूयपूरिताः॥ २९॥

25c–26b. सोच्छ्वासः श्वसनप्रायो निश्चेष्टकृतकाश्रयः।
निरुच्छ्वासो ऽक्षसंरोधान्निरुच्छ्वसनलक्षणः। ad *Svacchandatantra* 10:42.

26cd. युग्माद्रिः कर्कशाश्माद्रिः सन्दंशपरिपीडितः ad *Svacchandatantra* 10:46.

27cd. यदुक्तं श्रीपरायां
त्रिर्निवासः पिपासार्तिबुभुक्षापीडितोदरः ad *Svacchandatantra* 10:52.

28ab. क्रिमीणां निचयः प्रोक्तः केवलक्रिमिसञ्चयः ad *Svacchandatantra* 10:46.

28cd. लोहस्तम्भो ज्वलल्लोहपट्टकस्पृष्टविग्रहः ad *Svacchandatantra* 10:48.

29ab. श्रीपरायां
विण्मूत्रो विट्च्छिलाशीर्णचूर्णास्यकृतपूरणः ad *Svacchandatantra* 10:51.

29cd. वैतरण्यां वितार्यन्ते जन्तवः पूयपूरिताः।
तस्मादसौ नदी घोरा दुर्गन्धा तु वहेत् सदा ad *Svacchandatantra* 10:48.

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25 cd. निरुच्छ्वासो ऽक्षसंरोधान्निरुच्छ्वसनलक्षणः] *SvaU*; निरुच्छ्वासो क्षसंरोधो निरुच्छ्वासनलक्षणः M^{Y}B^{ac}; निरुच्छ्वासो क्षसंरोधो निरुच्छ्वासनलक्षणः B^{c} **26 a.** सोच्छ्वासः] *SvaU*; सोच्छ्वास M^{Y} **26 b.** °हतकाश्रयः] *conj.*; °कृतकाश्रयः M^{Y} *SvaU* **26 c.** युग्माश्मः कर्कशाश्माग°] *conj.*; युग्मांशः कर्कशाश्मागः M^{Y}; युग्माद्रिः कर्कशाश्माद्रिः *SvaU* **27 b.** कण्टक°] *conj.*; कांडक° M^{Y} **27 c.** त्रिर्निवासः] *SvaU*; तुष्णीवासः M^{Y} • पिपासार्ति°] M^{Y}B^{ac}, *SvaU*; पिपासार्तिर् B^{c} **28 a.** क्रिमीणां] *SvaU*; क्रमीणां M^{Y}; क्रिमिणां B^{c}; क्रमिणां B^{ac} **28 b.** केवल°] *SvaU*; केवलः M^{Y} **28 cd.** °ल्लोहपट्टकस्पृष्ट°] *SvaU*; °ल्लोभपटकालब्ध° M^{Y} **29 a.** विट्पूर्णो] M^{Y}; विण्मूत्रो *SvaU* **29 ab.** विट्च्छिलाशीर्णचूर्णास्यकृत°] *SvaU*; विट्च्छिलांशोत्थशीर्णपूर्णास्य° M^{Y} **29 c.** वैतरण्यां] *SvaU*; वैतरण्या M^{Y}

तामिस्रस्तमसा मिश्रः सर्वतो ध्वान्तधूमलः ।
तथारूपो ऽन्धतामिस्रस्त्वविभावितदिङ्मुखः ॥ ३० ॥

अवीची वीचिभिश्छन्नः पूयासृक्कर्दमादिभिः ।
कुम्भीपाको बृहद्घोरे कुम्भवक्त्रे ज्वलच्छिखः ॥ ३१ ॥

महारौरवसंज्ञो यो महारौद्रो भयानकः ।
एवमेते दशाष्टार्धदशसंख्यापरिग्रहाः ॥ ३२ ॥

त्रयो ये ऽभिहिताः प्रान्ते स्थिता राजमहेश्वराः ।
अन्तरालमिदं तेषां स्थितं लक्षोनकोटिकम् ॥ ३३ ॥

एकलक्षोच्छ्रिताः सर्वे पापिष्ठजनदुःखदाः ।

[कूष्माण्डः]

गत्वा नवतिलक्षाणि त्रिंशत्साहस्रमालयम् ॥ ३४ ॥

कूष्माण्डस्य स कूष्माण्डो विटङ्कमुखकोटरः ।
दंष्ट्रोग्रकोटिकषणैरुद्भूतानलजार्चिभिः ॥ ३५ ॥

तत्प्रभाभिः समालोकात्प्रदीप्तमुखकन्दरः ।
†खण्डमुग्धललाटाङ्गो गम्भीरजठरावगः† ॥ ३६ ॥

पाटितोरःकवाटान्तःप्रकटास्थिकलेवरः ।
टङ्कपाणिः सदाकृष्टसङ्कटभ्रुकुटीतटः ॥ ३७ ॥

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30. तामिस्रस्तमसा मिश्रः शर्वरीध्वान्तधूसरः ।
तथारूपो ऽन्धतामिस्रस्त्वभिभावितदिङ्मुखः ad *Svacchandatantra* 10:33.

31ab. अवीचिर्वीचिभिश्छन्नः पूयासृक्कर्दमादिभिः ad *Svacchandatantra* 10:33.

31cd. कुम्भीपाको बृहद्घोरः कुम्भवक्त्रोज्ज्वलच्छिखः ad *Svacchandatantra* 10:36.

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30 a. तमसा] $M^{Yc}B$, *SvaU*; त × ⌈× मसा M^{Y} **30 b.** सर्वतो ध्वान्तधूमलः] B^{c}; सर्वतोर्ध्वांतधूमलः $M^{Y}B^{ac}$; शर्वरीध्वान्तधूसरः *SvaU* **30 c.** तथारूपो ऽन्ध°] *SvaU*; तथारूपांध° M^{Y} **30 d.** त्वविभावित°] M^{Y}; त्वभिभावित° *SvaU* **31 a.** अवीची वीचिभि°] M^{Y}; अवीचिर्वीचिभि° *SvaU* **31 b.** पूयासृक्क°] *SvaU*; पूयास्रक्क° M^{Y} **31 cd.** बृहद्घोरे कुम्भवक्त्रे ज्वलच्छिखः] M^{Y}; बृहद्घोरः कुम्भवक्त्रोज्ज्वलच्छिखः *SvaU* **32 c.** एवमेते] *em.*; एवमेत M^{Y} **34 b.** पापिष्ठ°] *conj.*; पापिष्ठा M^{Y} **35 a.** कूष्माण्डस्य स कूष्माण्डो] *em.*; कूश्मांडस्य स कूश्मांडो M^{Y} **37 c.** सदाकृष्ट°] *conj.*; सदाकुष्ठ° M^{Y}

ङ्किति क्षितिः समुद्दिष्टा तस्यामूष्मानलो मतः ।
सो ऽण्डे यद्वद्दुरालोकः कूष्माण्डस्तद्वदुद्भटः ।
निरयाणामधिष्ठाता नियुक्तः परमेष्ठिना ॥ ३८ ॥

वृतस्तथाविधै रुद्रैः करालमुखकोटरैः ।
⊔[-4-]⊔ दुरालोकैः कण्ठोरोभुजपाणिभिः ॥ ३९ ॥

कृष्णलोहमयैरन्यैः स्थितास्ते टङ्कपाणयः ।

[पातालसप्तकम्]

ग्रहलक्षपथं गत्वा भवेत्पातालसप्तकम् ॥ ४० ॥

आभासं परतालाख्यं नितलं च गभस्तिमत् ।
महातलं रसाख्यं च पातालं सप्तमं मतम् ॥ ४१ ॥

एकैकं त्रिभिराविष्टं दैत्येन्द्रोरगराक्षसैः ।
आभासे शङ्कुकर्णाख्यः कुटिलो विकलः पतिः ॥ ४२ ॥

समन्तात् सर्वरत्नानां भासो भासन्ति रश्मयः ।
तद्धर्म्याणां च तत्स्त्रीणामाभासं तेन तत् स्मृतम् ॥ ४३ ॥

38abcd. ङ्किति क्षितिः समुद्दिष्टा तस्यामूष्मानुलोमतः ।
सो ऽण्डे यद्वद्दुरालोकः कूष्माण्डस्तद्वदुद्भटः ॥ इति श्रीपरायां निरुक्तः ad *Svacchandatantra* 10:94.

42cd, 44ab, 45cd, 47ab, 48cd, 50ab, 51c–f.
आभासे शङ्कुकर्णाख्यः कुटिलो विकलः पतिः । वरताले ऽपि प्रह्लादो वासुकिर्लोहिताननः ॥
नितले शिशुपालाख्यः कम्बलो यमदंष्ट्रकः । गभस्त्याख्ये सकर्कन्धुः कर्कटो विकटाननः ॥
महातले हिरण्याख्यः कालाङ्गश्च कराङ्गकः । रसातले बृहद्भोगो दुर्दर्शो भीमनिःस्वनः ॥
षडेतानि त्रिखण्डानि भोग्यान्येभिर्महात्मभिः । सुतले संस्थितो ऽधस्ताद्बलिस्तक्षकपिङ्गलौ ॥
ad *Svacchandatantra* 10:113.

43. यदुक्तं श्रीपरायां

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38 b. तस्यामूष्मानलो] M^Y ; तस्यामूष्मानुलो° *SvaU* **38 cd.** सो ऽण्डे यद्वद्दुरालोकः कूष्माण्डस्तद्वदुद्भटः] *SvaU*; सोंडे यद्वदुरोलोकैः कूश्मांडस्तद्वदुद्भिदः M^Y **38 ef.** निरयाणामधिष्ठाता नियुक्तः] *conj. Sanderson*; निर ⊔ णामधिष्ठाता नियुक्ता M^Y **39 d.** कण्ठोरो°] *em.*; कंठोर° M^Y **41 c.** रसाख्यं] *conj.*; रसांसं M^Y **43 b.** भासन्ति रश्मयः] M^Y ; यस्माद्विभान्त्यलम् *SvaU* **43 c.** तद्धर्म्याणां च तत्स्त्रीणाम्] *SvaU*; तद्वल्यानां च तत् स्त्राणाम् M^Y

परताले ऽपि प्रह्लादो वासुकिर्लोहिताक्षकः ।
नवरत्नवनावासाः परभोगाः परस्त्रियः ॥ ४४ ॥

तेन तत्परतालाख्यं परानन्दविपूरितम् ।
नितले शिशुपालाख्यः कम्बलो यमदंष्ट्रकः ॥ ४५ ॥

नितरां भोगसंपत्तिस्तले तस्मिन्यतः स्थिता ।
तेन तन्नित≪लं ख्यातम्≫अभिरूपगुणोद्भवम् ॥ ४६ ॥

गभस्त्याख्ये स कर्कन्धुः कर्कटो विकटाननः ।
गभस्तयः स्मृता भासस्तद्धर्म्याणां विशेषतः ॥ ४७ ॥

रुद्राणां चैव तत्स्त्रीणां तेनोक्तं तद्गभस्तिमत् ।
महातले हिरण्याख्यः कालाङ्कश्च करालकः ॥ ४८ ॥

महाहर्म्यपरिस्कन्धं महाभो≪गसमाकुलम्≫ ।
महास्त्रीरूपसम्पन्नं तेनोद्दिष्टं महातलम् ॥ ४९ ॥

रसातले बृहद्रागो दुर्दर्शो भीमनिःस्वनः ।
नानाकाररसा यस्माद्वाप्यस्तत्रामृतोत्तराः ॥ ५० ॥

रसातलमिति ख्यातं रसास्वादसुखाश्रयम् ।
षडेतानि त्रिखण्डानि भोग्यान्येभिर्महात्मभिः ।
पाताले संस्थितो ऽधस्ताद्बलिस्तक्षकपिङ्गलौ ॥ ५१ ॥

समन्तात्सर्वरत्नानां भासो यस्माद्विभान्त्यलम् ।
तद्धर्म्याणां च तत्स्त्रीणामाभासं तेन तत्स्मृतम् ॥ ad *Svacchandatantra* 10:95c–97b.

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44 a. परताले] *conj.*; वरतालो M^Y **44 b.** वासुकिर्लोहिताक्षकः] *em.*; वासुकी लोहिताक्षकः M^Y; वासुकिर्लोहिताननः *SvaU* **44 cd.** °वासाः परभोगाः] *conj.*; °वासा परभोगा M^Y **46 c.** तन्नितलं ख्यातं] *conj.*; तन्नित ⊔ M^Y **47 ab.** गभस्त्याख्ये स कर्कन्धुः कर्कटो] *SvaU*; गभस्त्याख्ये स कर्कंद्वः कार्कटो M^Y **48 d.** करालकः] *conj.*; कलांगकः M^Y; कराङ्ककः *SvaU* **49 ab.** °परिस्कन्धं महाभोगसमाकुलम्] *conj.*; °परिस्पंदं महाभो ⊔[-5-]⊔ M^Y **49 c.** महास्त्री°] *conj. Isaacson*; महास्त्र° M^Y **49 d.** तेनोद्दिष्टं] *conj. Acharya*; तेनोद्देष्टं M^Y **50 a.** बृहद्रागो] M^Y; बृहद्भोगो *SvaU* **50 b.** दुर्दर्शो भीमनिःस्वनः] *SvaU*; दुर्गशो भीमनिस्वनः M^Y **50 d.** °त्तराः] *em.*; °त्तरा M^Y **51 e.** पाताले] *conj.*; पातालैः M^Y; सुतले *SvaU*

एते भोगधनाविष्टा नष्टदुःखैककर्मकाः ।
तिष्ठन्ति विकटोत्कृष्टाः स्फुरन्मकुटमण्डिताः ॥ ५२ ॥

[हाटकः]

तस्योर्ध्वतः स्फुटं हैमं हाटक†स्फष्टद्रिक्षुगं† ।
विकटं शिखराश्लिष्टं रत्नपट्टांशुपाटलम् ॥ ५३ ॥

माणिक्यपट्टसंविष्टकवाटघटितार्गलम् ।
उत्कृष्टहाटकोद्दण्ड†लुपाच्छिष्ट†वरण्डकम् ॥ ५४ ॥

तदधिष्ठाय †दिक्† पीठो हाटकः संप्रतिष्ठितः ।
स्फुरन्मणिमयूखाभो रत्नैः सर्वैः सुसञ्चितः ॥ ५५ ॥

उत्कृष्टहाटके पीठे हाटकः संस्थितो हरः ।
सुसौम्यो वरदः शान्तः सर्वाभरणभूषितः ॥ ५६ ॥

हरः संसेव्यते नाथो भर्तृकामाद्भि सर्वदा ।
महाद्विरदलीलाभिः सुन्दरीभिर्महात्मभिः ॥ ५७ ॥

वरूथिनीभिरसंख्याभिर्हाटकः संप्रपूज्यते ।
हठात् स्फुरति रामाढ्यं पातालं येन तत्स्फुटम् ॥ ५८ ॥

हाटकस्तेन निर्दिष्टो †यज्ञसङ्घट्टपाटकः ।
संविष्टतलकास्फोटसौख्यकोटरसंकटम्† ॥ ५९ ॥

पातालसप्तकं ख्यातं हाटकाधिष्ठितं शुभम् ।
एकैकं नवसाहस्रं सहस्रान्तरसम्मितम् ॥ ६० ॥

[भूर्लोकः]

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52 b. °कर्मकाः] *conj.*; °कर्णकाः M^Y 53 b. हाटक स्फष्टद्रिक्षुगं] M^Y; हाटकस्याष्टदिक्षु गम् B 54 c. °हाटकोद्दण्ड°] *conj. Sanderson*; °हाटकोदंड° M^Y 54 d. °लुपा°] M^Y; °लूपा° B 55 b. हाटकः] M^Y; हाठकः B 55 c. °मयूखाभो] *conj.*; °मयूखाभि M^Y 55 d. रत्नैः सर्वैः सुसञ्चितः] *conj. Isaacson*; रत्नसर्वसुसंचितैः M^Y 56 a. पीठे] *em. Sanderson*; पाठे M^Y 56 d. °भूषितः] B; °भूषणः M^Y 57 b. भर्तृकामाद्भि] *conj.*; भर्तृकामा हि M^Y 57 c. महाद्विरद°] *em.*; महद्विरद° M^Y 58 a. वरूथिनी°] *conj. Sanderson*; जरूनु° M^Y 60 b. हाटकाधिष्ठितं] B; हाटकोधिष्ठितं M^Y

तदूर्ध्वं स्यात् स भूर्लोको मुनिद्वीपार्णवोदरः ।
जम्बूशाककुशक्रौञ्चशाल्मगोमेदपुष्कराः ॥ ६१ ॥

एते द्वीपाः पुनर्द्वीपैरनेकैर्बहुभिश्चिताः ।
क्षारः क्षीरो दधिः स्नेहो मिष्टो मद्यो ऽमृतो ऽपरः ॥ ६२ ॥

एते ऽप्युदधयः सप्त संस्थिताः परिमण्डलाः ।

[जम्बूद्वीपवर्णनम्]

जम्बूद्वीपं भवेद्वृत्तं ग्रहखण्डविभाजितम् ॥ ६३ ॥

भारतं हरि किंपूर्वं पुरुषं रम्यकं परम् ।
रमणं कुरु भद्राश्वं केतुमालमिलावृतम् ॥ ६४ ॥

वर्षत्रयं चतुष्कोणं यत्प्राक् प्रत्यक् च मध्यतः ।
मध्याद्याम्योत्तरे द्वे द्वे दीर्घे शेषे धनुःसमे ॥ ६५ ॥

मध्ये मेरुः सुवर्णाङ्गः कर्णिकाकारमस्तकः ।
प्रविष्ट ऋतुदिक्संख्यैः सहस्रैर्भूमिमण्डले ॥ ६६ ॥

त्रिंशत्त्रिंशच्चतुर्विंशत् सहस्राण्यूर्ध्वमुच्छ्रितः ।
तन्मूर्ध्नि गुणशृङ्गस्थाः केशाश्चैश्वर्यगर्विताः ॥ ६७ ॥

मेरोर्नितम्बगाः पुण्या विद्येशकलिताः पुरः ।
पुरामरसुतेजस्का विवस्वदसितासिताः ॥ ६८ ॥

66b. कर्णिकाकारमस्तकः ad *Svacchandatantra* 10:124

67cd. श्रीमत्पराख्ये ऽपि तन्मूर्ध्नि गणशृङ्गस्थाः केशाश्चैश्वर्यगर्विता इति । *Mṛgendravṛttidīpikā* ad *vidyāpāda* 13:60, p. 375. The same unit is quoted in a damaged form in the *Ñānāvaraṇaviḷakkattarumpatavivekam*, Vol. 2, p. 881.

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61 ab. स भूर्लोको मुनि°] *conj.*; सुभूर्लोको मुनिर् M^{Y} **61 d.** °पुष्कराः] *em. Sanderson*; °पुष्करः M^{Y} **62 d.** मिष्टो] *conj.*; मृष्टो M^{Y} **63 d.** ग्रह°] *em.*; गृह° M^{Y} **65 b.** प्रत्यक् च] *em. Sanderson*; प्रत्येक्क M^{Y}B^{ac}; प्रत्यक्क B^{c} **65 d.** धनुःसमे] *em. Sanderson*; धनुःशमे M^{Y} **66 d.** °मण्डले] *conj.*; °मंडलं M^{Y} **67 cd.** गुणशृङ्गस्थाः केशा°] M^{Y}; गणशृङ्गस्था केशा° MṛVṛDī; गणशृङ्गस्थाः --- *ÑāViVi* **67 d.** °श्चैश्वर्य°] M^{Yc}B, MṛVṛDī, *ÑāViVi*; °श्चै × य्र्य × श्वर्य्य° M^{Y} **68 b.** °कलिताः] *em.*; °कलिता M^{Y} **68 cd.** पुरामरसुतेजस्का विवस्वदसिता°] *conj.*; पुरामरसुतेजास्का विवस्वन्नसिता° M^{Y}

गन्धप्रभायशस्काश्च वतीशब्दान्तविश्रुताः।
हेमरत्नप्रभालोकप्रकाशितदिगम्बराः॥ ६९॥

दिव्यभोगा मृदुस्वादा मुदितामलविग्रहाः।
मेर्वर्धवर्षसीमान्तं वसुग्रहसहस्रकम्॥ ७०॥

इला नामाप्सरा दिव्या रूपयौवनशालिनी।
दृष्टा सामृतरूपेण विचरन्ती मनोहरा॥ ७१॥

भुजाभ्यामावृता रागात् तेनेलावृतमुच्यते।
भद्राश्वं प्रागिलाख्यस्य सहस्रैश्चतुरष्टकैः॥ ७२॥

उच्चैःश्रवाः स भद्राश्वः क्षीरोदमथनोद्गतः।
तस्मिंश्चरति येनाश्वो भद्राश्वं तेन तत् स्मृतम्॥ ७३॥

इलापश्चिमतो वर्षं केतुमालं तथा «भवेत्»।
देवासुररणारम्भे दारुणे समुपस्थिते॥ ७४॥

71–72ab. इला नामाप्सरा दिव्या रूपयौवनशालिनी।
दृष्टा सामृतरूपेण विचरन्ति मनोहरा।
भुजाभ्यामावृता रागात्तेनेलावृतमुच्यते। इति श्रीपरायामुक्तम् ad *Svacchandatantra* 10:211.

73. उक्तं च श्रीपरायां
उच्चैःश्रवास्तु भद्राश्वः क्षीरोदमथनोद्गतः।
तस्मिंश्चरति येनाश्वो भद्राश्वं तेन तत् स्मृतम्। ad *Svacchandatantra* 10:220.

74c–75. उक्तं च श्रीपरायां
देवासुररणारम्भे दारुणे समुपस्थिते।
अकस्मात्तत्र केतूनां या मालाः सहस्रोत्थिताः।
ता दृष्ट्वा विबुधा भीताः केतुमालमतो मतम्। ad *Svacchandatantra* 10:216.

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69 a. °यशस्काश्च] *conj. Acharya*; °यशस्का च M^{Y} **69 b.** °विश्रुताः] *conj.*; °वि श्र माः M^{Y} **70 c.** मेर्वर्धवर्षसीमान्तं] *conj.*; मेर्वधो वागरीतांकं M^{Y} **71 b.** विचरन्ती मनोहरा] *conj.*; विचरंति मनोहराः M^{Y}; विचरन्ति मनोहरा *SvaU* **72 a.** रागात्] *SvaU*; रागा M^{Y} **73 a.** उच्चैःश्रवाः स] *em.*; उच्चैश्रवाः स M^{Y}; उच्चैःश्रवास्तु *SvaU* **74 b.** केतुमालं तथा भवेत्] *conj.*; केतु ×क× मालं तथा ˘ ⏓ M^{Y}; केतुकं मालनन्तथा B **74 c.** देवासु°] *SvaU*B^{c}; द व ा सु M^{Y} (the tops of the *akṣaras* are missing); दिवासु° B^{ac} • °रम्भे] *SvaU*; °रंभो M^{Y}

अकस्मात्तत्र केतूनां या मालाः सहसोद्गताः।
ता दृष्ट्वा विबुधा भीताः केतुमालमतो मतम्॥ ७५॥

इलाभद्राश्वमध्यस्थो दक्षिणोत्तरदिङ्मुखः।
सहस्रं यावद्विस्तीर्णो माल्यवान्नाम पर्वतः॥ ७६॥

दृष्ट्वा माल्यानि दिव्यानि ब्रह्मसेवार्थमागतैः।
ताडितानि यतः सिद्धैर्माल्यवांस्तेन घुष्यते॥ ७७॥

इलाख्यस्य तथा प्रत्यक् पर्वतो गन्धमादनः।
≪मदमत्ता पुरा दृष्टा माल्या विद्याधरी किल॥ ७८॥

ऋषिणा नारदेनास्मिन्नाघ्राता मोदभाविता।
गन्धो मे मादनो विप्रेत्युक्तस्तद्गन्धमादनः≫॥ ७९॥

इलादुत्तरतो नीलः प्रत्यक् पूर्वायतो नगः।
सहस्रद्वयविस्तीर्णः सिद्धगन्धर्वसेवितः॥ ८०॥

शनिस्तत्र सुनीलाङ्गो जातो नीलस्ततः स्मृतः।

77, 78cd–79. एतौ च श्रीपरायां
दृष्ट्वा माल्यानि दिव्यानि ब्रह्मसेवार्थमागतैः। संभृतानि यतः सिद्धैर्माल्यवांस्तेन लप्यते। इति। तथा च
मदमत्ता पुरा दृष्टा माल्या विद्याधरी किल। ऋषिणा नारदेनास्मिन्नाघ्राता मोदभाविता॥ गन्धो मे मादनो विप्रेत्युक्तस्तद्गन्धमादनः। ad *Svacchandatantra* 10:206.

81ab, 83. शनिस्तत्र सुनीलाभो जातो नीलस्त्वतो गिरिः।
नीलवच्च गिरिः श्वेतो यत्र श्वेतो महामुनिः।
मृत्युना ग्रस्यमानो ऽपि रक्षितश्चन्द्रमौलिना। ad *Svacchandatantra* 10:199.

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77 From ताडितानि to वांस्ते° the tops are missing in M^{Y}.

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75 b. सहसोद्गताः] M^{Y}; सहस्रोत्थिताः *SvaU* (unmetrical) **75 c.** ता] *SvaU*; तां M^{Y} **76 c.** सहस्रं] *em.*; सहस्र M^{Y} **77 a.** दृष्ट्वा] *SvaU*; द्रष्टा M^{Y} **77 c.** ताडितानि] B; त ा ड त ा न M^{Y}; सम्भृतानि *SvaU* **77 cd.** यतः सिद्धैर्माल्यवांस्तेन] *SvaU*; °म ा ल्य व ा न्त न M^{Y}; यतः सिद्धमाल्यवान्ते(न्त B^{ac})न B • घुष्यते] *em.*; घुष्यते। (line 2) घुष्यते। M^{Y}; लप्यते *SvaU* **78 b.** पर्वतो] *conj.*; पूर्वतो M^{Y} **78 c–79.** मदमत्ता पुरा दृष्टा···तद्गन्धमादनः] *SvaU*; *om.* M^{Y} **80 a.** नीलः] *em. Sanderson*; लीलः M^{Y} **81 a.** सुनीलाङ्गो] M^{Y}; सुनीलाभो *SvaU* **81 b.** नीलस्ततः स्मृतः] M^{Y}; नीलस्त्वतो गिरिः *SvaU*

तस्मादन्यत्परं रम्यं भूतवेदसहस्रकम्॥ ८१॥

उर्वशी याप्सरा रम्या दृष्ट्वा चन्द्रमसा किल।
प्रोक्ता रम्येति तद्वाक्यात् तेनेदं रम्यनामकम्॥ ८२॥

नीलवच्च गिरिः श्वेतो यत्र श्वेतो महामुनिः।
मृत्युना ग्रस्यमानो ऽपि रक्षितश्चन्द्रमौलिना॥ ८३॥

रमणं तत्परं वर्षं रम्यवर्षप्रमाणकम्।
यत्र गन्धर्वमुख्येन रमणा रमिता बलात्॥ ८४॥

श्वेतवच्च त्रिशृङ्गो ऽद्रिर्वज्रपातोपमर्दनः।
त्र्यश्रतस्तेषु शृङ्गेषु किल देवास्त्रयः स्थिताः॥ ८५॥

रम्यवत्कुरुवर्षाख्यमुपमन्युर्हरेण सः।
कुर्वेवं तु पिब क्षीरं यत्रोक्तस्तेन तत्कुरु॥ ८६॥

इलावृतस्य याम्येन निषधो नाम पर्वतः।

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82. एतदपि परायां
उर्वशी याप्सरा भद्रा दृष्ट्वा चन्द्रमसा किल।
प्रोक्ता रम्येति तद्वाक्यात्तेनेदं रम्यनामकम् ad *Svacchandatantra* 10:233.

84cd, a. परायां तु
यत्र गन्धर्वमुख्येन रमणा रमिता बलात्। रमणं तत्परं वर्षम् ad *Svacchandatantra* 10:231cd.

85. श्वेतवच्च त्रिशृङ्गो ऽद्रिर्वज्रपातोपमर्दनः।
त्र्यश्रितस्तेषु शृङ्गेषु किल देवास्त्रयः स्थिताः। ad *Svacchandatantra* 10:199.

86. श्रीमत्परायां
रम्यवत्कुरुवर्षाख्यमुपमन्युर्हरेण सः।
कुर्वेवं तु पिब क्षीरं यत्रोक्तस्तेन तत्कुरु। ad *Svacchandatantra* 10:227.

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81 c. रम्यं] *conj.*; सर्वं M^{Y} **82 a.** रम्या] M^{Y}; भद्रा *SvaU* **82 c.** तद्वाक्यात्] *SvaU*; तद्वाक्यं M^{Y} **82 d.** रम्यनामकम्] B^{c}, *SvaU*; रम्यनायकं $M^{Y}B^{ac}$ **83 a.** गिरिः] *SvaU*; गिरि M^{Y} **83 d.** रक्षित°] B^{c}, *SvaU*; रक्षत° $M^{Y}B^{ac}$ **84 b.** रम्यवर्षप्रमाणकं] *em.*; रम्यवर्षं प्रणामकं M^{Y} **84 d.** बलात्] *SvaU*; बला M^{Y} **85 a.** त्रिशृङ्गो ऽद्रिर्] *SvaU*; त्रिशृंगोद्र M^{Y} **85 b.** °मर्दनः] *SvaU*; °मर्दन M^{Y} **85 c.** त्र्यश्रतस्तेषु] M^{Y}; त्र्यश्रितस्तेषु *SvaU* • शृङ्गेषु] *SvaU*; लिंगेषु M^{Y} **86 c.** कुर्वेवं तु पिब] *SvaU*; कुरुष्वान्तमिव M^{Y} **86 d.** तत्कुरु] *SvaU*; तत्कुरुः M^{Y} **87 a.** याम्येन] *em.*; साम्येन M^{Y}

निषिद्धो यत्र सस्ताक्ष्र्यः शेषाहिं हन्तुमुद्यतः॥ ८७॥

तद्याम्ये रम्यवद्वर्षं भवेत्किंपुरुषाह्वयम्।
यत्र विद्याधरी रम्या विद्याधरकरच्युता।
किं त्वया पुरुष क्षिप्ता तयोक्तः पुरुषस्तदा॥ ८८॥

हेमकूटस्तथा सो ऽद्रिर्यत्र दत्तः प्रजापतेः।
सुवर्णस्य महाकूटो यागार्थं धनदेन तु॥ ८९॥

तस्य दक्षिणतो वर्षं हर्याख्यं रमणोपमम्।
यत्र शेषेण नागेन हरिराराधितस्तथा॥ ९०॥

तस्यापि याम्यतः क्ष्माभृद्धिमवान् हेमकूटवत्।
रत्नाढ्यो ऽपि हिमप्रायस्तेनासौ हिमवान् गिरिः॥ ९१॥

तद्दक्षिणे भवेद्वर्षं भारतं हरिवर्षवत्।

87cd. निषिद्धो यत्र वै ताक्ष्र्यः शेषाहिं हन्तुमुद्यतः ad *Svacchandatantra* 10:199.

88c–f. यत्र विद्याधरी रम्या विद्याधरकरच्युता।
किं त्वया पुरुषस्त्यक्त इत्युक्ता इति परायां निरुक्तम् ad *Svacchandatantra* 10:239.

89. हेमकूटस्तथा सो ऽद्रिर्यत्र दत्तः प्रजापतेः।
सुवर्णस्य महाकूटो यागार्थं धनदेन तु। ad *Svacchandatantra* 10:199.

90cd. यत्र नागेन शेषेण हरिराराधितस्तथा। इति श्रीपरायां निरुक्तम् ad *Svacchandatantra* 10:237.

91bcd. हिमवान् हिमकूटवान्।
रत्नाढ्यो ऽपि हिमप्रायस्तेनासौ हिमवान् गिरिः॥ इति श्रीपरायां निरूपितम् ad *Svacchandatantra* 10:199.

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87 c. सस्ताक्ष्र्यः] M^{Y}; वै ताक्ष्र्यः *SvaU* **87 d.** शेषाहिं हन्तु°] M^{Yc}*SvaU*; शेषांहिं हंतु° M^{Yac}; शेषं हिंसितु° B^{c}; शेषांहिंस्तन्तु° B^{ac} **88 ef.** पुरुष क्षिप्ता तयोक्तः] *conj. Sanderson*; पुरुष क्षिप्तास्तयोक्तः M^{Y}; पुरुषस्त्यक्त इत्युक्ता *SvaU* **89 b.** प्रजापतेः] B^{c}, *SvaU*; प्रजापते M^{Y}B^{ac} **90 b.** हर्याख्यं रमणोपमम्] *conj.*; हय्याख्यं प्राग्यमोपमं M^{Y} **90 c.** शेषेण नागेन] M^{Y}; नागेन शेषेण *SvaU* **91 a.** तस्यापि] *em. Sanderson*; तस्याभि° M^{Y} **91 b.** हेमकूटवत्] M^{Y}; हिमकूटवान् *SvaU* **92 b.** भारतं हरिवर्षवत्] B^{c}; भारं भारतं हरि। वर्षवत् M^{Y} (unmetrical); रम्भारम्भारतं हरिः। वर्षवत् B^{ac} (unmetrical)

भरतेन भृतं दुःखं यत्र पुत्रैः कुमार्गगैः॥ ९२॥

जम्बूद्वीपमिदं प्रोक्तं यत्र जम्बुर्महाफलः।
तदुद्भूतरसस्पर्शाज्जातं जाम्बूनदेव तत्॥ ९३॥

[जम्बूद्वीपाद्बाह्या द्वीपाश्चोदधयश्च]

तद्बाह्ये सागरः क्षारो यः कृतः सगरात्मजैः।
शाकद्वीपस्तु तद्बाह्ये यत्र शाको महाद्रुमः।
दीर्घत्वात्पट्टबन्धो ऽस्य कृतः कुलिशपाणिना॥ ९४॥

तत्परः क्षीरसंज्ञो ऽब्धिर्यत्र क्षीरं सुनिर्मलम्।
यथेष्टकामं तत्पीतमुदन्वच्चोपमन्युना॥ ९५॥

कुशद्वीपमतो बाह्ये कुशं यत्राब्जजन्मना।
सङ्गृह्य प्रस्तुतो होमैः समुद्वाहेन्दुधारिणः॥ ९६॥

दध्यब्धिस्तत्परो धात्रा यत्र तृप्तिनिमित्ततः।
सर्वस्य जगतो दत्तं प्रभूतं दधि तत्क्रतौ॥ ९७॥

क्रौञ्चद्वीपं परं तस्माद्यत्र क्रौञ्चो महासुरः।
निहतः कार्तिकेयेन शक्तिं क्षिप्त्वा महाबलाम्॥ ९८॥

घृतोदस्तत्परो यत्र देवानां तृप्तये क्रतौ।
प्रचुरं स्थापितं सर्पिर्घृतोदस्तेन कीर्तितः॥ ९९॥

तत्परः शाल्मलीद्वीपो यत्र वृक्षः स शाल्मलिः।
यस्मिन्वृक्षे ऽसुरत्रस्ताः सकन्दर्पाः स्थिताः सुराः॥ १००॥

92cd. भरतेन भृतं दुःखं यत्र पुत्रैः कुमार्गगैः। इति श्रीपरायां निरुक्तम् ad *Svacchanda-tantra* 10:243ab.

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92 c. भरतेन भृतं] *SvaU*; हरतो न धृतं M^Y **92 d.** कुमार्गगैः] *SvaU*; क्रमागतैः M^Y **93 a.** जम्बूद्वीप॰] B^c; जंबुद्वीप॰ M^{Y}B^{ac} **93 d.** ॰नदेव तत्] *conj. Sanderson*; ॰नदेवतं M^Y **95 a.** तत्परः] M^{Y}B^{ac}; तत्परं B^c **95 d.** ॰दन्वच्चोपमन्युना] *conj.*; ॰दपच्चोपमन्युना M^Y **96 b.** कुशं] *conj.*; कुशा M^Y **96 c.** प्रस्तुतो होमैः] *conj.*; प्रस्तुता होमे M^Y **97 a.** दध्यब्धि॰] *em. Sanderson*; दिव्याब्धि॰ M^Y **97 d.** तत्क्रतौ] *conj.*; त × द्व× त्कृतौ M^Y **98 d.** महाबलाम्] M^{Y}B^{ac}; महाबलम् B^c **100 cd.** ऽसुरत्रस्ताः सकन्दर्पाः स्थिताः] *conj.*; सुरात्रासाः सकंदर्पा स्थिराः M^Y

तस्मादिक्षुरसोपाख्यो रसो यत्रेक्षुसम्भवः।
मुनीनां तृप्तये धात्रा प्रचुरो विनिवेशितः॥ १०१॥

गोमेदस्तत्परं द्वीपं यत्र गौतमशापतः।
गवां शते हते मेदः प्रवृत्तं प्रचुरात्तदा॥ १०२॥

सुरोदस्तद्बहिर्यत्र सुरासृग्गन्धगन्धिनी।
यया विद्याधरा मत्ताः सगन्धर्वा मदन्ति ते॥ १०३॥

तद्बाह्ये पुष्करद्वीपं यत्र पुष्करिणी नदी।
अमृताम्भोदसुरसा सुरसिद्धनिषेविता॥ १०४॥

स्वादूदस्तत्परो यत्र सुस्वादममृतं स्थितम्।
पिबन्ति यत्र गीर्वाणाः शरीरानन्दहेतुतः॥ १०५॥

लक्षात् प्रभृति ये द्वीपाः समुद्रा द्विगुणा स्थिताः।
तद्बाह्ये शातकौम्भाभा दशकोटिमिता क्षितिः॥ १०६॥

नानारत्नप्रभालोका नानारत्नद्रुमाचला।
नानारत्नसुखावासा नानारत्नसमाकुला॥ १०७॥

स्वर्जनक्रीडने सृष्टा लोकालोकस्तथा बहिः।
दिक्सहस्र†तनादावाल†लोकस्तत्परो न सः॥ १०८॥

[लोकालोको गर्भोदश्च]

लोकालोकस्ततः प्रोक्तः सो ऽपि स्वर्गजनाश्रयः।
गर्भोदस्तत्परः सो ऽब्धिः सर्वार्णवप्रमाणकः॥ १०९॥

गदिता ये ऽब्धयः सप्त येन गर्भोदगर्भिताः।

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102 d. प्रवृत्तं] *em.*; प्रवृत्तः M^{Y} **103 a.** सुरोद°] *em. Sanderson*; सुराद° M^{Y} **103 b.** सुरासृ°] M^{Y}B^{ac}; सुरास्र° B^{c} **106 a.** द्वीपाः] *conj.*; द्वीपा M^{Y} **106 c.** तद्बाह्ये] *conj.*; तदूर्ध्वं M^{Y} **107 c.** °सुखा°] *em.*; °मुखा° M^{Y} **108 a.** स्वर्जनक्रीडने सृष्टा] *conj.*; स्वर्जनःक्रीडने मृष्टो M^{Y} **109 b.** सो ऽपि स्वर्गजना°] *conj.*; साविस्वरजना° M^{Y} **109 d.** सर्वार्णव°] *conj.*; सर्वरूप° M^{Y} **110 b.** येन गर्भोदगर्भिताः] M^{Y}; ते ऽत्र गर्भे यतः स्थिताः *SvaU*

प्रथितस्तेन गर्भोदः समस्ताब्धिरसोद्वहः॥ ११०॥

तमस्तस्मान्निरालम्वं पञ्चसप्तककोटिकम्।
लक्षैश्च दिग्ग्रहैः सार्धं पञ्चाष्टकसहस्रगम्॥ १११॥

[ब्रह्माण्डकटाहः]

तदूर्ध्वं ब्रह्मणो ऽण्डस्य कोटिः स्थौल्यात् कटाहकम्।
मेरोरर्वाक् च पञ्चाशत् कोटयस्तदनन्तरम्।
तत्पूर्वे पश्चिमे तद्वदेवं भूः परिपिण्डिता॥ ११२॥

भूर्लोकः कर्मिणां भूमिरत्र कर्मसमार्जनम्।
भुज्यते द्वीपशेषेषु लोकेषु च शुभाशुभम्॥ ११३॥

तस्मादूर्ध्वं भुवर्लोको भवेदाश्चर्यकारकः।
वाताश्रयाः स्थितास्तत्र जीमूताः †पाकपाचकाः†।
विमानानि च सिद्धानामन्ये च स्वर्गचारिणाम्॥ ११४॥

[नव ग्रहाः]

भानुस्तपति विश्वात्मा तत्र योजनलक्षतः।
भानवो रश्मयो दीप्ता यस्य ते भानुरत्र सः॥ ११५॥

तत्परस्ताद्भवेच्छुक्लः सौम्यरूपः स चन्द्रमाः।
चन्द्रः सुधामृतं शुद्धं तस्मिन् मातीति चन्द्रमाः॥ ११६॥

तस्मिन्नेवामृतस्वादात् खगङ्गेति समाश्रिता।

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110. यदुक्तं परातन्त्रे
गदिता ये ऽब्धयः सप्त ते ऽत्र गर्भे यतः स्थिताः।
प्रथितस्तेन गर्भोदः समस्ताब्धिरसोद्वहः। ad *Svacchandatantra* 10:342.

112b. कोटिः स्थौल्यात् कटाहकम् = *Kiraṇa* 8:86b.

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111 ab. °लम्वं पञ्चसप्तककोटिकम्] *conj.*; °लंबः पंचमः सप्तकोटिकं M^{Y} 111 c. दिग्ग्रहैः] B^{c}; दिग्रहैः M^{Y}B^{ac} 112 a. ब्रह्मणो ऽण्डस्य] *conj.*; ब्रह्मणः संज्ञं M^{Y} 112 c. मेरोरर्वाक् च] *conj. Sanderson*; मेरोरर्वाकं M^{Y} 112 ef. तद्वदेवं भूः परिपिण्डिता] *conj.*; तद्वद्देवभूः परिपंडिताः M^{Y} 113 a. भूर्लोकः] M^{Yc}; भूमिर्लोकः M^{Yac} (unmetrical) 113 c. भुज्यते] *em.*; भुज्यंते M^{Y} 114 c. वाताश्रयाः] *conj.*; पाताश्रया M^{Y}

अन्ये च हिमकुन्देन्दुशीतस्पर्शविमानगाः॥ ११७ ॥

तत्परो ऽङ्गारकः क्रूरो क्रूरकर्मा निधिग्रहः।
वह्नियुक्तो यथाङ्गारो रक्ताङ्गो रक्तलोचनः॥ ११८ ॥

तत्परश्च बुधः श्रीमान् तप्तचामीकरप्रभः।
प्रबोधितसुकृत्यो ऽसौ बुधस्तेन प्रबोधकः॥ ११९ ॥

ऊर्ध्वं बृहस्पतिर्देवः सर्वसाधारणो गुरुः।
स विवेकविकासस्य बृहत्त्वस्य पतिर्यथा॥ १२० ॥

बृहत्त्वं तद्गुरुत्वं वा तत्पतिः स बृहस्पतिः।
तस्माच्छुक्रः सदा †दैत्यो लोकोर्ध्व व ×न× र न ⊔ ब ⊔ श ⊔ लः†॥ १२१ ॥

प्रकृत्यैवामलः शुक्रो निर्गतः शुक्रबिन्दुवत्।
तेन शुक्रो यथा बीजकार्यारम्भविनिर्गमः॥ १२२ ॥

परः शनैश्चरः क्रुद्धः क्रोधदृष्टिर्भयानकः।
आरूढः क्रोधकारित्वे शनैर्यो नावरोहते॥ १२३ ॥

शनैश्चरति क्रोधेन तेन प्रोक्तः शनैश्चरः।
कर्बुराङ्गः करालास्यश्छिन्नकायपरिग्रहः॥ १२४ ॥

आदानवाचको धातुर्ग्रहणे समुदाहृतः।
यतस्तद्राहुरेवोक्तो राहुर्वा राक्षसोत्तमः॥ १२५ ॥

ततः केतुः स धूमाङ्गो धूममालाङ्ककेतनः।
तस्य के शिरसि स्पष्टास्तूर्णा नीहारपङ्क्तयः॥ १२६ ॥

भयदाने ऽथवा केतुर्ध्वजो यद्वत्समुच्छ्रितः।

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117 d. °शीतस्पर्श°] *conj.*; °शीतस्पर्शा M^{Y} **119 a.** बुधः] *em.*; बुध M^{Y} **119 c.** प्रबोधित°] *conj.*; प्रबोधत° M^{Y} **121 d.** लोकोर्ध्व व र न ⊔ ब ⊔ श ⊔ लः] M^{Y}; लोकोर्ध्वेव नभश्शलः B **122 c.** तेन शुक्रो] *conj.*; तेन शुक्रे M^{Y} **123 a.** क्रुद्धः] B^{c}; कृद्धः M^{Y}B^{ac} **124 c.** कर्बुराङ्गः] *conj. Acharya*; कूर्परांगः M^{Y} **125 ab.** धातुर्ग्र°] *em.*; धातुग्र° M^{Y} **125 c.** तद्राहुरेवोक्तो] *conj. Acharya*; तदाहुरेवोक्तो M^{Y} **126 d.** तूर्णा नीहारपङ्क्तयः] *conj.*; तुना नीहारव ⊔ यः M^{Y} **127 ab.** केतुर्ध्वजो यद्वत्समुच्छ्रितः] *em.*; केतुध्वजो यद्वत् समु ×ज्ञ× च्छ्रितः M^{Y}

एभ्यो ऽनन्तरसंस्थानाः सिद्धविद्याधरादयः॥ १२७॥

†लक्ष†लक्षोच्छ्रिताः

[तारकाः, सप्तर्षयः, ध्रुवम्]

सर्वे तारका द्विगुणोच्छ्रिताः।
दुःखेभ्यस्तामसात्तीर्णास्तारकास्तारणान्नृणाम्॥ १२८॥

सप्तर्षयः स्थितास्तद्वदृषयो ऋषुभावनाः।
ध्रुवं च प्रस्थितं तद्वद्ध्रुवं न चलति स्थिरम्॥ १२९॥

[स्वरादिलोकाः]

पञ्चाशीत्योदितो लक्षैः स्वर्लोकः स्वजसंश्रयः।
यत्र तिष्ठन्ति शक्राद्या देवाश्च स्वर्गवासिनः॥ १३०॥

कोटिद्वयं महर्लोको महान्तो यत्र संश्रिताः।
धातुः पुत्रा मरीच्याद्या जगत्स्थितिनिबन्धनाः॥ १३१॥

वसुकोटिपरिच्छिन्नो जनलोकस्ततोर्ध्वतः।
जह्नुपितृजनो यत्र वसूनां वा जनो जनः॥ १३२॥

जनलोकात्तपोलोको मासकोटिमितान्तरः।
सनकाख्यो मुनिर्यत्र तपोत्कृष्टः सनन्दनः॥ १३३॥

130ab, 131ab. श्रीपरामृगेन्द्रादौ तु ध्रुवान्तो भुवर्लोकः, तदूर्ध्वं
पञ्चाशीतिमितैर्लक्षैः स्वर्लोकः स्वर्गसंश्रयः।
कोटिद्वयं महर्लोको महान्तो यत्र संस्थिताः॥ इति··· *Svacchandoddyota* ad 10:516c–517b.

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128 cd. तामसात्तीर्णास्तारकास्तारणान्नृणाम्] *conj.*; तमसा तीर्णास्तारकास्तारकां नृणां M^{Y} **129 b.** ऋषुभावनाः] *conj.*; ऋषभावनाः M^{Y} **129 cd.** तद्वद्ध्रुवं न चलति स्थिरम्] *conj.*; तद्वद्ध्रुवं न चलति स्थितं M^{Y} **130 a.** पञ्चाशीत्योदितो लक्षैः] *conj.*; पंचाशत्यार्द्दितैर्लक्षै M^{Y}; पञ्चाशीतिमितैर्लक्षैः *SvaU* **130 b.** स्वज°] M^{Y}; स्वर्ग° *SvaU* **131 a.** कोटिद्वयं महर्लोको] *SvaU*; कोटिद्वयान्महर्लोको M^{Y} **131 b.** संश्रिताः] M^{Y}; संस्थिताः *SvaU* **131 c.** पुत्रा] B; ×पु×ता M^{Y} **131 d.** जगत्स्थितिनिबन्धनाः] B; जग ---[-६-] --- M^{Y} **132 a.** वसुकोटिपरिच्छिन्नो] *conj.*; ---परिच्छिंनो M^{Y}; वसुलोकं परिच्छिन्नं B **132 c.** जह्नुपितृजनो] *conj.*; जह्नोस्थितिजनो M^{Y} **133 b.** °मितान्तरः] *em.*; °गितांतरः M^{Y}

पितरश्च महात्मानस्तपोत्कृष्टाः स्वभावतः।
ऋतुदिङ्कोटिगः सत्यो ब्रह्मा यत्र प्रतिष्ठितः॥ १३४॥

मुनयस्तत्र तिष्ठन्ति स्ववीर्यमनसोद्धताः।
सिद्धविद्याधराद्यादिदिव्यैश्वर्यबलोद्वहाः॥ १३५॥

[ब्रह्मा विष्णुश्च शङ्करश्च]

ब्रह्मा ब्रह्मत्वयोगत्वाद्बृहत्त्वाद्ब्रह्म चोच्यते।
तद्ब्रह्मोर्ध्वं भवेद्विष्णुः स च कोटिचतुष्टयात्।
†स जिष्णवब्जशयनशीलत्वात्संसारानिर्गणस्य सः†॥ १३६॥

षड्भिः स कोटिभिर्देवः शंकरः संस्थितो हरः।
यतः शं सुखमुद्दिष्टं तत्करोति स तद्विधः॥ १३७॥

तेनायं शंकरः प्रोक्तः सर्वपापहरो हरः।
येषां ये ऽत्र जना भक्तास्ते वै तत्स्थानमाप्नुयुः॥ १३८॥

तत्र तिष्ठन्ति भोगाढ्या यावदाचन्द्रतारकम्।
ततो ऽवान्तरसृष्टौ ते जायन्ते ऽत्र जनप्रियाः॥ १३९॥

कुले महति सम्पन्ना धनधान्यसुतादिभिः।

136cd, 137ab. श्रीपरायां तु
तद्ब्रह्मोर्ध्वं भवेद्विष्णुः स च कोटिचतुष्टयात्।
षड्भिः स कोटिभिर्देवः शङ्करः संस्थितो हरः। ad *Svacchandatantra* 10:549.

138b. सर्वपापहरो हरः = *Mahābhārata* 3.40:1d.

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134 b. त्कृष्टाः स्वभावतः] tops missing in M^{Y}.
134cd. tops missing in M^{Y}.
135a. tops missing in M^{Y}.

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134 b. °त्कृष्टाः स्वभावतः] *em.*; त्कृ ष्टा स्व भा व तः M^{Y} (tops missing); °त्कृष्टा स्वभावतः B **134 cd.** ऋतुदिङ्कोटिगः सत्यो ब्रह्मा यत्र प्रतिष्ठितः] *em.*; ऋ तु दि ङ्क ा ट गः स द्या ब्र ह्मा य त्र प्र ति ष्ठि तः M^{Y} (tops missing); ॠतुदिङ्कोटिगस्सद्यो ब्रह्मा यत्र प्रतिष्ठितः B **135 a.** मुनयस्तत्र तिष्ठन्ति] B; मु न य स्त त्र ति ष्ट ति M^{Y} (tops missing) **136 e.** स जिष्णवब्जशयन°] M^{Y}; जिष्णवयन° B **136 f.** °निर्गणस्य] M^{Y}; °रिर्गणस्य B **137 d.** तद्विधः] *conj.*; तद्धियः M^{Y} **138 c.** येषां] *conj.*; तेषां M^{Y} **139 c.** ततो ऽवान्तर°] *conj.*; तत्रावांतर° M^{Y} **140 a.** कुले] *em.*; नकुले M^{Y} (unmetrical)

हराद्रूर्ध्वं भवेत्कोटिः कटाहं शातकुम्भजम् ॥ १४० ॥

शतकोटिप्रविस्तीर्णमेवं ब्रह्माण्डमीरितम् ।

[ब्रह्माण्डधारका रुद्राः]

दश तद्धारका रुद्रा दशदिक्षु कृतालयाः ॥ १४१ ॥

सुरापः पूर्वदिग्देशे वह्निरुद्रो ऽग्निदिक्स्थितः ।
संयमो दक्षिणाशास्थो मारणो नैरृते स्थितः ॥ १४२ ॥

प्रत्यग्देशे ऽब्जलाख्यो ऽपि वायव्ये शीघ्रगः स्थितः ।
सौम्यदः सौम्यदिग्देशे पिङ्गः शङ्करगां गतः ।
शम्भुरूर्ध्वमधो ऽनन्तः सर्वे विद्रावणे क्षमाः ॥ १४३ ॥

जरारोगविनिर्मुक्ताः स्वैश्वर्यबलगर्विताः ।
रुद्रकोटिपरीवारा मण्डलेज्याविशारदाः ॥ १४४ ॥

[पृथिव्यूर्ध्वतत्त्वेष्वधिपतयः]

जलेशाख्यो जलस्कन्धे तेजःस्कन्धे त्विषांनिधिः ।
मातरिश्वा मरुत्स्कन्धे व्योमाख्ये सूक्ष्मनामकः ॥ १४५ ॥

गन्धाङ्गो गन्धतन्मात्रे जलदो रससंज्ञके ।
भानुमान्रूपतन्मात्रे स्पर्शाख्ये बलवत्तरः ॥ १४६ ॥

शब्दाख्ये सूक्ष्मनादाख्यो व्योमचारः श्रुतौ परः ।
त्वगिन्द्रिये च सर्वाङ्गो लोचनाख्ये प्रकाशकः ॥ १४७ ॥

जिह्वेन्द्रिये महावक्त्रो घ्राणाख्ये च विलुम्पकः ।
दुन्दुभिर्वाचि संश्लिष्टः समादानः करेन्द्रिये ॥ १४८ ॥

पायौ च तूर्णकृद्रुद्रः पादाख्ये क्रमणः स्मृतः ।

144d. मण्डलेज्याविशारदाः = *Rauravasūtrasaṅgraha* 3:13b as transmitted in M^{Y}.

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140 c. कोटिः] *conj.*; कोटि॰ M^{Y} **143 a.** प्रत्यग्देशे ऽब्ज॰] *em.*; प्रत्यग्दशेब्ज॰ M^{Y}; प्रत्यग्दशेष॰ B **143 d.** शङ्करगां] *conj.*; शंकरतां M^{Y} **145 d.** सूक्ष्मनामकः] *conj.*; सूक्ष्मनामतः M^{Y} **147 b.** व्योमचारः श्रुतौ] *conj.*; व्योमाचारसुतौ M^{Y} **149 a.** पायौ] *em.*; वायौ M^{Y} **149 b.** क्रमणः] *conj.*; रमण M^{Y}

उपस्थाख्ये घनानन्दः सङ्कल्पो मनसि स्थितः ॥ १४९ ॥

हंकृतिर्गर्वके स्कन्धे बुद्धो बुद्धौ प्रतिष्ठितः ।
त्रिदेहो गुणसंस्थाने प्रधाने च प्रधानकः ॥ १५० ॥

पुंस्तत्त्वे सूक्ष्मदेहाख्यो रागस्कन्धे च कामदः ।
विद्याख्ये वेदविज्ञानो ज्ञानबिन्दुः कलात्मके ॥ १५१ ॥

नियामको नियत्याह्वे कालाख्ये कालनामकः ।
मायाख्ये गहनेशानः सर्वरुद्रमहेश्वरः ॥ १५२ ॥

सर्वे ये ऽधोध्वगा रुद्रा विचित्रभुवनाश्रयाः ।
विचित्राकारभूयिष्ठा विचित्रैश्वर्यसंयुताः ॥ १५३ ॥

विचित्ररुद्रकोटीभिरनेकाभिरुपावृताः ।
शुद्धाङ्गकरणाधाराः शुद्धहेतुनिबन्धनाः ॥ १५४ ॥

मायाधश्चोदिता रुद्राः सर्वानुग्रहकारिणः ।
शम्बरः शुद्धविद्यायामनन्ताख्यस्तथेश्वरे ॥ १५५ ॥

सदाशिवे स्थितो ब्रह्मा बिन्दुनादकलाश्रयः ।
तत्परः स शिवो देवः सर्वतत्त्वकलान्तगः ॥ १५६ ॥

न तस्मात्परतः किञ्चिच्छुद्धं वा व्यापकं परम् ।
मायोर्ध्वं शुद्धमार्गो यः शुद्धशक्तिपरिग्रहः ॥ १५७ ॥

प्रपञ्चस्तत्कृतस्तस्मिन् प्रथितो भोगहेतुतः ।

155cd. श्रीपराख्ये ऽपि
शंबरः शुद्धविद्यायामनन्ताख्यस्तथेश्वर इति ।
Siddhāntasamuccaya of Trilocanaśiva, GOML MS R 14394, p. 44, IFP MS T. 284, p. 167, and T. 206, p. 104. The second of these *pādas* is quoted also in the *Mṛgendravṛttidīpikā* ad *vidyāpāda* 13:157c–160b, prefaced by the attribution *śrīmatparākhye 'pi*.

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149 d. मनसि स्थितः] *conj.*; मनसस्थितिः M^Y **150 c.** त्रिदेहो] *conj.*; त्रिदेहा M^Y **151 a.** पुंस्तत्त्वे] *em.*; पुंतत्वे M^Y **151 d.** ज्ञानबिन्दुः] *em.*; ज्ञानबिंदु M^Y **153 a.** °ध्वगा] *conj.*; °र्ध्वगा M^Y **155 a.** माया°] *conj.*; मायो° M^Y **157 c.** शुद्धमार्गो] *em. Sanderson*; शुद्धमार्यो M^Y

स्थानं स्थानान्तरोत्कर्षादुत्कृष्टगुणयोगतः ॥ १५८ ॥

ऊर्ध्वमूर्ध्वं स्थितं स्थानमधिकारनिदर्शकम् ।
स्थानं तदधिकारस्य संस्कारस्तत् †⊔[-4-]⊔ यः† ॥ १५९ ॥

सहेतुकं यतः स्थानं तद्विनाशः सहेतुकः ।
उत्पन्नस्य विनाशेन भवितव्यं यतस्ततः ॥ १६० ॥

पूर्वं प्रपञ्चितः सो ऽपि सृष्टिसंहारकृत्प्रभुः ।
सर्वतत्त्वाश्रयो देवः सर्वकारणकारणम् ।
हेतुकर्ता स एवास्मिन् सर्वमन्त्रक्रियाफलः ॥ १६१ ॥

स्कन्धात् स्कन्धविशेषहर्म्यविभवप्रस्यन्दभागस्थितः
  स्थानात् स्थानगतात्मशक्तिकिरणव्यापारभावोत्तरः ।
सर्गः क्ष्मादिरयं प्रधानपुरुषस्वामीशवक्त्राम्बुजात्
  प्रोद्भूतागमवाक्यमाननियतः प्रोक्तः स मन्त्राश्रयः ॥ १६२ ॥

॥ इति श्रीपराख्ये महातन्त्रे योनिपदार्थविचारप्रतिपादनपटलः पञ्चमः ॥

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159 a. ऊर्ध्वमूर्ध्वं स्थितं स्थान°] *conj.*; ऊर्ध्वमूर्धं स्थितं स्थानं M^{Y}; ऊर्ध्वमूर्धं (ध्वं B^{ac}) स्थितं स्थान° B **159 c.** तदधिकारस्य] B^{c}; वदधिकारस्य $M^{Y}B^{ac}$ **161 b.** °संहार°] *conj.*; °संसार° M^{Y} **162** °प्रस्यन्द°] *em.*; °प्रस्पन्द° M^{Y}

॥ षष्ठः पटलः ॥ ६ ॥

प्रकाश उवाच ।
मन्त्रोद्धारो ऽक्षरोत्पत्तिः पदवाक्यार्थयोजना ।
मन्त्रलक्षणसङ्केतः शिष्टमन्त्रफलग्रहः ॥ १ ॥

[शब्दसृष्टिः]

सृष्टिकाले स सर्वज्ञः पुरुषार्थप्रयोजनाम् ।
व्यक्तिं नयति बीजार्णं बिन्दोः स परमेश्वरः ॥ २ ॥

बिन्दुः क्षुब्धस्तदिच्छातः शब्दराशिरभूत्तदा ।
खण्डद्वयेन सञ्जातः स्वराद्यः खण्डभेदतः ॥ ३ ॥

स्वरैः षोडशभिः शेषैस्त्रयस्त्रिंशद्भिरक्षरैः ।
मातृकेयं मता लोके वर्णोच्चारस्य मातृका ॥ ४ ॥

बिन्दोरियमभिव्यक्ता कारणेच्छानिमित्ततः ।
उपादानमतो बिन्दुर्यस्माद्वर्णा न तद्विना ॥ ५ ॥

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3 ab. तथा पराख्ये—बिन्दुः क्षुब्धस्तदिच्छातः शब्दराशिरभूत्तदा । ad *Śataratnasaṅgraha* 25, p. 45. Also quoted in the *Siddhāntasamuccaya* of Trilocanaśiva (IFP MSS T. 284, p. 157, and T. 206, p. 91) and (without attribution) in the *Somaśambhupaddhatiṭīkā* (IFP MS T. 170, p. 34).

5c–6d. तदुक्तं श्रीमत्पराख्यादौ— उपादानमतो (AB; थो C) बिन्दुर्यस्माद्वर्णा न तद्विना । बहुसंख्या (BC; बहुसंख्याय A) स्मृता यस्मात् कृतास्ते [ऽ]चेतना यतः (BC; वतः A) । निमित्तमीश्वरस्तेषामुपादानं स बिन्दुराट् (A; बिन्दुरात् C; बिन्दुरा B) ॥ *Siddhāntasamuccaya* IFP MSS T. 284 [=A], p. 156, T. 206 [=B], p. 91, and GOML R 14394 [=C], pp. 38–9.

5c–6b. Cf. *Pauṣkara* 8:19c–20b:
उपादानमतो बिन्दुर्यस्माद्वर्णा न तद्विना । बहुधा संस्थिता वर्णाः कृतकाऽऽचेतना यतः ।

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1 c. °सङ्केतः] *conj.*; °संवेशः M^{Y} **2 b.** °प्रयोजनाम्] *conj.*; °प्रयोजना M^{Y} **3 a.** विन्दुः] *ŚaRaU*, T206; बिन्दु M^{Y} *ŚaRaU(vl)*, T284, *SoŚaPaṬī* **4 a.** शेषै°] *conj.*; शेष° M^{Y} **5 c.** उपादानमतो] M^{Y}, *Pau*, T284, T206; उपादानमथो 14394 **5 d.** न तद्विना] B^{c}, *SiSa*, *Pau*; न्न तद्विना M^{Y}B^{ac}

बहुसंख्याः स्मृता यस्मात्कृतास्ते ऽचेतना यतः।
निमित्तमीश्वरस्तेषामुपादानं स बिन्दुराट्॥ ६॥

नृकर्म सहकारि स्यात्कार्यमेतत्त्रिहेतुकम्।
वर्णाश्च स्वरसंयोगात्पदं तैर्वाक्यमिष्यते॥ ७॥

तस्मादर्थप्रतीतिः स्याद्व्यवहारनिबन्धना।
व्यवहारो ऽन्यथान्याय्यः पदोच्चारविधिं विना॥ ८॥

[स्फोटनिरासः]

प्रतोद उवाच।
वर्णानां क्षणविध्वंसात् स्फोटो ऽर्थप्रतिपादकः।
वर्णव्यङ्ग्यो विभुर्नित्यः सो ऽर्थं स्फोटयते किल॥ ९॥

प्रकाशं उवाच।

6c–7b. यथात्रैवारणेयपटले
निमित्तमीश्वरस्तेषामुपादानं स बिन्दुराट्। नृकर्म सहकारि स्यात्कार्यमेतत्त्रिहेतुकम्।
Śataratnollekhinī ad 15, p. 25. 6cd alone are quoted (prefaced by तदुक्तं पराख्ये) in the *Śivapūjāstavavyākhyā* pp. 8–9, by Aghoraśiva (prefaced by तदुक्तं श्रीमत्पराख्ये) ad *Tattvaprakāśa* 25, p. 47 and, without attribution, in the second chapter of the *Śaivaparibhāṣā* (p. 85). The whole unit (6c–7b) reappears in the *tantrāvatārapaṭala* of the South Indian *Pauṣkara* (8:18c–19b).

7c–8b. Cf. *Pauṣkara* 8:20c–21b:
वर्णाश्च स्वरसंयोगात्पदं तैर्वाक्यमिष्यते। तस्मादर्थप्रतीतिः स्याद्व्यवहारनिबन्धना।

9–11b. Cf. *Pauṣkara* 8:34c–36:
वर्णानां क्षणविध्वंसात्स्फोटोऽर्थप्रतिपादकः। वर्णव्यङ्ग्यो विभुर्नित्यः सोऽर्थं स्फोटयते किल। न वर्णव्यतिरेकेण स्फोटस्यार्थोऽन्तरे स्थितः। स च भिन्नो न भिन्नो वा तद्भिन्नो नार्थवत्स्थितः। वर्ण एव न भेदेन तस्मात्स्फोटो न विद्यते।

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6 a. बहुसंख्याः स्मृता यस्मात्] *em.*; बहुसंख्या स्मृता यस्मात् M^{Y} *SiSa*; बहुधा संस्थिता वर्णाः *Pau* **6 b.** कृतास्ते ऽचेतना यतः] M^{Y}, T206, 14394; कृतास्ते चेतनावतः T284; कृतकाऽऽचेतना यतः *Pau* **7 a.** नृकर्म] M^{Y} *ŚaRaU*; न कर्म *PauBhā*; स्वकर्म *PauVṛ*? **7 b.** कार्यमेतत्त्रिहेतुकम्] B^{c}, *ŚaRaU*; कार्य्यमेतत्त्रिहेतुकं M^{Y}B^{ac}; कार्यं तस्मात् सहेतुकम् *Pau* **8 a.** °प्रतीतिः] *Pau*; °प्रतीति M^{Y} **8 b.** °निबन्धना] M^{Y}, *PauVṛ*, *PauBhā*; °निबन्धनात् *Pau* eds. (not supported by commentaries) **8 c.** °न्यथान्याय्यः] *conj.*; °न्यथोन्यायः M^{Y}

न वर्णव्यतिरेकेण स्फोटस्यार्थान्तरस्थितिः।
स विभिन्नो न भिन्नो वा तद्भिन्नो नार्थवत्स्थितः॥ १०॥

वर्णा एव न भेदेन द्विरूपेण समा श्रुतिः।
बहुवर्णैरभिव्यक्तः स्फोटो ऽर्थप्रतिपादकः॥ ११॥

एकस्माद्बहवो व्यक्ताः किं न दृष्टाः प्रदीपतः।
वर्णैरुच्चरितैः सद्भिर्न देशे ऽन्यत्र तद्ग्रहः॥ १२॥

अन्यदेशभवो दृष्टो वृष्टिगन्धग्रहो न किम्।
सत्यं विध्वंसिनो वर्णाः संस्कारो वर्णजः स्थितः॥ १३॥

पूर्ववर्णजसंस्कारयुक्तो ऽन्त्यो ऽर्णो ऽभिधायकः।
न ≪वर्णाः संह≫तिं यान्ति येन तत्स्मरणं भवेत्॥ १४॥

11cd. Cf. *Pauṣkara* 6:315ab: ततो वर्णैरभिव्यक्तो नादः स्यादर्थवाचकः।

13c–14b. Cf. *Pauṣkara* 8:37 (as read in the *bhāṣya*):
क्षणविध्वंसिनो वर्णाः संस्कारो वर्णतः स्थितः।
पूर्ववर्णजसंस्कारयुक्तो ऽन्त्यो ऽर्णो ऽभिधायकः।

14ab. ···श्रीमत्पराख्ये
पूर्ववर्णजसंस्कारयुक्तो ऽन्त्यो ऽर्णो ऽभिधायकः इत्युक्तम् Aghoraśiva ad *Nādakārikā* 12.

14c–19. Cf. *Pauṣkara* 8:38–43b (as read in the *bhāṣya*):
न वर्णाः संहतिं यान्ति येन तत्स्मरणं भवेत्। यदि तत्र स्मृतिस्तस्य कथमर्थं विमुञ्चति।
तस्मादर्थे प्रवृत्तिः स्यात्संस्कारादर्थनिर्णयात्। संस्कारो वर्णजः शक्तौ शक्तिरेकार्थसाधने।
तैश्च शक्तियुतैर्वर्णैर्व्यवहारो ऽर्थवाचकैः। शब्दस्यार्थेन सम्बन्धः कथं नो निश्चितो भवेत्।
न सम्बन्धोज्झितो यस्माच्छब्दः स्वार्थाभिधायकः। न कार्यकारणो योगो यतो ऽसौ नार्णहेतुजः। भूमावर्थो मुखे शब्दः समवायो न संस्थितः।
न साध्यसाधनान्वेयः स तु बन्धनवत्स्थितः। प्रत्येयप्रत्ययाख्यस्तु सम्बन्धान्तरपूर्वकः।

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10 b. स्फोटस्यार्थान्तरस्थितिः] *conj. Isaacson*; ततस्फोटस्यांतरा स्थितिः M^Y; तत्स्फोटस्यान्तरस्थितिः B; स्फोटस्यार्थो ऽन्तरे स्थितः *PauBhā*; स्फोटस्यार्थान्तरास्थितिः *PauVṛ?* **10 c.** विभिन्नो] M^Y; च भिन्नो *Pau* **10 d.** नार्थवत्स्थितः] *Pau*; नानवस्थितः M^Y **11 a.** वर्णा एव न भेदेन] M^Y, *PauBhā*; वर्ण एव न भेदश्चेत् *PauVṛ?* **11 b.** द्विरूपेण समा श्रुतिः] M^Y; तस्मात्स्फोटो न विद्यते *PauBhā*; तस्माद्भेदो न विद्यते *PauVṛ?* **11 d.** ॰र्थ॰] × क्त × र्थ॰ M^Y **13 b.** ॰ग्रहो] *em.*; ॰गृहो M^Y **13 c.** सत्यं] M^Y; क्षण॰ *Pau* **13 d.** वर्णजः] *PauVṛ?*; वर्णगः M^Y; वर्णतः *PauBhā* **14 c.** न वर्णाः संहतिं यान्ति] *Pau*; न ⊔[-4-]⊔ तिर्याति M^Y

यदि नो तत्स्मृतिस्तस्य कथमर्थं विविच्छति।
तस्मादर्थप्रतीतिः स्यात् संस्कारादर्थनिर्णयात्॥ १५॥

संस्कारो वर्णजा शक्तिः शक्ता येनार्थसाधने।
तैः स्वशक्तियुतैर्वर्णैर्व्यवहारो ऽर्थवाचकैः॥ १६॥

[शब्दार्थसम्बन्धः]

प्रतोद उवाच।
शब्दस्यार्थेन सम्बन्धः कतमो निश्चितो भवेत्।
न सम्बन्धोज्झितो यस्माच्छब्दः स्वार्थाभिधायकः॥ १७॥

प्रकाश उवाच।
न कार्यकारणो योगो यतो ऽसावन्यहेतुकः।
भूमावर्थो मुखे शब्दः समवायश्च न स्थितः॥ १८॥

न साध्यसाधनो योगो नियतो न व्यवस्थितः।
प्रत्याय्यप्रत्यायकाख्यः सम्बन्धान्तरपूर्वकः॥ १९॥

विना भावेन नो यस्माद्धूमो वह्निनिदर्शनम्।
प्रत्याय्यप्रत्यायकाख्यो यो न दृग्रूपयोरिव॥ २०॥

स्वत एव न शब्दो ऽयमर्थं प्रत्येत्ययोजितः।
लिप्यक्षरेण वा बोधो न च तत्रास्ति योजना॥ २१॥

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15 a. नो तत्] M^{Y}; तत्र *Pau* **15 b.** विविच्छति] *conj.*; विविंच्छति M^{Y}; विमुञ्चति *Pau* **15 c.** तस्मादर्थप्रतीतिः] *conj.*; तस्मादर्थप्रतीत M^{Y}; तस्मादर्थे प्रवृत्तिः *Pau* **16 ab.** वर्णजा शक्तिः शक्ता येनार्थ°] M^{Y}; वर्णजः शक्तौ शक्तिरेकार्थ° *PauBhā*; वर्णजः शक्तः शक्तावेकार्थ° *PauVṛ* **16 c.** तैः स्व°] M^{Y}; तैश्च *Pau* **17 b.** कतमो] M^{Y}; कथं नो *Pau* **17 cd.** °ज्झितो यस्माच्छब्दः] *Pau*; °झितो यस्माच्छब्द M^{Y} **18 b.** °सावन्यहेतुकः] M^{Y}; °सौ नार्णहेतुजः *PauBhā*; °सावर्णहेतुजः *PauVṛ* **18 d.** समवायश्च न स्थितः] *conj.*; समवायो च न स्थितः M^{Y}; समवायो न संस्थितः *Pau* **19 a.** न साध्यसाधनो योगो] *em.*; न साध्यसाधनो योगः M^{Y}; न साध्यसाधनान्वेयः *PauBhā*; न साध्यसाधनो भावः *PauVṛ* **19 b.** नियतो न व्यवस्थितः] M^{Y}; स तु बन्धनवत्स्थितः *Pau* **19 c.** प्रत्याय्यप्रत्यायकाख्यः] *em.*; प्रत्याय्यप्रत्यायकाख्य° M^{Y}; प्रत्येयप्रत्ययाख्यस्तु *Pau* **19 d.** सम्बन्धान्तरपूर्वकः] M^{Y} *PauBhā*; सम्बन्धो ऽन्तरपूर्वकम् *PauVṛ* **20 ab.** नो यस्माद्धूमो] *conj.*; रो यस्माद्धूम M^{Y}

योजकः स्मर्यते तत्र यतो बुद्ध्यभियोजितः ।
न योजको भवेच्छब्दः पुरुषस्तत्र योजकः ॥ २२ ॥

यावन्न केनचि≪त्ख्यातस्त≫स्मिन्नर्थे स वाचकः ।
तावदर्थं न गृह्णाति परसङ्केतवर्जितः ॥ २३ ॥

सङ्केतः कृतको दृष्टो लोकसंव्यवहारतः ।
न सङ्केतादृते लोकस्तमर्थं प्रतिपद्यते ॥ २४ ॥

प्रतोद उवाच ।
जगदेतद्यथासंस्थं सङ्केतो ऽपि स्थितस्तथा ।
न तु कर्ता क्रमेणापि सङ्केते युगपन्न च ॥ २५ ॥

प्रकाश उवाच ।
जगदेतद्यथा सृष्टमिच्छया क्रमवर्जितम् ।
सङ्केतो ऽपि तथा सृष्टो जनैर्ज्ञातस्तदिच्छया ॥ २६ ॥

अस्वतन्त्रं जगद्यस्मात्कर्मपाशतमोवृतम् ।

22–23. Cf. *Pauṣkara* 8:43c–45b (as read in the *bhāṣya*):
योजकः स्मर्यते यत्र ततो बुद्ध्येकयोजितः । न योजको भवेच्छब्दः पुरुषस्तत्र योजकः । यो वर्णः केनचित्ख्यातस्तस्मिन्नर्थे स वाचकः । तावदर्थं न गृह्णाति परसङ्केतवर्जितः ।

26–29b. तदुक्तं श्रीमत्पराख्ये
जगदेतद्यथा सृष्ट(B; दृष्ट A)मिच्छया क्रमवर्जितम्(B; त A) । सङ्केतो पि तथा सृष्टो जनैर्ज्ञा(B; र्जा A)तस्तदिच्छया ॥ अस्वतन्त्रं(B; तन्त्र A) जगद्यस्मात् कर्मपाशतमोवृतम्(B; व्रतम् A) । या काचित्तद्गता चेष्टा सा सर्वा तत्कृता यतः ॥ तेन संकेतकृत्सर्वो कुलहेतुर्यतः(B; र्यता A) स्थितः । मन्त्राणामपि संकेतास्तेनैव परिकल्पिताः ॥ बहवस्तत्र ये सिद्ध मातृकापदलक्षिता इति । *Siddhāntasamuccaya* of Locanaśiva, IFP MSS T. 284 [=A], p. 158, and T. 206 [=B], p. 93.

27ab. Cf., in a similar context, *Mataṅgavidyāpāda* 7:44: अस्वतन्त्रं जगद्यस्मात्स्वतन्त्रः परमेश्वरः

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22 a. योजकः] *Pau*; योजक M^{Y} **22 ab.** तत्र यतो बुद्ध्यभि°] M^{Y}; यत्र ततो बुद्ध्येक° *PauBhā*; यत्र ततो बुद्ध्येव *PauVṛ* **22 d.** पुरुषस्तत्र] M^{Y}, *PauBhā*; पुरुषस्त्वत्र *PauVṛ* **23 a.** यावन्न] M^{Y}; यो वर्णः *Pau* **23 ab.** केनचित्ख्यातस्तस्मिन्नर्थे स] B, *Pau*; केनचि ---[-4-]---स्मिन्नर्थे न M^{Y} **23 a.** तावदर्थं] *Pau*; तावर्थं M^{Y} (unmetrical) **25 c.** न तु] *conj. Isaacson*; स तु M^{Y} **25 cd.** °पि सङ्केते] *conj. Isaacson*; °पि संकेतो M^{Y}

या काचित्तद्गता चेष्टा सा सर्वा तत्कृता यतः॥ २७॥

तेन सङ्केतकृच्छ्वर्वो मूलहेतुर्यतः स्थितः।
मन्त्राणामपि सङ्केतास्तेनैव परिकल्पिताः॥ २८॥

[मन्त्रोद्धारः]

बहवस्ते ऽत्र ये सिद्धा मातृकापदलक्षिताः।
प्रकृतिः प्रान्तवर्णो ऽत्र प्रत्ययो व्यक्तशेखरः॥ २९॥

आगमः पञ्चमान्तस्थो वृद्धिवृत्तध्वनिस्थितः।
तत्परं गमनं शक्तिर्लोपस्तत्परमं पदम्॥ ३०॥

समासो यस्तदुच्चारः शिवाख्यं मन्त्रलक्षणम्।
लक्षितो लक्षणेनायं सर्वकामफलप्रदः॥ ३१॥

एवं ह्रस्वस्थितो मूर्तिगुह्याघोरनरेश्वरः।
भवत्यङ्गानि दीर्घस्थो हृच्छिरः सशिखं बलम्॥ ३२॥

अस्त्रं चाधो युतो रेण चतुर्थेन सबिन्दुना।
विद्येशानामयं मन्त्रः प्रान्ते नामविजृम्भितः॥ ३३॥

एषो ऽत्र मन्त्रमुख्यानामेकः पञ्च त्रिको मनुः।
किं नाप्तो वाचकत्वेन भवेद्गोशब्दवन्न किम्॥ ३४॥

एवं सजातयो ज्ञेया वर्णगाः शिवकल्पिताः।
नमःस्वाहावषट्कारवौषड्ढुम्फट्पदान्तिकाः॥ ३५॥

28c–29b. Cf. *Pauṣkara* 8:45c–f:
सङ्केतास्तत्र मन्त्राणां तेनैव परिकीर्तिताः। बहवस्तेन संसिद्धाः शास्त्रे वै कामिकादिके।

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28 a. सङ्केतकृच्छ्वर्वो] M^Y ; संकेतकृत्सर्वो *SiSa* **28 cd.** मन्त्राणामपि सङ्केतास्तेनैव परिकल्पिताः] M^Y , *SiSa*; सङ्केतास्तत्र मन्त्राणां तेनैव परिकीर्तिताः *Pau* **29 ab.** बहवस्ते ऽत्र ये सिद्धा मातृकापदलक्षिताः] M^Y; बहवस्तत्र ये सिद्ध मातृकापदलक्षिताः *SiSa*; बहवस्तेन संसिद्धाः शास्त्रे वै कामिकादिके *Pau* **29 d.** व्यक्तशेखरः] *conj. Acharya*; व्यक्तसेश्वरः M^Y **32 ab.** मूर्तिगुह्या°] *conj.*; मूर्तिर्गर्ह्या° M^Y **32 d.** हृच्छिरः सशिखं] *conj.*; हृच्छिखः सशिवं M^Y **34 c.** नाप्तो] *conj. Acharya*; नप्तो M^Y **35 a.** सजातयो] *conj.*; स्वजातयो M^Y **35 c.** नमः°] *em.*; नम° M^Y • °कार°] *em.*; °कारो M^Y **35 d.** फट्] M^{Yc}; फ ×ज× +ट्+ M^Y

नमः स्वाहा जपे होमे वषडाप्यायने हिता।
वौषट् महाहुतौ हुं फट् शस्त्रे शत्रुक्षये ऽपि च॥ ३६॥

वर्णोपबृंहिका यद्वत्तद्वर्णस्य विजृम्भिका।
प्रान्ते जातिरियं प्रोक्ता प्रणवो जातिरादितः॥ ३७॥

आदावन्ते च तच्छक्तिर्मध्ये शक्तिर्गता क्रमात्।
त्रिधा सा मन्त्रकायस्था ज्ञातव्या मन्त्रवादिभिः॥ ३८॥

सव्यापारादितः शक्तिर्योजिता साधकेन सा।
बीजेषु वर्णकूटेषु पदवाक्येषु च स्थिता।
न शक्तिर्वर्धते वर्णैस् †तस्यात्र फलसंस्थितेः†॥ ३९॥

[मन्त्रलक्षणम्]

प्रतोद उवाच।
मन्त्रः शब्दात्मको यस्मात्तत्स्वं शब्दस्य लक्षणम्।
तेनोक्तः साधुशब्दः स्यादसाधुस्तद्बहिःस्थितः॥ ४०॥

प्रकाश उवाच।
शब्दः साधुरसाधुर्वा ज्ञायते लक्षणेन चेत्।
तत्किं निजमथान्यद्वा यदि स्वं तन्निरर्थकम्॥ ४१॥

यद्यन्यदन्यशब्दैः स्यात्प्रकृतिप्रत्ययादिभिः।
तेषां शब्दत्वसामान्यादनवस्था प्रसज्यते॥ ४२॥

तद्विना सो ऽथवा वाच्यपदार्थप्रतिपादकः।
उभयोरर्थगन्तृत्वं दृष्टं गोगाविशब्दयोः॥ ४३॥

प्रतोद उवाच।

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36 a. नमः] *em.*; नम M^{Y} **36 b.** ॰प्यायने] B; ॰व्यापने M^{Y} **37 ab.** वर्णोपबृंहिका यद्वत्तद्वर्णस्य विजृम्भिका] *conj.*; वर्णोपबृह्हको यद्वद्यद्वर्णस्य विजृम्भकः M^{Y} **37 c.** प्रान्ते] *conj. Isaacson*; प्रान्त M^{Y} **40 a.** मन्त्रः] *conj. Anjaneya Sarma*; मन्त्र॰ M^{Y} **40 c.** ॰शब्दः] *em.*; ॰शब्द M^{Y} **42 a.** यद्यन्यदन्य॰] *conj. Isaacson*; यदन्यदन्य॰ M^{Y} **43 a.** तद्विना सो] *conj.*; यद्विनाशो M^{Y} • वाच्य॰] *conj. Isaacson*; वास्य M^{Y} **43 c.** उभयोरर्थगन्तृत्वं] *conj. Kataoka*; उभयोरर्त्थगंतत्वं M^{Y} **43 d.** गोगावि॰] *conj.*; गेहापि M^{Y}

ये गोगाव्यादिशब्दास्तु ते तदर्थाभिधायकाः।
कथं नो यदि नो तेन सम्यगर्थः प्रकाश्यते॥ ४४॥

प्रकाश उवाच।
सर्वः साङ्केतिकः शब्दो व्यवहारनिबन्धनः।
कश्चित् स्वरेण वर्णेन पदेनार्थः प्रकल्पितः॥ ४५॥

स तेन प्रतिपत्तव्यो वाचकेनान्यसङ्गतः।
अकौ माधवकञ्जार्थौ खकौ व्योमाम्बुवाचकौ॥ ४६॥

प्रतिषेधे त्वमानोनास्त्रिलघुस्त्रिगुरुः क्वचित्।
†प्रकृतिप्रत्ययोन्यार्थे वेदादिमतचोदितान्†॥ ४७॥

तत्स्वलक्ष्म मुनिप्रोक्तं सङ्केतस्तेन व्याकृतः।
शिवाङ्गब्रह्मणामेवं सङ्केतः शिवकल्पितः॥ ४८॥

सस्वरैरक्षरैः कूटैः पदैर्वाक्यैर्व्यवस्थितः।
स्वर्गोर्वश्यादिसङ्केतो वेदे ऽपि प्रतिपादितः॥ ४९॥

शब्दस्यार्थेन सङ्केतः शक्यः कर्तुं न जातिषु।
सङ्केतितः शिवस्यार्थे मन्त्रः प्रागुक्तलक्षणः॥ ५०॥

प्रतोद उवाच।
मन्त्रस्ताल्वादिनिष्पन्नः स च वर्णात्मको यतः।
समः सामान्यवर्णानां न मन्त्रस्तद्विशेषतः॥ ५१॥

प्रकाश उवाच।
रत्नपाषाणयोर्दृष्टा तुल्या काठिन्यरूपता।
तेजःशक्तिसमायोगात्तथाप्येकं महाफलम्॥ ५२॥

एवं शब्दो ऽपि सामान्यस्तथाप्येको महाफलः।

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44 a. ये गोगाव्यादि°] *conj.*; योगोव्यादि° M^Y (unmetrical) **44 c.** कथं नो यदि नो] *conj.*; कतमो यदि नी (ना?) M^Y; कतमो यदि ना B **46 b.** वाचकेना°] *conj.*; वाचको ना° M^Y **46 d.** व्योमा°] B^c; व्योम्ना° $M^Y B^{ac}$ **47 ab.** त्वमानोनास्त्रि°] *conj.*; त्वमानेना त्रि° M^Y; त्वमानेन त्रि° B^c; त्वमानेनानि° B^{ac} **48 b.** व्याकृतः] *conj.*; वाकृतिः M^Y **49 a.** सस्वरै°] *conj.*; स्वस्वरै° M^Y **49 c.** स्वर्गो°] *em. Haag-Bernède*; स्वर्गौ° M^Y **52 cd.** °योगात्तथाप्येकं] *conj.*; °योगात्तदाप्येकं M^Y

तत्फलं बहुकृत्येषु दृष्टं तत्साधकं यतः॥ ५३॥

शल्याकर्षे ज्वरावेशे नागभूतज्वरक्षये।
वश्याकर्षणविद्वेषप्रोच्चाटविषनाशने॥ ५४॥

तद्दृष्टे तत्फलं दृष्टं तस्मान्मेयं परं फलम्।
किञ्चित्तथ्यं च मिथ्या चेद्व्यभिचारे गतं फलम्॥ ५५॥

तथ्यं स्थितमतथ्यं यद्वैकल्यान्न हि तत्फलम्।
कादाचित्कं तु नो दृष्टं वैकल्याद्ग्रहशान्तिवत्॥ ५६॥

मननत्राणधर्मित्वान्मन्त्रत्वं शिवसंश्रयम्।
तेषां तच्छक्तिसंयोगान्मन्त्रत्वमुभयात्मकम्॥ ५७॥

वाच्यवाचकसम्बन्धस्तत्कृतः फलहेतुतः।
तत्कर्तृकं फलं यस्मात्स च मन्त्रस्थितः शिवः॥ ५८॥

[देवतायाः शब्दमात्रतानिरासः]

प्रतोद उवाच।
देवता शब्दमात्रा स्यान्न तद्भिन्नः स वाचकः।
क्रियाङ्गः सर्वशब्दो ऽपि क्रियायास्तद्भवेत्फलम्॥ ५९॥

प्रकाश उवाच।
शब्दमात्रे स्थिते मन्त्रे शब्दमात्रं फलं तदा।

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57 ab. Cf. *Netratantra* 21:76ab: मननत्राणधर्मित्वात्तेन मन्त्रा इति स्मृताः and *Ratnatrayaparīkṣā* 239ab: मननात्सर्वभावानां त्राणात्संसारसागरात् and the verse Aghoraśiva cites ad loc. (cited also by *Nārāyaṇakaṇṭha* ad *Mṛgendrakriyāpāda* 1:1 and to be found as 2:2 in the *Pūrva-Kāmika*): तदुक्तम्—मननं सर्ववेदित्वं त्राणं संसार्यनुग्रहः। मननत्राणधर्मित्वान्मन्त्र इत्यभिधीयते॥ इति

60–64. तदुक्तं श्रीमत्पराख्ये
शब्दमात्रे (C; मात्र AB) स्थिते मन्त्रे शब्दमात्रं (B; मात्र AC) फलं तथा। न चार्थरहितः

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55 a. तद्दृष्टे] *conj.*; तद्दृष्टं M^{Y} **55 c.** मिथ्या] *em.*; मिथ्यां M^{Y} **56 c.** तु नो] *conj.*; तनो M^{Y} **58 c.** तत्कर्तृकं] *conj. Isaacson*; तत्कर्तृत्वं M^{Y} **60 a.** शब्दमात्रे] M^{Y}, 14394; शब्दमात्र T284, T206 **60 b.** शब्दमात्रं फलं तदा] M^{Y}; शब्दमात्रं फलं तथा T206; शब्दमात्रफलन्तथा T284, 14394

न चार्थरहितः शब्दः पदवाक्यगतक्रमः॥ ६०॥

वाच्यश्च वाचकाद्भिन्नो देवदत्तादिशब्दवत्।
प्रत्यायकश्च ते शब्दः कः प्रत्येत्यर्थवर्जितः॥ ६१॥

तेन सा वाचकाद्भिन्ना वाच्या सा देवता ध्रुवम्।
विशेषणं यतस्तस्याः कर्मरूपाभिधायकम्॥ ६२॥

प्रतिपन्नं विशेषेण वेदवाक्यैस्तथाविधैः।
स्तुतापि देवता यस्मात् स्तुत्या साभिमुखी भवेत्॥ ६३॥

अथार्थवादतस्तस्या देवताया विशेषणम्।
यदि तत्परमार्थेन विरोधः कतमो भवेत्॥ ६४॥

प्रतोद उवाच।
विरोधो ऽस्ति यतो मूर्ता देवता श्रूयते मते।
मूर्तत्वे बहुयागेषु सान्निध्यं सा कथं व्रजेत्॥ ६५॥

अमूर्ता देवता सा चेन्नार्चनार्थस्य साधिका।
तेन सा शब्दरूपा तु विरोधद्वययुक्तितः॥ ६६॥

प्रकाश उवाच।

शब्दः (B; शब्द AC) पदवाक्यगतक्रमः॥ वाच्यश्च वाचकाद्भिन्नो देवदत्तादिशब्दवत्। प्रत्यायकश्च ते शब्दप्रत्ययेर्थविवर्जितः (B; दे शब्दप्रत्ययेर्थविवर्जितः A; देवशब्दकः प्रत्यये ऽर्थविवर्जिताः C)॥ तेन सा वाचकात् (BC; तेन सा वाकात् A) भिन्ना वाच्या सा देवता ध्रुवम्। विशेषणं यतस्तस्यां (AB; तस्याः C) कर्मरूपाभिधायकम्॥ प्रतिपन्नं विशेषेण वेदवाक्यै (B; देववाक्यै C; देवाक्यै A)स्तथाविधैः। स्तुतापि देवता यस्मात् स्तुत्या साभिमुखी (AB; मुखं C) भवेत्॥ अथार्थवादतस्तस्या देवताया विशेषणम्। यदि तत्परमार्थेन विरोधः कतमो (B; कथमो A; कथं C) भवेत्॥ इति। *Siddhāntasamuccaya*, IFP MSS T. 284 [=A], p. 136, T. 206 [=B], p. 65, and GOML R 14394 [=C], p. 9.

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60 c. शब्दः] M^{Y}, T206; शब्द° T284, 14394 **61 cd. ते शब्दः कः प्रत्येत्यर्थवर्जितः**] M^{Y}; ते शब्दप्रत्ययेर्थविवर्जितः T206; दे शब्दप्रत्ययेर्थविवर्जितः T284; देवशब्दकः प्रत्यये ऽर्थविवर्जिताः 14394 (unmetrical) **62 c. यतस्तस्याः**] M^{Y}, 14394; यतस्तस्यां T206, T284 **63 b. वेद°**] M^{Y}, T206; देव° 14394; दे° T284 (unmetrical) **63 c. स्तुतापि**] *SiSa*; स्तुत्यापि M^{Y} **64 d. कतमो**] M^{Y}, T206; कथमो T284; कथं 14394 (unmetrical) **66 ab. चेन्नार्चना°**] *conj.*; चेदर्चना° M^{Y}

देवता श्रूयते शास्त्रे तत एव फलं महत्।
महावीर्योपपन्नत्वात्तथा स्थास्यति सा क्रतौ॥ ६७॥

वेदान्तवादिनां यद्वदनन्तस्तत्तनुग्रहः।
क्रियार्थं सा तथा शक्ता स्वशरीरविभ्राजने॥ ६८॥

तद्वीर्यं शब्दसंस्थायास्तत्स्वभावो न हन्यते।
आहूतीवाचिशब्देन तत्र सान्निध्यतामियात्॥ ६९॥

फलं चातः क्रियाजन्यं तथ्यं तद्देवताश्रयम्।
देवताविहितो भावो देवता मन्त्रसंश्रया॥ ७०॥

नान्यथा द्विविधो भावः कामाकामविलक्षितः।
क्रियाङ्गः स च भावो वा तस्यास्तदुचितं फलम्॥ ७१॥

प्राधान्येन स्थितो वा स्यात् सर्वस्वविषये प्रभुः।
तेषां संयोजको मुख्यो येन ते तेन योजिताः॥ ७२॥

स्वव्यापाराः प्रदृश्यन्ते न कर्तुर्योजने क्षमाः।

67–68b. देवता श्रूयते शास्त्रे तत एव फलं महत्(B; शास्त्रो एव भलं माहत् A; शास्त्रात्तत एव महत् C)।महावीर्योपपन्नत्वात्तथा स्थास्यति स क्रतौ(B; स्थास्यति सत्कृतौ C; स्थाक्ति स कृतौ A)॥ वेदान्तवादिनां यद्वदनन्तत्वं त्वनुग्रहः। इति च (B; यद्वदनन्तस्त्वन्तनुग्रह इति चा A; यद्वदनन्तस्तदनुग्रह इति च C)। *Siddhāntasamuccaya*, IFP MSS T. 284 [=A], p. 136, T. 206 [=B], p. 65, and GOML R 14394 [=C], pp. 9–10 (following on immediately from quotation of 6:60–64).

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67 a. शास्त्रे] M^{Y}, T284, T206; शास्त्रात् 14394pc; शास्त्रोक् 14394ac **67 b.** तत एव फलं महत्] T206, 14394; तत एव बलं महत् M^{Y}; एव भलं माहत् T284 (unmetrical) **67 d.** स्थास्यति सा क्रतौ] *em.*; स्थास्यति सा क्रतो M^{Y}; स्थाक्तिसकृतौ T284; स्थास्यति स क्रतौ T206; स्थास्यति सत्कृतौ 14394 **68 ab.** यद्वदनन्तस्तत्तनुग्रहः] *conj. Isaacson*; यद्वद्दिनान्तः स्वतनुग्रहः M^{Y}; यद्वदनन्तस्त्वनन्तनुग्रह इति T284 (unmetrical); यद्वदनन्तत्वं त्वनुग्रह इति T206; यद्वदनन्तस्तदनुग्रह इति 14394 **68 c.** क्रियार्थं] *conj. Isaacson*; क्रियार्था M^{Y} **68 d.** °भ्राजने] M^{Y} (unmetrical); °भाजने B **69 b.** तत्स्वभावो] *conj. Isaacson*; तत्स्वभावं M^{Y} **69 c.** आहूती°] *conj. Acharya*; आभूती° M^{Y} **70 c.** देवताविहितो भावो] *conj.*; देवताविप्रयौ भावो M^{Y}; देवताविप्रयो भावो B **70 d.** °संश्रया] *conj.*; °संश्रयाः M^{Y} **71 a.** द्विविधो] *conj.*; द्विविधा M^{Y} **72 a.** प्राधान्येन] B^{c}; प्रधान्येन M^{Y}B^{ac} **73 b.** क्षमाः] *conj.*; क्षमा M^{Y}

सर्वस्य वस्तुनः कर्ता यस्तं लोकः प्रशंसति॥ ७३॥

न क्रिया तेन मुख्या सा देवता फलयोजिका।
मुख्यो नरो ऽस्तु वा तत्र किमन्यैः परिकल्पितैः॥ ७४॥

एकस्तत्र क्रियायोगो हेतुकर्तृपुरःसरः।
अन्यो ऽपि करणायत्तः कारणापेक्षयापरः॥ ७५॥

तेन यन्नियमो न स्यान्नोपलब्धाथ देवता।
उपलब्धस्त्वया स्वर्गस्तत् क्रियाजनितः कथम्॥ ७६॥

स्वर्गशब्देन तत्प्रीतिर्यथा सा निश्चिता न ते।
तत्कर्तुस्तच्छरीरस्य तदक्षाणामनिश्चयः॥ ७७॥

तद्वाक्यात्प्रतिपत्तव्यं परोक्षं तत्क्रियाफलम्।
तेन तस्मिन्यथाप्रोक्ता ग्राह्या सेत्यैश्वरी क्रिया॥ ७८॥

सव्यापाराखिला दृष्टा भूतज्वरविषक्षये।
अन्येषु सिद्धयोगेषु दिव्यादिव्योपलक्षिताः।
नित्यनैमित्तिके तेन मन्त्रा योज्याः †ज्ञवादिषु†॥ ७९॥

[विद्यापादस्योपसंहारः]

चतुर्भिरर्थमाणिक्यैर्वस्तुरत्नसुसंचयैः।
विद्यापादः समाख्यातो ममापूर्णेन्दुमौलिना॥ ८०॥

78c. म न्य था प्रा क्ता] tops missing in M^{Y}.
79d. त्र ा या ज्या ज्ञ वा दि षु] tops missing in M^{Y}.
80a. च तु भ] tops missing in M^{Y}.
80cd. स मा ख्या ता म मा पू ण द्रु मा ाल ना] tops missing in M^{Y}.

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75 c. करणायत्तः] *conj. Isaacson*; करणात्तः M^{Y} (unmetrical) **76 c.** स्वर्गस्तत्] *em.*; स्वर्गं तत् M^{Y} **77 b.** °र्यथा] *conj.*; °र्यया M^{Y} **78 b.** तत्क्रियाफलम्] B; त ---[-4-]--- M^{Y} **78 c.** तेन तस्मिन्यथाप्रोक्ता] *conj.*; ---[-3-]--- म न्य था प्रा क्ता M^{Y}; तेन यस्मिन्यथाप्रोक्ता B **79 f.** मन्त्रा योज्याः ज्ञवादिषु] *conj.*; मंत्र ा या ज्या ज्ञ वा दि षु M^{Y}; मन्त्रा योज्या ज्ञवादिषु B **80 a.** चतुर्भिरर्थ°] *conj. Isaacson*; च तु ाभ रथ M^{Y} (tops missing); चतुभिरथ B (unmetrical) **80 cd.** समाख्यातो ममापूर्णेन्दुमौलिना] B; स मा ख्या ता म मा पू ण द्रु म ा ाल ना M^{Y} (tops missing)

संप्रत्येष विचार्येत मुक्त्याह्वो ऽर्थपदो ऽखिलः।
समन्त्रविषयं चैव वर्णयिष्ये क्रियाक्रमम्॥ ८१॥

मन्त्रैर्विधानं निखिलं विधेयं सम्यक् तदुक्तं निजलक्षणं यत्।
तेनात्र तन्निश्चितमल्पचित्तं भवेन्नृणां भावविशुद्धिहेतुः॥ ८२॥

इति श्रीपराख्ये महातन्त्रे मन्त्रविचारपटलः षष्ठः॥

॥ विद्यापादः समाप्तः॥ ॥

81a. स प्र त्य ष ाव चा य्य त] tops missing in M^{Y}.

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81 a. संप्रत्येष विचार्येत B; स प्र त्य ष ाव चा य्य त M^{Y} 81 b. मुक्त्याह्वो ऽर्थपदो ऽखिलः] *conj.*; मुक्त्याह्वः पदार्थो खिलः M^{Y} (unmetrical) 81 c. समन्त्रविषयं चैव] *conj.*; समन्त्रविषयश्चैष M^{Y} 82 a. मन्त्रैर्विधानं] B^{c}; मंत्रैर्वधानं M^{Y}B^{ac} 82 b. सम्यक् तदुक्तं निजलक्षणं] *conj.*; यत्तदुक्तं निजलक्ष्मणं M^{Y} (unmetrical) • Colophon: मन्त्रविचारपटलः] *conj.*; मन्त्रविचारपदार्थप्रतिपादनपटलः M^{Y}

॥ चतुर्दशः पटलः ॥ १४ ॥

प्रकाश उवाच ।
योगस्थानासनोपायतदभ्यासविधिक्रमः ।
योगिज्ञानसमुत्कर्षस्तत्फलावाप्तिलक्षणम् ॥ १ ॥

एकलिङ्गे निकुञ्जे वा सौम्ये वा गिरिगह्वरे ।
भूगृहे सुविभक्ते वा कीटवातोदकोज्झिते ॥ २ ॥

योगस्तस्मिन् समारभ्यो निर्द्वन्द्वेन कृतात्मना ।
युक्तनिश्चितचित्तेन निःस्पृहेण विवेकिना ॥ ३ ॥

[आसनानि]

पद्मस्वस्तिकदण्डार्धचन्द्रसुस्थितमासनम् ।
परस्परोरुसंश्लिष्टावुत्तानौ पद्मके चरौ ॥ ४ ॥

विलोमाज्जानुमाकुञ्च्य भूमिष्ठं दक्षिणं प्रति ।
तत्तथा पृष्ठतो नीत्वा तद्भवेत् स्वस्तिकासनम् ॥ ५ ॥

प्रसार्योरुयुगं स्वाङ्गं संश्लिष्टं दण्डकं भवेत् ।
द्विगुणे जानुनी कृत्वा पादावन्योन्यसङ्गतौ ॥ ६ ॥

तद्वद्भुवि कृतावासे तद्भवेदर्धचन्द्रकम् ।
सदा तेन भवेद्योग्यो ध्यानादेस्तेन संश्रयेत् ॥ ७ ॥

एषामेकतमं कृत्वा हस्तौ च तलसंस्थितौ ।
स्वकीयाङ्कगतौ कृत्वा वितत्योरस्थलं समम् ॥ ८ ॥

मनाक् संमील्य नेत्रे द्वे नासाग्रमवलोकयेत् ।
स्थित्वैवं योगयोग्यः स्यादारभेत्तत्क्रमं ततः ॥ ९ ॥

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1 प्रकाश उवाच] B; ॥ ॥ ⊗ ॥ ॥ श्री श्री श्री ॥ × योगस्था× प्रकाश उवाच M^{Y} **2 d.** °ज्झिते] *em.*; °झिते M^{Y} (unmetrical) **4 b.** °स्थितमासनम्] M^{Yc}; °स्थिसमासनं M^{Yac} **5 a.** विलोमाज्जानु°] B^{c}; विलोमाजानु° M^{Y}; विलोमाज्वानु° B^{ac} **5 b.** भूमिष्ठं दक्षिणं प्रति] *conj.*; भूमिष्ठं चक्रिणं युतं M^{Y} **7 c.** तेन] *conj.*; तोन M^{Y}

[अङ्गानि]

प्रत्याहृतिरथ ध्यानं प्राणायामश्च धारणा।
तर्कः समाधिर्योगो ऽयं षडङ्गो ऽङ्गी स्वयं स्थितः॥ १०॥

बाह्यार्थगस्य चित्तस्य प्रति प्रति समाहृतिः।
तदाहृतं हृदाकाशे स्थापनादाहृतिर्मता॥ ११॥

तत्समाहरणाच्चित्तं स्थिरं स्याद्योगगोचरम्।
यथा चाभिमतध्यानं †तेन यद्यनुसन्धितम्†॥ १२॥

भूयो भूयस्तु तद्ध्यानं †स्मरणे हेतुतत्स्थितम्†।
यतस्य स्वतनुस्थस्य प्राणाख्यस्याब्जचारिणः॥ १३॥

भूयो भूयो य आयामः प्राणायामः स कीर्तितः।
आयामैः कोष्ठशुद्धिः स्यात्तच्छुद्ध्या धारणाजयः॥ १४॥

स्वबीजमण्डलाधारा धारणा भूतकर्मगाः।
तर्को ध्यानगतो लोको युक्तिकल्पसमन्वितः॥ १५॥

तस्मात्कल्पात् समुत्पन्नं रोधं नैति तदूहतः।
परतत्त्वे लयो यस्मिन् समाधिर्योगसाधकः॥ १६॥

समाहितः परे तत्त्वे समाधिस्तेन चोदितः।
प्रत्याहारे कृते ध्याने प्राणायामान् समाचरेत्॥ १७॥

[प्राणायामः]

तैः समीरजयं कुर्यात्तेषां प्राणः प्रभुः स्मृतः।
प्राणायामाद्यतस्तेषां जीवनं संहृतं भवेत्॥ १८॥

स एव नाडिभेदेन तत्क्रियाभेदतस्ततः।

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10 Cf. *Rauravasūtrasaṅgraha* 7:5: प्रत्याहारस्तथा ध्यानं प्राणायामो ऽथ धारणा। तर्कश्चैव समाधिश्च षडङ्गो योग उच्यते॥ For other parallels, see annotation to the translation.

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10 a. प्रत्याहृतिरथ] *conj.*; प्रत्याभूतिरथ M^{Y} **13 c.** यतस्य] *conj.*; यस्तस्य M^{Y} **13 d.** °ब्जचारिणः] B^{c}; °ब्जवारिणः M^{Y}; °ब्यावारिणः B^{ac} **16 b.** नैति] *conj.*; नेति M^{Y} **18 a.** कुर्यात्] B^{c}; कृर्य्यात् M^{Yc}; कृत्वा M^{Yac}B^{ac} **18 b.** प्रभुः] *em.*; प्रभु M^{Y}

तेन तद्धृदयं स्थानं तदुत्कृष्य विरेचयेत्॥ १९ ॥

भूयो भूयस्तथापूर्य हृत्कोशे तं विधारयेत्।
प्राणो बलं समाख्यातं सर्वजीवसमाश्रयम्॥ २० ॥

तेन तं धारयेद्धृत्स्थं प्राणं सर्वमरुद्भवम्।
जित्वैवं तमपानाख्यं स्वनाभौ धारयेत्तथा॥ २१ ॥

अपानो ऽयं यतः प्रोक्तः अधो नाभिस्थितो हृदः।
तेन सन्धारयेन्नाभौ †छिन्दितापूरितावहम्†॥ २२ ॥

समानो ऽयमुरःसंस्थः समस्थ उरसि स्थितः।
तेन तं धारयेत्तस्मिन् समानं समभावतः॥ २३ ॥

उदानं धारयेत्कण्ठ ऊर्ध्वतो यानतः स्थितः।
रेचनात्पूरणाच्चैव व्यानं पृष्ठे विधारयेत्॥ २४ ॥

व्यानो यो ऽङ्गविनामेन तत्पृष्ठं विनमेद्यतः।
विधार्येत स तत्पृष्ठे स योगिप्रेरितो मतः॥ २५ ॥

सङ्कुच्य पूर्वमङ्गानि सर्वाण्येवं स कूर्मवत्।
कुर्यात्कुब्जं तथा वायुं पिण्डीभूतमिव स्थिरम्॥ २६ ॥

प्रसारयेत्पुनर्योगी मुख्यनाडीविलेन सः।
गोदोहमात्रकं यावद्यदा तस्य विधारणा॥ २७ ॥

भवेदेवं जितस्तेन स वायुः कोष्ठगो ऽखिलः।
जितैस्तैर्वायुभिर्लघ्वी तनुर†न्याद्य†निःस्पृहा॥ २८ ॥

≪रिक्ता≫ मूत्रपुरीषाघा दूरात् †स्रुतिगतिः† क्रमात्।
स्वेच्छया पूरयेद्वायुं स्वेच्छया तं निरोधयेत्॥ २९ ॥

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21 a. तं धारयेद्धृत्स्थं] *em.*; तद्धारयेद्धृस्थं M^{Y}B^{ac}; तद्धारयेद्धृत्स्थं B^{c} **22 a.** प्रोक्तः] *conj.*; प्रोक्त M^{Y} **22 d.** छिन्दिता°] M^{Y}; छिन्दिना° B^{c}; च्छिन्दिना° B^{ac} **23 c.** तं धार°] *em.*; तद्धार° M^{Y} **24 d.** पृष्ठे] *em.*; पृष्ठि M^{Y} **25 b.** विनमेद्यतः] *conj.*; विनमेन्यतः M^{Y} **26 c.** वायुं] *conj.*; वायुः M^{Y} **26 d.** स्थिरम्] *conj.*; स्थितं M^{Y} **27 b.** मुख्य°] *conj.*; मुख° M^{Y} **27 d.** तस्य विधारणा] *conj.*; तस्य विधारणात् M^{Y} **29 a.** रिक्ता] *conj.*; ⊔[-2-] M^{Y}

स्वेच्छया रेचयेदेवं योगी वायुं स्वशक्तितः ।
दूरादाकर्षयेद् द्रव्यं पूरणे वर्तुलीकृतम् ॥ ३० ॥

कुम्भकेन निरोधेत †निरोधगतशक्तितः† ।
रेचनात् प्रेषयेत् सर्वं प्रेषणाद्बलवान्यतः ॥ ३१ ॥

शिवशक्तीद्धसामर्थ्यः निखिलप्रेषणे क्षमः ।
एवं वायुजयं कृत्वा धारयेद्धारणाः पुनः ॥ ३२ ॥

[धारणाः]

धारणाः पञ्च संसिद्धाः क्ष्माद्या व्योमावसानगाः ।
पार्थिवी धारणा धार्या पृथिवीरूपमण्डला ॥ ३३ ॥

ऊर्वी पीता स्वबीजाद्या तुर्याश्रा वज्रलाञ्छिता ।
गुर्वी स्वभावतः पृथ्वीविशेषाद्गुरुवज्रका ॥ ३४ ॥

चतुरश्रा †दवंजंभः सर्वांगः† सर्ववस्तुगा ।
पीता स्वर्णगुरुप्राया स्वबीजाणुबला सती ॥ ३५ ॥

स्तम्भयेद्वृत्तमत्याशु गजवाजिरथादिकम् ।
आप्या या धारणा धार्या सार्धचन्द्रैकमण्डला ॥ ३६ ॥

शुक्लाब्जलाञ्छिता सौम्या ≪निज≫बीजपरिग्रहा ।
आपो ऽमृतमया यस्मात् सौम्याः सोमाश्रयाः स्थिताः ॥ ३७ ॥

खण्डेन्दुमण्डलं तेन स्ववीर्योत्कर्षदर्शकम् ।
पद्मं जलोद्भवं शीतं शीतामृतजलानुगम् ॥ ३८ ॥

तद्वद्बीजं तु तैराद्या स्वसामर्थ्योपबृंहिता ।

33ab. तथा पराख्ये
धारणाः पञ्च संसिद्धाः क्ष्माद्या व्योमावसानगाः । Quoted in a unit of text dealing with *samādhi*, perhaps part of the *Śivapūjāstavavyākhyā*, on p. 286 [4th pagination] of IFP MS T. 962.

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32 a. °सामर्थ्यः] *em.*; °सामर्थ्यं M^{Y} **33 a.** संसिद्धाः] T. 962; संस्थिद्धा M^{Y}B^{ac}; संसिद्धा B^{c} **33 b.** क्ष्माद्या] M^{Y}; क्ष्मद्या T. 962 **35 b.** सर्ववस्तुगा] *conj.*; सर्ववस्तुगः M^{Y} **36 a.** °मत्याशु] *conj.*; °मश्मस्रु M^{Y} **37 b.** निजबीज°] *conj.*; बीज° M^{Y} (unmetrical)

सेचयेदग्निसन्तप्तं क्षयार्तं परिपोषयेत्॥ ३९॥

दण्डं क्षोणीरुहं बीजं ध्यानात्कुर्यात्पुनर्नवम्।
आग्न्येयी धारणा धार्या त्र्यश्रमण्डलमण्डिता॥ ४०॥

रक्ता शृङ्गाटकाविष्टा निजबीजगुणोत्कटा।
शिखायुक्तो यतो वह्निः शृङ्गाटकशिखाङ्किता॥ ४१॥

रक्तवर्णयुतस्तेन तद्युक्ता तद्बला सती।
भस्मीकरोति तुङ्गाद्रिं वनं वा काननं पुरम्॥ ४२॥

प्रासादं रिपुसैन्यं वा क्रूरं वा कल्पपादपम्।
विधार्या धारणा वायोः सुवृत्तध्यानमण्डला॥ ४३॥

षड्बिन्दुलाञ्छना धूम्रा स्वबीजपरितोषिता।
वायुः संवर्तुलो यस्मात् सर्वाङ्गालिङ्गने क्षमः॥ ४४ ॥॥

बिन्दुरम्यो महावीर्यो धूम्राभो धूलिधूसरः।
स्वबीजाढ्या यतः सर्वा †युक्ता सा वायुवीर्यगा†॥ ४५॥

विक्षिपेद्विद्विषः सैन्यं चालयेद्भूतराक्षसान्।
कूष्माण्डं सपिशाचादि पादपान् पर्वतानपि॥ ४६॥

आकाशधारणा धार्या शून्या सा शून्यलाञ्छना।
स्वबीजविमलाधारा धारणा पञ्चमी मता॥ ४७॥

शून्या सा शून्यवस्तुत्वात्तेनैवाङ्कितरूपगा।
स्वबीजमन्त्रशक्तित्वाच्छून्यकर्मकृतोद्यमा॥ ४८॥

विषस्यापहृतिं कुर्याच्छून्यं वा निखिलं जगत्।

49ab. ात कु य्या च्छू न्य वा] tops missing in M^{Y}.

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39 d. क्षयार्तं] *conj.*; क्ष्ययात्तं M^{Y}B^{ac}; क्षयात्तं B^{c}; यक्ष्मार्तं *conj. Sanderson* **40 b.** ध्यानात्] M^{Y}; यानात् B^{c}; य्यानात् B^{ac} **41 d.** °शिखाङ्किता] *conj.*; °शिखात्मकः M^{Y} **44 a.** षड्बिन्दुलाञ्छना] *conj. Vasudeva*; तद्विंदुलांछना M^{Y} **45 a.** बिन्दुरम्यो महावीर्यो] *conj.*; बिंदुरन्यो महावायो M^{Y} **46 a.** विक्षिपेद्] M^{Yc}; विक्षिपे M$^{Y\,ac}$B **46 c.** कूष्माण्डं] *em.*; कूश्माण्डं M^{Y} **48 a.** शून्या सा] *conj.*; शून्या या M^{Y} **48 b.** °रूपगा] *em.*; °रूपगाः M^{Y} **48 cd.** °शक्तित्वाच्छून्य°] *conj.*; °शक्तिर्वा शून्य° M^{Y} **49 ab.** °पहृतिं कुर्याच्छून्यं वा] *conj.*; °पहृ ात कु य्या च्छू न्य वा M^{Y}; °पवृतिं कुर्याच्छून्यं वा B

उद्घातशतयोगेन भवेत्तद्धारणाजयः ॥ ४९ ॥

जानुमात्र≪भ्रमा≫न्मात्रा तालस्तु द्वादशाहतः ।
शततालस्ततोद्घातसमयस्तैर्जयेद्धि ताः ॥ ५० ॥

धारणानां जयं कृत्वा तद्वीर्यफलसाधकः ।
योगी संयोजयेद्योगं प्रधाने देहपञ्जरे ॥ ५१ ॥

[सिराजालम्]

निरालम्बो न योगो ऽपि भवेत्तत्फलसाधकः ।
आलम्बनं वपुस्तस्य सिराजालावतानितम् ॥ ५२ ॥

काश्चित्तत्र सिराः स्थूलाः काश्चित् सूक्ष्मातिसूक्ष्मकाः ।
नाड्यस्ता गदितास्तत्र शरीरे ऽनिलसञ्चराः ॥ ५३ ॥

नाडिकास्थो ऽनिलस्तत्र सन्धुक्षत्युदरानलम् ।
†अत्तारं बाधते तेन तत् समानसमीकृतम्† ॥ ५४ ॥

रसात्मकेन भावेन नाडीरन्ध्रेषु सर्पितम् ।
शुक्रमज्जास्थिसङ्घस्य रक्तमांसकफस्य च ॥ ५५ ॥

विवृद्धिं कुरुते तस्य नाडीनां च निरन्तरम् ।
नाडयो ऽपि च नाभिस्थास्तदधः कन्दमाश्रिताः ॥ ५६ ॥

तत्रस्थास्तिर्यगूर्ध्वाधः सर्वतः प्रतिसर्पिताः ।
तासां मध्ये प्रधानाष्टौ तद्धृत्पद्मदलाग्रगाः ॥ ५७ ॥

ऐन्द्री चाग्निगता याम्या नैर्ऋत्याप्या मरुद्गता ।

52ab. गा ।प भ व त्त त्फ ल सा ध] tops missing in M^{Y}.

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50 ab. जानुमात्रभ्रमान्मात्रा तालस्तु] *conj.*; जानुमात्र ⊔ [-2-] न्मात्रा तालस्त M^{Y}; जानुमात्र ⊔ [-2-] मात्रा तालस्त B **50 c.** °द्घात°] M^{Yac}; °द्घातः $M^{Yc}B$ **50 d.** तैर्जयेद्धि ताः] *conj. (self and Isaacson)*; तर्जयेत्स्थितः M^{Y} **52 ab.** °गो ऽपि भवेत्तत्फलसाध°] B; गा ।प भ व त्त त्फ ल सा ध M^{Y} (tops missing) **53 b.** °सूक्ष्मकाः] *conj.*; °सूक्ष्मगाः M^{Y} **53 d.** ऽनिल°] *conj. Vasudeva*; नील° M^{Y} **54 a.** नाडिकास्थो] *conj.*; नांतिकस्थो M^{Y} **56 a.** तस्य] *conj.*; यस्य M^{Y} **56 d.** कन्द°] $M^{Y}B^{ac}$; कन्ध° B^{c} **58 ab.** चाग्निगता याम्या नैर्ऋत्याप्या] *conj.*; चाग्निमता याम्या नैर्ऋत्याव्या M^{Y}

कौबेरी शाङ्करी नाडी स्थिता दिग्देवताश्रयाः॥ ५८॥

तासु संचरते क्षेत्री कर्णिकास्थो दले दले।
यादृग् दिग्देवताभावस्तादृग्भावो भवेत्ततः॥ ५९॥

तद्दलान्तरचारेण शून्यभावः स्थितः पशुः।
वेत्ति शून्यमिवात्मानं शून्योपाधिविशेषतः॥ ६०॥

एवं हृत्पद्ममध्यस्थो जीवश्चरति सर्वतः।
यतस्तत्र स्थितः सर्वमालोचयति पुद्गलः।
सन्निधाने स्थितस्तस्मिन् विभुर्यस्माद्विशेषतः॥ ६१॥

[चारः]

प्रतोद उवाच।
तस्य चारो गतिः प्रोक्ता तद्धात्वर्थप्रकाशिता।
न च सा तस्य येनायमात्मा प्रोक्तः पुरा विभुः॥ ६२॥

प्रकाश उवाच।
चारशब्दो गतौ किं तु क्वचिज्ज्ञाने प्रवर्तते।
गत्यर्थास्तत्र ये सर्वे ज्ञानार्थास्ते प्रचोदिताः॥ ६३॥

विभुत्वान्न गतिस्तस्य ज्ञानव्यक्तिर्दले दले।
नानाकारविशेषार्हा ज्ञातुरर्थनिवेदिका॥ ६४॥

प्रतोद उवाच।
पूर्वमात्मा विभुः प्रोक्तो ज्ञानरूपो न नश्वरः।
नित्यं ज्ञानं स्थितं तस्य नानाकारः कथं भवेत्॥ ६५॥

प्रकाश उवाच।
नित्यज्ञानस्य यो भेदः स चोपाधिवशात्ततः।

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58 d. स्थिता दिग्देवताश्रयाः] *conj. Acharya*; स्थिता ⁻देवताश्रयाः M^{Y} **59 a.** तासु] M^{Y}B^{ac}; ⏓ ⏓ B^{c} **59 d.** तादृग्भावो भवेत्] *conj.*; तादृग्तादृग्भवेत् M^{Y} **61 e.** सन्निधाने] *conj. Isaacson*; संनिधान M^{Y} **61 f.** विभुर्यस्मा°] *conj.*; विभुर्यस्या° M^{Y} **62 a.** चारो] M^{Yc}; चोरो M^{Yac} **63 a.** चारशब्दो] *conj.*; चरशब्दे M^{Y} **63 b.** प्रवर्तते] *conj.*; प्रवर्तिते M^{Y} **63 d.** ज्ञानार्थास्ते] M^{Yc}; ज्ञाना × स्त× र्थास्ते M^{Y} **64 b.** °र्दले दले] M^{Yc}; °र्दलेर्दले M^{Yac}

उपाधिवशतो ज्ञेयं नानाकारं बहिर्मुखम्॥ ६६॥

अक्षभेदेन तद्भिन्नं स्फटिकोपाधिभेदवत्।
तद्वत्ता नाड्यो भिन्ना देवताभावभेदतः॥ ६७॥

ज्ञानं भिन्नमिवाभाति न च भिन्नं स्थिरत्वतः।
†उपलब्धिर्यतः कार्या नाडीसंचारगोचरा†॥ ६८॥

वायुः स प्राणजीवाख्यस्तच्चारादुपचारतः।
गतिरुक्ता यतस्तेन विना प्रख्याप्यते मृतः॥ ६९॥

तदाधारा च चिद्व्यक्तिर्यत्र गच्छति तत्र सा।
हृत्पद्मस्योर्ध्वतो नाड्यौ मुख्ये तद्वामदक्षिणे॥ ७०॥

वामगा चन्द्रगा सौम्या दीप्ता दक्षिणगार्कगा।
सोमार्काकल्पिता मध्या सर्वनाडीपुरःसरा॥ ७१॥

स याति मध्यचारेण दक्षिणेनापरेण च।
हृदं कण्ठं ततस्तालुं भ्रूमध्यं नासिकान्तरम्॥ ७२॥

तस्मान्मासाङ्गुलं यावद्गत्वा स्थानान्निवर्तते।

[करणदेवताः]

हृदि ब्रह्मा गले विष्णुस्तालुके रुद्रनामकः॥ ७३॥

ईश्वरश्च भ्रुवोर्मध्ये नासाग्रे च सदाशिवः।
देवताभेदतः प्रोक्तः स्थानभेदो लयार्थतः॥ ७४॥

स्वस्वाध्वव्यापका देवास्तद्व्याप्तिविषयान्तगाः।
प्रजापर्यन्तगो ब्रह्मा विष्णू रागावसानगः॥ ७५॥

रुद्रः कालावधिः ख्यातो महेशो निजधामनि।
सदाशिवः स्वशक्तिस्थः पञ्चमन्त्रनिकेतनः॥ ७६॥

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68 b. भिन्नं] *em.*; भिंन॰ M^{Y} **70 b.** गच्छति] *em.*; गच्छसि M^{Y} **70 d.** मुख्ये तद्वामदक्षिणे] *conj.*; ⊔ ख्ये तद्वारदक्षिणे M^{Y} **72 c.** हृदं] *em. Vasudeva*; हृ ⊔ M^{Y} **72 d.** भ्रूमध्यं] B^{c}; भूमध्यं M^{Y}; भृमध्यं B^{ac} **74 a.** भ्रुवोर्मध्ये] B^{c}; भृवोर्मध्ये $\mathrm{M}^{Y}\mathrm{B}^{ac}$ **75 d.** विष्णू] *em.*; विष्णु M^{Y}

उत्तरोत्तरसंचारादुत्तरोत्तरभूमयः।
भवन्ति तद्विशेषस्थास्तद्विशेषगुणैः सह॥ ७७॥

एको वा नामगैर्भेदैः स्थितः स परमेश्वरः।
बृहत्त्वाद्बृंहकत्वाच्च ब्रह्मा वा ब्रह्मयोगतः।
विष्णुः प्रभवशीलत्वात् प्रभवो जगतः प्रभुः॥ ७८॥

रुजं द्रावयते यस्मात्तेन रुद्रो रुजः क्षयात्।
सर्वैश्वर्यगुणश्लेषादीश्वरः स महेश्वरः॥ ७९॥

78–80 तदुक्तं पराख्ये
एको हि नामगैर्भेदैः स्थितः स परमेश्वरः। बृहत्वात् बृहणत्वाच्च ब्रह्मैव शिवयोगतः॥
विष्णुः प्रभवशीलत्वात् प्रभवो जगतां प्रभुः। रुजं द्रावयते यस्मात्तेन रुद्रो रुजाक्षयत्॥
Siddhāntasūtravṛtti p. 7, ad sūtra 1. The same unit is cited in *pariccheda* 2 of the Śaivaparibhāṣā (Mysore, p.29).

उक्तं च
सर्वकारणपाल्येषु सर्वतत्त्वेषु सुव्रतः। मूलं लयान्तमुच्चार्य दद्याद्गङ्गावतारकम्॥
ब्रह्मादीनामधिष्ठाता सद्योजातादिसंज्ञकः। तत्त्वे च शिव एवोक्तः कारणे योगपञ्चके॥
एको वा नामगैर्भेदैः स्थितस्स परमेश्वरः। ब्रह्मत्वाद्व्यापकत्वाच्च ब्रह्मा वा ब्रह्मयोगतः॥
विष्णुः प्रभवशीलत्वात्प्रभवो जगतः प्रभुः। रुजं द्रावयते यस्मात्तेन रुद्रो रुजः क्षयात्॥
सर्वैश्वर्यगुणैः शेषादीश्वरस्स महेश्वरः। सदाशिवस्सदाशान्तः शान्तो ऽसौ संस्थितश्शिवः।
संज्ञाभेदैः स्थितश्चैवमेक एव जगत्प्रभुः॥ इति। Anantaśambhu's commentary on *Siddhāntasārāvalī* 133, GOML Bulletin Vol. XIX, Part II, pp. 16–17.

तदुक्तं श्रीमत्पराख्ये
एको वा नामगैर्भेदैः पञ्चधा समवस्थितः। इति। *Prabhāvyākhyā* on the *Kriyākramadyotikā*, pp. 185–6. Also quoted, prefaced in the same way, in Trilocanaśiva's *Somaśambhupaddhati*, IFP T. 170, p. 122 and in the *Śivapūjāvidhivyākhyāna* transmitted in IFP MS T. 962, p. 117 [second numeration].

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78 a. एको वा] M^{Y}, *PraVyā*, *SoŚaPaṬī*, *SiSāVyā*; एको हि *SiSūVṛ*, *ŚaiPaBhā*; एको ऽपि *ŚiPūViVyā* **78 a.** नामगैर्भेदैः] M^{Y}, *SiSūVṛ*, *ŚaiPaBhā*, *PraVyā*, *ŚiPūViVyā*, *SiSāVyā*; नामभिर्भेदैः *SoŚaPaṬī* **78 b.** स्थितः स परमेश्वरः] M^{Y}, *SiSūVṛ*, *ŚaiPaBhā*, *SiSāVyā*; पञ्चधा समवस्थितः *PraVyā*, *SoŚaPaṬī*, *ŚiPūViVyā* **78 c.** बृहत्त्वाद्बृंहक°] M^{Y}; बृहत्वाद्बृहण° *SiSūVṛ*; बृहत्वाद्बृंहण° *ŚaiPaBhā*; ब्रह्मत्वाद्व्यापक° *SiSāVyā* **78 d.** ब्रह्मा वा ब्रह्मयोगतः] M^{Y}, *SiSāVyā*; ब्रह्मैव शिवयोगतः *SiSūVṛ*, *ŚaiPaBhā* **78 f.** जगतः] M^{Y}, *SiSāVyā*; जगतां *SiSūVṛ*, *ŚaiPaBhā* **79 b.** रुजं] M^{Y}, *ŚaiPaBhā*, *SiSāVyā*; रुजा *SiSūVṛ* **79 c.** °गुणश्लेषाद्] *conj.*; °गुणः शेषाद् M^{Y}; °गुणैश्शेषाद् *SiSāVyā*

सदाशिवः सदाकान्तः शान्तौ वा संस्थितः शिवः।
संज्ञाभेदैः स्थितश्चैवमेक एव जगत्प्रभुः॥ ८०॥

स एव च फलं दद्यात्तच्च लक्ष्यसमाश्रितम्।
लक्ष्यं प्राणस्थितं †जीवं वायुगं† सकलात्मनः॥ ८१॥

[हंसः]

किलात्मा स †⊔ [-2-] जोंगो बिन्दुकारपुटीकृतम्†।
संस्थितः सर्वदेहेषु हंसो हंस इति ब्रुवन्॥ ८२॥

[तर्कः]

तल्लक्ष्यगतचित्तात्मा तत्संचारगुणानिलः।
स्थानात् स्थानान्तरोत्कर्षादुत्कृष्टं फलमाप्नुयात्॥ ८३॥

तर्केणालोच्य तत् सर्वं विनाशगुणसंयुतम्।
मुक्त्वा सांशं पुरो मार्गं निरंशं तत्त्वमाश्रयेत्॥ ८४॥

[समाधिः]

निरालम्बं यदा तत् स्यात् समाधिः स परस्तदा।
समाधौ वेत्ति नो वेद्यं सर्वं शब्दादिगोचरम्।
तन्निष्पत्तौ यथाभीष्टं फलं प्राप्नोति योगवित्॥ ८५॥

[शिवतत्त्वस्वरूपम्]

प्रतोद उवाच।
तत् स्वरूपनिरालम्बमर्थाकारबहिष्कृतम्।
कथमेवं शिवं तत्त्वमाश्रयेद्योगचिन्तकः॥ ८६॥

प्रकाश उवाच।
तत् स्वरूपममूर्तं चेत् कथं तज्ज्ञायते पुनः।
सुखदुःखादिकं तद्वज्ज्ञानं किं न विभाव्यते॥ ८७॥

तज्ज्ञानं कार्यतो गम्यं तत्स्वरूपावधारणात्।

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80 ab. सदाकान्तः शान्तौ वा] M^{Y}; सदाशान्तः शान्तो ऽसौ *SiSāVyā* **82 d.** ब्रुवन्] B; बृवन् M^{Y} **83** °चित्तात्मा] *conj. Acharya*; °चिन्तात्मा M^{Y} **85 c.** वेत्ति] M^{Yc}; वे × ति × त्ति M^{Y} **85 c.** वेद्यं] *conj.*; वेन्यं M^{Y}

अथ स्वरूपविज्ञानमुत्पन्नं येन लक्ष्यते॥ ८८॥

आनन्दं ब्रह्मणो रूपमवबोधस्तदर्थगः।
विनालम्बं तदा ज्ञेयं जनकं न भवेद्यतः॥ ८९॥

येन तज्जन्यते सो ऽर्थो ज्ञेयो ज्ञानानुसन्धितः।
ज्ञेयमानन्दगं रूपं पाशरिक्तं सुनिर्मलम्॥ ९०॥

[अणिमाद्यष्टकम्]

«तस्मिन्» गुणा भवन्त्यष्टावणिमाद्याः क्रमात्स्थिताः।
अणिमा लघिमा महिमा प्राप्तिः प्राकाम्यमीशिता॥ ९१॥

वशिता यत्रकामं च वसिता पदयोगिता।
अणिमाणुत्वसम्बन्धाल्लघिमा लघुभावतः॥ ९२॥

महिमा महतो मानात् प्राप्तिः स्यादखिलाप्तितः।
प्राकाम्यं काम्यसम्प्राप्तिरीशत्वं चेशभावतः॥ ९३॥

वशित्वं वशिता सर्वा यत्रकामं यथेच्छया।
एवमष्टगुणैश्वर्यं निजधर्मं समुज्ज्वलम्।
भवेत्तत्क्रमशो व्यक्तं योगिनो योगसेवनात्॥ ९४॥

प्रतोद उवाच।
योगः सम्बन्ध इत्युक्तः स केनास्येह चोदितः।
आत्मनः सह तत्त्वेन संयोगो न विभुत्वतः॥ ९५॥

प्रकाश उवाच।
अणिमादिगुणैर्योगो योगो वा शक्तियोगतः।
समाधियोगतो योगो योगाभ्यासगतो ऽथवा॥ ९६॥

योगो वा तत्समावेशस्तत्स्वरूपविभावनात्।

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90 a. तज्जन्यते] B; तज्जन्यतो M^{Y} **90 c.** ज्ञेय°] B; हेय° M^{Y} **90 d.** पाशरिक्तं] *conj.*; पाश ⊔ क्तं M^{Y} **91 a.** तस्मिन् गुणा] *conj.*; ' ⊔ [-2-] द्गुणा M^{Y} **92 b.** वसिता] M^{Y}; वशिता B **93 a.** मानात्] M^{Y}B^{ac}; भानात् B^{c} **94 b.** यत्रकामं] *conj.*; यत्रकाया M^{Y} **94 c.** एवमष्ट°] *conj. Isaacson*; एवमीश° M^{Y} **94 d.** समुज्ज्वलम्] B^{c}; समुज्वलं M^{Y}B^{ac}

विभुत्वान्न पतेर्योगः प्रोक्तस्तदुपचारतः ॥ ९७ ॥

[प्रत्ययर्थं योगऋद्धिप्रदर्शनम्]

योगऋद्धिस्तदभ्यासादष्टधर्मपरिच्छदा ।
तदुक्तोपायतः सिद्धा योगिनो योगतो वराः ॥ ९८ ॥

दर्शयन्ति च तच्छक्तिं क्वचित् कस्यचिदग्रतः ।
तत्पृष्टामनुमन्तव्या देशकालनरान्तरे ॥ ९९ ॥

प्रसिद्धिमात्रमेवेदं कस्माच्चेत्तन्न दृश्यते ।
आत्मना यन्न दृष्टं स्यात्तत्किं नास्ति महीतले ॥ १०० ॥

प्रकाराणां विचित्राणामालयं भूमिमण्डलम् ।
न कश्चित्सर्वतो द्रष्टा श्रोता वा तद्विनिश्चयः ॥ १०१ ॥

अभावो न च चित्राणां शक्यो दर्शयितुं क्षितौ ।
विज्ञानोत्तरसामर्थ्याद्योगिनां चित्प्रतीयते ॥ १०२ ॥

आगमेनापि योगित्वमपर्यन्तगुणैर्मितम् ।
स योगी तद्गुणैः क्रीडां कुर्यात्प्रत्ययहेतुतः ॥ १०३ ॥

प्रत्ययेन भवेद्दीक्षा अन्येषां मुक्तिकाङ्क्षिणाम् ।
प्रत्ययो ऽपि भवेत्तस्य योगयुक्तस्य योगिनः ॥ १०४ ॥

[उत्क्रान्तिः]

103ab. °म प र्य त गु णा म त] tops missing in M^{Y}.
103cd. tops missing in M^{Y}.
104ab. tops missing in M^{Y}.

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98 a. योगऋद्धि°] *conj.*; योगरुद्धि° M^{Y} **98 d.** वराः] *conj.*; पराः M^{Y} **99 c.** तत्पृष्टाम्] *conj.*; तत् प्रष्ठा° $\mathrm{M}^{Y}\mathrm{B}^{ac}$; तत् प्रष्टा° B^{c} **101 b.** °मालयं भूमिमण्डलम्] B; °मा --- M^{Y} **101 c.** न कश्चित्सर्वतो द्रष्टा] *em.*; --- दृष्टा M^{Y}; न कश्चित्सर्वतो दृष्टा B **103 b.** °पर्यन्तगुणैर्मितम्] B; °प र्य त गु ण ाम त M^{Y} **103 cd.** स योगी तद्गुणैः क्रीडां कुर्यात्प्रत्ययहेतुतः] *conj.*; स या गा त द्गु णः क्रा डा कु या त्प्र त्य य ह तु तः M^{Y}; स योगी तद्गुणैः क्रीडा कुर्यात्प्रत्ययहेतुतं B **104 ab.** प्रत्ययेन भवेद्दीक्षा अन्येषां मुक्तिकाङ्क्षिणाम्] *conj.*; प्र त्य य न भ व ⏓ ⏓ ⏓ न्य षा मु ाक्त – ˘ णा M^{Y} (tops missing); प्रत्ययेन भवेद्दी ⊔ न्येषामुक्तिकांक्षिणां B **104 d.** प्रत्ययो ऽपि] *conj.*; प्रत्ययो M^{Y} (unmetrical)

उत्क्रान्तिं योगतः सो ऽपि प्रकुर्याद्गतशक्तिकः ।
हुंफट्कारान्तसंयोगादुच्चारात् सद्यपूर्वकात् ॥ १०५ ॥

यावदष्टसहस्रं तु तावदुत्क्रमते ध्रुवम् ।
करणात् स्फोटयेत् †स्फारं निरद्धस्फुरणे दधिः† ॥ १०६ ॥

उत्क्रान्तौ ब्रह्मसायुज्यं प्रयाति विधिवेदवित् ।
एवं योगविधानज्ञो योगमाप्नोति शाश्वतम् ॥ १०७ ॥

बुद्धिप्रसिद्धगुणभक्तविशेषधर्म-
संप्राप्तसौख्यविभवप्रभवप्रगल्भः ।
योगेश्वरः सकलयोगविधानमुख्यः
प्रोक्तो मयाद्य नियतं फलसाधनं यत् ॥ १०८ ॥

॥ इति श्रीपराख्ये महातन्त्रे मुक्तिपदार्थयोगप्रतिपादनपटलश्चतुर्दशमः ॥

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105 a. उत्क्रान्तिं] *conj.*; उत्क्रांति° M^Y **105 b.** °शक्तिकः] *conj.*; °शक्तितः M^Y **106 d.** निरद्ध°] M^Y; निरुद्ध° B **107 c.** एवं योग°] B; एव ⏓ ग° M^Y • Colophon: °योगप्रतिपादन°] *conj.*; °योगपदार्थः M^Y

॥ पञ्चदशः पटलः ॥ १५ ॥

प्रकाश उवाच ।
साधने साधनोद्देशः सम्यक्साधननिश्चयः ।
प्रतिवादिप्रसिद्धोक्तमुक्तिसाम्यापरिग्रहः ॥ १ ॥

[चत्वारो ज्ञानादिपादा दीक्षाङ्गानि]

प्रोक्तः साधनसङ्घातो दीक्षामूलपुरःसरः ।
विज्ञानाख्यः क्रियाख्यस्तु चर्याख्यो योगसंज्ञितः ॥ २ ॥

प्रतोद उवाच ।
एकैकस्य प्रधानत्वं साधनस्योपदर्शितम् ।
बोधादीनामुपायानां कतमो मुक्तिसाधनम् ॥ ३ ॥

प्रकाश उवाच ।
दीक्षा तावदियं मुख्या येन तन्मूलचोदिता ।

2, 4–8. त्रिशतिकालोत्तरे— प्रोक्ता साधनसङ्घातो दीक्षामूलपुरस्सराः (A^{c}; दीक्षामूपुरस्सराः $A^{ac}C$) । विज्ञानाख्यः (A; ख C) क्रियाख्यस्तु चर्याख्यो यो हि संश्रिताः ॥ दीक्षान्दापतिम्मुख्या (A; ख्यो C) येन तमूल (C; येन मूल A) चोदिता । चतुर्णामङ्गता प्रोक्ता तस्यामेवोपयोगतः ॥ ज्ञानं तावत्पदार्थानां तत्स्व (C; तस्व A) रूपविभावतः । यावन्न तद्गतो भावः तावानस्यात्क्रियाक्रमः ॥ तत्वतत्वे क्रिया कार्या जन्माद्या योगपश्चिमा । अतः क्रियापि तस्याङ्गं पूजाहोमादिलक्षणम् ॥ भस्मचर्या (C; चर्य A) व्रताद्यापि चर्यामुपागतम् ॥(?) प्रत्यहारादिको गो धारणा (A; धारण C) ध्यानसम्मतः । निर्दग्धे प्राकृते देहे विद्यादेहे कृते सति ॥ ततो भवेत्क्रियायोग्य जीवभावोपबृंहितः । प्राप्या भ्रान्तिहेतोः परिक्षयात् ॥(?) (further garbled verses follow). This passage is to be found in Sarvātmaśambhu's appendix to the *Sarvamatopanyāsa* IFP T. 284, p. 24 (=A) and IFP T. 801, pp. 18–19 (=C). Both are transcripts by the same hand of the same MS: GOML R 6635.

3cd, 4cd. Cf. तथा श्रीमत्पराख्ये—
ज्ञानादीनामुपायानां दीक्षा कारणमिष्यते ।
चतुर्णामङ्गता प्रोक्ता तत्स्वरूपविभागतः ॥ ad *Śataratnasaṅgraha* 68, p. 77.

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1 c. प्रतिवादि°] *conj.*; प्रतिपादि° M^{Y} **2 c.** विज्ञानाख्यः] M^{Yc}; वि×श×ज्ञानाख्यः M^{Y}

चतुर्णामङ्गता प्रोक्ता तस्यामेवोपयोगतः॥ ४॥

ज्ञानं तावत्पदार्थानां तत्स्वरूपविभागतः।
यावन्न तद्गतो भावस्तावन्न स्यात् क्रियाक्रमः॥ ५॥

तत्त्वे तत्त्वे क्रिया कार्या जन्माद्या योगपश्चिमा।
अतः क्रियापि तस्याङ्गं पूजाहोमादिलक्षणा॥ ६॥

भस्मशय्याव्रताद्यापि चर्याङ्गत्वमुपागता।
प्रत्याहारादिको योगो धारणाध्यानसम्मतः॥ ७॥

निर्दग्धे प्राकृते देहे विद्यादेहे कृते सति।
ततो भवेत् क्रियायोग्यः शिवभावोपबृंहितः॥ ८॥

तस्य तेन तदङ्गत्वं दीक्षा तेनाङ्गिनी भवेत्।

5cd, 6c–9b. यावन्न तद्गतो भावस्तावत्स्यान्न क्रियाक्रमः।
अतः क्रियापि तस्याङ्गं पूजाहोमादिलक्षणा॥
भस्मचर्याव्रताद्यापि चर्याङ्गत्वमुपागता। प्रत्याहारादियोगो ऽपि धारणाध्यानसंयुतः॥
निर्दह्ये प्राकृते देहे कृते सति ततो भवेत्। क्रियायोगः शिवे भावः शिवभावोपबृंहितः।
तस्य तेन तदङ्गत्वाद्दीक्षा सा त्वङ्गिनी भवेत्॥ ad *Śataratnasaṅgraha* 68, p. 77.

9ab, 10cdef, 14. तस्य तेन तदङ्गत्व दीक्षा तेनाङ्गिनी भवेत्॥ शिवत्वस्य प्रदानं (A; धानं C) यत् क्षपणं पाशसन्ततेः (A; सन्तते C)। तेनादीक्षा समाख्याता तद्दानात् क्षपणात् स्थिष्कता॥ तेनोपेय परा दीक्षा ज्ञानेनाथ क्रियादिना। केवलत्वेन न ज्ञानं दृश्यते फलसाधकम्॥ पराख्यो अनयोश्शंसने (?)। सा शक्तिस्तस्य दीक्षानलस्न (A; स्नु C)ष्टमन्त्रयेपनम्। सत्यं तैस्तु दीक्षा विधीयते (A; वधीयते C)॥(?) धर्माधर्मक्षयकरी दीक्षेयं पारमेश्वरी। ज्ञानतो योगतश्चैव चर्यातश्च न मुच्यते॥ दीक्षयाच्छात्र मुक्तिस्तु सर्वेषां प्राणिनामिह (A; प्राणिनां सह C)। तस्मात्तु शिवसामर्थ्यमुक्तिस्सर्वत्र सिध्यति॥ This passage, though not attributed by anything but the garbled line in its middle, consists largely of lines from

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5 b. °विभागतः] *ŚaRaU*; °विभावतः M^Y **5 d.** तावन्न स्यात्] M^Y; तावत्स्यान्न *ŚaRaU* **6 ab.**] *om.* *ŚaRaU* **7 a.** भस्मशय्याव्रताद्यापि] M^Y; भस्मचर्याव्रताद्यापि *ŚaRaU*; हस्मचर्यात् क्रुताद्यावि *ŚaRaU* (*vl*) **7 c.** प्रत्याहारादिको योगो] M^Y; प्रत्याहारादियोगो ऽपि *ŚaRaU* **7 d.** धारणा°] M^Y, *ŚaRaU*; धारण° *ŚaRaU* (*vl*) • °सम्मतः] M^Y; °संयुतः *ŚaRaU* **8 a.** निर्दग्धे] *ŚaRaU*; निर्गंधे M^Y **8 b.** विद्यादेहे कृते सति] M^Y; कृते सति ततो भवेत् *ŚaRaU* **8 c.** ततो भवेत् क्रियायोग्यः] M^Y; क्रियायोगः शिवे भावः *ŚaRaU* **9 ab.** तदङ्गत्वं दीक्षा तेनाङ्गिनी] M^Y; तदङ्गत्वाद्दीक्षा सा त्वङ्गिनी *ŚaRaU*; तदङ्गत्वा दीक्षा सान्तोगिनी *ŚaRaU* (*vl*)

†यत्र श्रुतिः फलस्यांगिवाक्यं तत्साधकस्मृतम्† ॥ ९ ॥

फलं तस्मात्प्रधानोत्थं दीक्षायाः स्यात् प्रधानता ।
शिवत्वस्य प्रदानं यत् क्षपणं पाशसन्ततेः ।
तेन दीक्षा समाख्याता तद्दानात्क्षपणात्स्थिता ॥ १० ॥

[अधिकारार्थं समयदीक्षा; मोक्षार्थं
निर्वाणदीक्षा; स्मृत्यर्थं ज्ञानादि]

प्रतोद उवाच ।
ज्ञानेन वा भवेन्मोक्षः क्रियया चर्ययाथवा ।
योगेन वा भवेन्मोक्षो दीक्षा तदधिकारिका ॥ ११ ॥

प्रकाश उवाच ।
ततः प्रागधिकारो ऽस्ति समयीकरणात्मकः ।
तज्ज्ञानाध्ययने प्रोक्तः श्रवणस्मरणे तथा ॥ १२ ॥

न तत्र तत्त्वसंशुद्धिः समाप्तिर्हस्तदानतः ।
तावन्मात्रा यदा सा स्यात्तदा दीक्षा न मोक्षदा ॥ १३ ॥

तेनोपायः परा दीक्षा ज्ञानेनाथ क्रियादिना ।
केवलत्वेन न ज्ञानं दृश्यते फलसाधकम् ॥ १४ ॥

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this chapter of the *Parākhya* (to which I suspect the last two verses might also once have belonged, since they are elsewhere attributed to the *Parākhya*: see Appendix I C:54–5), and is to be found in Sarvātmaśambhu's appendix to the *Sarvamatopanyāsa* IFP T. 284, p. 26 (=A) and IFP T. 801, p. 20.

10c–f. शिवत्वमभिव्यज्यते । तथोक्तं (तदुक्तं T170) पराख्ये
शिवत्वस्य प्रदानं यत् (शिवस्य दीक्षा प्रथितः T170) क्षपणं पाशसन्ततेः ।
तेन दीक्षा समाख्याता तद्दानात्क्षपणात्(ण T170) स्थिता ॥ इति । Trilocanaśiva's commentary on the *Somaśambhupaddhati*, IFP T. 170, p. 175, and R 14735, p. 116.

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9 cd. श्रुतिः फलस्यांगिवाक्यं] M^Y; श्रुतिफलस्याङ्गिवाक्य B **10 a.** प्रधानोत्थं] *conj.*; प्रधानोक्तं M^Y **10 b.** दीक्षायाः] *em.*; दीक्षाया M^Y **10 c.** शिवत्वस्य प्रदानं यत्] R14735; शिवत्वस्य प्रधानं यत् M^Y; शिवस्य दीक्षा प्रथितः T170 **10 d.** पाशसन्ततेः] *SoŚaPaṬī*; वाशसन्ततेः M^Y **10 f.** क्षपणात्] M^Y, R14735; क्षपण T170 **12 c.** तज्ज्ञानाध्ययने] *conj.*; तत् ज्ञानोध्ययने M^Y **12 d.** तथा] *conj.*; ततः M^Y **14 b.** ज्ञानेनाथ] *conj.*; ज्ञानेकाथ M^Y

यतः स्त्रीभक्षविज्ञाने तत्सुखं न क्रियोज्झितम्।
ज्ञानापेक्षा क्रियाप्येवं ज्ञानपूर्वा यतः क्रिया॥ १५॥

अतो ज्ञानक्रिये द्वे ऽपि फलोपायसमागते।
चर्यायोगावपि प्रोक्तौ चित्क्रियानुगतावपि॥ १६॥

क्रियाचारग्रहा सर्वा चर्या चरणलक्षणा।
प्रत्याहारादिको योगः समाधिज्ञानसंश्रितः॥ १७॥

†तेन ज्ञानविशिष्टा या क्रिया चर्यापरिग्रहा।
ज्ञानवान्यः क्रियावान् स चोदितो देशिको यतः॥ १८॥

तत्परिग्रहगस्यापि स्वल्पं होमार्चनं भवेत्†।
अधिकारो ऽस्य स प्रोक्तः पश्वनुग्रहकारणः॥ १९॥

न मुक्तिदं कृतं तस्य दीक्षातो येन निर्वृतिः।
प्रोक्ते ज्ञानक्रिये द्वे ऽपि स्मृत्यर्थं दीक्षितात्मनाम्॥ २०॥

तद्द्वारेण स्मृतिस्तस्य परस्य परमेष्ठिनः।
यतस्तस्माद्भवेत् सर्वं भुक्तिमुक्तिफलं पशोः॥ २१॥

[दीक्षानन्तरक्रियादेरनुपायत्वम्?]

प्रतोद उवाच।
यद्येवं तत्स्मृतिद्वारात् फलं निष्पद्यते ऽखिलम्।
स्नानादीनामुपायत्वं न हि तत्र स्थितं भवेत्॥ २२॥

प्रकाश उवाच।
साधनात् साध्यनिष्पत्तिर्यदि नाम भवेत्पुनः।
तदुत्तरक्रियायोगो नोपायत्वं प्रपद्यते॥ २३॥

सामग्री सकला वापि यतः सापि द्विधा स्थिता।
सापेक्षा निरपेक्षा च सापेक्षा ज्ञानिनां मता॥ २४॥

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15 b. तत्सुखं] *conj.*; तन्मुखं M^{Y} **15 b.** क्रियोज्झितं] B^{c}; क्रियोझितं M^{Y}B^{ac} **17 d.** °संश्रितः] *conj.*; °संक्रियं M^{Y} **19 c.** स] *em.*; सः M^{Y} **21 a.** तद्द्वारेण स्मृतिस्तस्य] *conj. Isaacson*; तद्द्वारेण स्मृतस्तस्य M^{Y} **22 d.** तत्र] *conj.*; तन्न M^{Y} **23 cd.** °योगो नोपाय°] *conj. Isaacson*; °योगान्नोपाय° M^{Y}

निरपेक्षोदिताज्ञानां कामिनीसुखयोगवत्।
तद्वद्दीक्षापि सापेक्षा निरपेक्षा विशोधिता॥ २५॥

समयैः समयाचारैरर्चनाद्यैः पुरोदितैः।
तदन्याशोधितैरेभिर्द्विधा तेन फलाग्रतः॥ २६॥

प्रतोद उवाच।
सापेक्षेतरसंस्थाना द्विधा दीक्षा स्थिता यदा।
निरपेक्षा यदा दीक्षा ब्रह्मचर्यादिकं वृथा॥ २७॥

प्रकाश उवाच।
आश्रमाचारवृत्त्यर्थं ब्रह्मचर्यमिह स्थितम्।
निन्द्याः स्युरन्यथा शैवा निराचारा निराश्रमाः॥ २८॥

न तत्फलविशेषो ऽस्ति वृत्तिभेदैर्विकल्पितैः।
तथापि परिपाल्यो ऽसौ वृत्तिभेदो द्विजादिवत्॥ २९॥

तद्वदाश्रमभेदे ऽपि फलभेदो न चोदितः।
«ततस्» तत्साधनं प्रोक्ते दृक्क्रिये परमात्मना॥ ३०॥

बालादीनामपि प्रोक्तं समयादिविशोधनम्।
व्यापारो दृक्क्रियाख्यो ऽतो व्यावृत्तस्तेषु येन सः।
न चान्येषां विमुक्तिः स्यादुत्तरोपायवर्जिता॥ ३१॥

[पारम्पर्येणानुग्रहो बालादीनाम्]

प्रतोद उवाच।
अधिकारो न बालानां शक्तिपातविवर्जनात्।
तद्युक्तितः कथं बाला दीक्षाभाजो भवन्ति ते॥ ३२॥

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25 d. विशोधिता] *conj.*; विबोधिता M^{Y} 26 c. तदन्याशोधि°] *conj.*; तदन्याशोभि° M^{Y} 27 d. ब्रह्मचर्यादिकं वृथा] *conj.*; ब्रचर्य्यादिका प्रथा M^{Y} (unmetrical); ब्रह्मचर्य्यादिका प्रथा B 28 b. °मिह] *conj.*; °मित M^{Y} 28 c. निन्द्याः] *conj. Isaacson*; नित्या M^{Y} 29 d. द्विजादिवत्] *conj. Isaacson*; द्विजातिवत् M^{Y} 30 c. ततस् तत्साधनं प्रोक्ते] *conj.*; तत् साधनं प्रोक्तं M^{Y} (unmetrical); तत्साधनं प्रोक्त ⊔ B 31 d. व्यावृत्त°] *em.*; व्यावृत° M^{Y} 31 e. चान्येषां विमुक्तिः] *conj.*; च तेषां विमुक्तिं M^{Y}B^{ac}; च तेषां विमुक्तिः B^{c} 31 f. °वर्जिता] *conj.*; °वर्जितः M^{Y} 32 c. तद्युक्तितः] *conj. Isaacson*; तद्बुक्तितः M^{Y}

प्रकाश उवाच।
साक्षादनुग्रहस्त्वेकः पारम्पर्यक्रमात्परः।
गुरूपसदनाद्यो ऽयं सो ऽस्मिन् साक्षादनुग्रहः॥ ३३॥

पारम्पर्यक्रमादन्यो बालादीनामनुग्रहः।
निमन्त्रणा यथान्येषां फलं तद्द्वारयोगतः॥ ३४॥

तद्धेतुना समाकृष्टाः कर्मणा येन तत्फले।
तथान्ते चेतना दृष्टास्ते ऽपि तत्फलयोगतः॥ ३५॥

[कृतायां दीक्षायां मोक्षो ऽवश्यम्भावी]

प्रतोद उवाच।
अधिकारे ऽपि सम्प्राप्ते न जातो ऽस्मिन् पुनर्भवेत्।
किंचिद्गत्यन्तरं तस्य भवेद्वा बोधय स्फुटम्॥ ३६॥

प्रकाश उवाच।
यत्र तत् साधनं सम्यक् व्यापृतं तत्र निर्वृतिः।
भवेदागमतः सिद्धा नृणां व्यञ्जकयोगतः॥ ३७॥

व्यञ्जिका वर्तते दीक्षा व्यङ्ग्यो मोक्षस्तदा भवेत्।
यदा नैव भवेद्दीक्षा रुद्रत्वं प्राप्नुयात्तदा॥ ३८॥

जाते तद्रुद्रसायुज्ये पुनर्मोक्षमवाप्स्यति।
अधिकारे ऽपि तज्ज्ञानमुपदेशेन यो ऽभ्यसेत्॥ ३९॥

भावनाबलतः सो ऽस्मिन् क्रमान्निर्वृतिमृच्छति।
क्रियातः कर्मविच्छेदे तद्वद्बद्धो न वर्तते॥ ४०॥

शिवस्यानुग्रहेच्छातो ऽमले स्वच्छत«नौ स्थितः»।
अनुग्रहस्तथाप्यस्य चर्यया योगतो ऽपि वा॥ ४१॥

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33 b. परः] *em.*; परं M^{Y} **34 d.** तद्द्वारयोगतः] *em.*; तद्वारयोगतः M^{Y} **35 a.** समाकृष्टाः] *em.*; समाकृष्टा M^{Y} **35 c.** तथान्ते चेतना] *conj.*; तथान्तश्चेतना M^{Y} **36 b.** जातो ऽस्मिन्] *em.*; जातास्मिन् M^{Y} **37 b.** व्यापृतं] *conj. Isaacson*; व्यावृतं M^{Y} **39 d.** यो ऽभ्यसेत्] *conj.*; योन्यसेत् M^{Y} **40 d.** न] M^{Yc}; नि° M^{Yac}B **41 b.** °मले स्वच्छतनौ स्थितः] *conj.*; मले स्वच्छत ⊔[-3-]⊔ M^{Y}; मरे स्वच्छत ⊔[-3-]⊔ B **41 d.** ऽपि वा] B; पिवापिवा M^{Y} (unmetrical)

[एकेनैव पादेन मोक्षावाप्तिः]

प्रतोद उवाच।
बोधादिभिश्चतुर्भिः स्याद्दीक्षा मोक्षस्य साधनम्।
एकैकेनाङ्गयोगेन साध्यसिद्धिः कथं भवेत्॥ ४२॥

प्रकाश उवाच।
साध्यसिद्धिरभिन्नेन भिन्नेनापि भवेत्क्वचित्।
अभिन्नो ऽपि निरारम्भो भिन्नस्तत्साधको न किम्॥ ४३॥

एकैकेन भवेत्क्लेशादक्लेशात्समुदायतः।
तेन सम्पूर्णमेवेदं दीक्षाख्यं मूलसाधनम्॥ ४४॥

परिपाकात्फलं तस्या बीजक्षेपाद्यथा भुवि।
आनन्दलक्षणं तत् स्याच्छिवत्वं मुक्तिदं फलम्॥ ४५॥

[मोक्षस्याभावस्वभावता निरस्ता]

प्रतोद उवाच।
सर्वार्थभावशून्या सा केषांचिन्मुक्तिरीप्सिता।
यतस्तद्भावसद्भावे पुमान्संसारधर्मगः॥ ४६॥

प्रकाश उवाच।
अभावरूपया मुक्त्या साधनं न तदाश्रितम्।
साध्यसाधनरूपत्वात् प्रयोक्ता साधनस्य कः॥ ४७॥

सर्वः प्रयोजनापेक्षी यदि शून्यं प्रयोजनम्।
तदर्थं व्रतचर्यादि निषेवन्ते कथं पुनः॥ ४८॥

स्थिता न परमार्थेन व्रतचर्यादयो ऽथवा।
परमार्थस्थितं वस्तु कथ्यतां कतमं भवेत्॥ ४९॥

44a. ॱक क न भ व त् क्ल] tops missing in M^Y.
46d–47a. म गः। प्र का श उ वा च। अ भा] tops missing in M^Y.

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42 a. बोधादि॰] *conj.*; बाधादि॰ M^Y 44 a. एकैकेन भवेत्क्ले॰] B; ॱक क न भ व त् क्ल M^Y (tops missing) 46 c. ॰सद्भावे] *conj.*; ॰सद्भावं M^Y 46 d. ॰रधर्मगः] *em.*; ॰रध म गः M^Y; ॰रधर्मगम् B 49 a. न] *conj.*; नि M^Y 49 c. परमार्थस्थितं] *conj.*; परमार्थं स्थितं M^Y

सर्वसंसारदुःखानामभावाच्छून्यभाषणे।
इष्टा सान्यविवक्षातो मुक्तिस्तद्गुणभावतः॥ ५०॥

[ईश्वरगुणसंक्रान्तिर्नाभ्युपगता]

प्रतोद उवाच।
गुणसंक्रान्तिरिष्टान्यैर्वादिभिस्तद्गुणेप्सुभिः।
†तस्मातद्व्रतपू ⊔[-4-]⊔या गुणसाधकः†॥ ५१॥

प्रकाश उवाच।
एकदेशेन वा सर्वा गुणसंक्रान्तिरीप्सिता।
एकदेशे न तत्सिद्धिः स्यात्सर्वा निर्गुणः परः॥ ५२॥

तत्स्थस्यैव गुणस्याप्तिः सापि ते सदसत्स्थिता।
तद्रूपं यत् सदस्तित्वादसन्नास्ति तदिष्यते॥ ५३॥

यदस्ति तत्कथं नास्ति नास्ति चेदस्ति तत्कथम्।
परस्परविरुद्धो ऽयं पक्षस्तेन न निश्चितः॥ ५४॥

तत्स्वरूपतयास्तित्वान्नासद्रूपतयाथवा।
इष्टा सान्यविवक्षातः सदसद्रूपता त्वया॥ ५५॥

असद्रूपमिवाख्यातं तद्रूपं परमं सुखम्।
सदसद्रूपतानेन तन्मुक्तौ चोदिता भवेत्॥ ५६॥

[सुखदुःखत्यागमात्ररूपा मुक्तिर्नाभ्युपगता]

प्रतोद उवाच।
धर्मात्सुखमधर्माच्च दुःखं पुंसां स्थितं स्फुटम्।
सुखदुःखपरित्यागान्मुक्तिः कैश्चिदिहेप्सिता॥ ५७॥

प्रकाश उवाच।
सुखदुःखपरित्यागाद्यदा मुक्तिस्तदा भवेत्।

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50 c. इष्टा सान्य॰] *conj. Isaacson* (cf. 55c); इष्ट्या स्यान्न M^{Y} **52 cd.** ॰सिद्धिः स्यात्सर्वा] *conj.*; ॰सिद्धिस्तत्सर्वो M^{Y} **55 ab.** ॰तयास्तित्वान्ना॰] M^{Y}; ॰तयास्थित्वाना॰ B^{c}; ॰तयास्थित्वान्ना॰ B^{ac} **55 d.** सदसद्रूपता त्वया] *conj.*; स च सद्रूपता मया M^{Y} **56 b.** तद्रूपं परमं] *conj.*; तद्रूपपरमं M^{Y}

निरर्था तेन सा मुक्तिः कुतो ऽन्यत्परमं सुखम्॥ ५८॥

जन्यमेकं सुखं तस्मादन्यत्प्रोक्तं स्वभावतः।
एकं हेम रसस्पृष्टमन्यद्भूमौ निसर्गजम्॥ ५९॥

इदं दृष्टमदृष्टं तद् †दृष्टं तद्दृष्टसाधनम्।
तदेवं चिन्त्य सामान्यमनुमानं व्यवस्थितम्†।
तदाप्तागमसिद्धं वा सो ऽपि संस्थित एव ते॥ ६०॥

[ईश्वरगुणोदयरूपा मुक्तिर्नाभ्युपगता]

प्रतोद उवाच।
सर्वपापक्षये जाते सिद्धिर्भवति मुक्तितः।
सर्व एव उपायो †यो† येन सिद्धगुणोदयः॥ ६१॥

प्रकाश उवाच।
रुद्रादीनां विशुद्धानां मुक्तो यो ऽधिपतिर्भवेत्।
सिद्धस्तस्माद्यतः सर्वं यत्साध्यं तेन साधितम्॥ ६२॥

तद्धर्मज्ञानवैराग्यसदैश्वर्यगुणैर्युतः।
एवमस्तु गुणैर्योगो यदि नामान्यथास्थितः॥ ६३॥

[धर्माभिव्यक्तिरेव मुक्तिस्वरूपम्]

यो धर्मस्तस्य सिद्धस्य शिवत्वाख्यः स्वभावतः।
अभिव्यक्तिः शिवोपायात् सद्धर्मस्य शिवात्मनः॥ ६४॥

सज्ज्ञानं तस्य तच्छिष्टं सर्वपाशपरिच्युतम्।
शुद्धं तत् सर्वविषयं सर्वोपाधिबहिष्कृतम्॥ ६५॥

सद्वैराग्य†मसत्वोर्थं† तस्य तत् सार्वकामिकम्।
यन्मूलं विषयाणां स्यात्तच्छिन्नं येन सर्वतः॥ ६६॥

सदैश्वर्यं च सर्वत्र महाज्ञानक्रियात्मकम्।
प्रतिघातबहिर्भूतं नित्यमुद्द्योतितं परम्॥ ६७॥

एभिर्गुणैः सदा युक्तो भवेत् सिद्धो ऽमलात्मकः।

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58 c. निरर्था] *em.*; निरर्थां M^Y 64 b. शिवत्वाख्यः] *conj.*; शिवत्वाख्य M^Y

अप्रवृत्तः सुसम्पूर्णः सर्वज्ञः सर्वकृद्भवेत्॥ ६८॥

संसिद्धः शिववत्कर्ता न मोक्षे पक्षपातिता।
सर्वतः कृतकृत्यत्वाद्विकृतिस्तत्र नो भवेत्॥ ६९॥

सम्पूर्णत्वं च सर्वेषां गुणानां सर्वदोदयः।
शून्यता येन तेनेदं शान्तभावस्थितस्य च॥ ७०॥

आनन्दगुणसंयोगादानन्देनैव भावितः।
आनन्दभोगसम्पन्नो ब्रह्मास्मिन् शिववत् स्थितः॥ ७१॥

[अस्य तन्त्रस्यावतारः]

एवमेतत् परं तन्त्रं दीप्तेशात् पार्वतीपतिम्।
प्राप्तं मय्युपसंहृत्य शास्त्रमुक्तं मया तव॥ ७२॥

[तन्त्रस्योपसंहारः]

योगध्वस्तसमस्तदोषकलुषाः प्रख्यातनाम्नश्च ये
 ते ऽप्यालोचनपेशलाः प्रतिदिनं ध्यायन्ति यच्छाश्वतम्।
तद्ब्रह्माखिलपाशजालकुटिलक्लेशोर्मिबाह्यं बृह-
 द्योगोक्तं परिशिष्टधर्मपरमं श्रेयःपदं ते स्तुतम्॥ ७३॥

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69. तत्र [scil. पराख्ये]

संसिद्धश्शिववत्कर्ता न मोक्षे पक्षपातितः। सर्वतः कृतकृत्यं तद्विकृतिस्तत्र नो भवेत् *Śivapūjāstavavyākhya* p. 15. Also quoted as verse 178 of the *Śivayogaratna*.

72. Contrast this with *Kiraṇa* 10:8ab: दीप्तरुद्रादचिन्त्यं तु गोपतिश्च ततो ऽम्बिका; with [*Pauṣkara-*]*Pārameśvara* (Goodall 1998:410, verse 22cd): सौरभेयं देवपतेर्धर्मो देवः समाप्तवान्; and with *Kiraṇa* 10:27cd: शिवाख्यात्स महाकालः सौरभेयं पराह्वयम्, which in turn is to be contrasted with [*Pauṣkara-*]*Pārameśvara* (Goodall, 1998:410, verse 21ab): तन्त्रजं तु शिवाख्यानान्महाकालस्तु प्राप्तवान्।

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68 d. सर्वज्ञः] *em.*; सर्वज्ञं M^{Y} **69 b.** पक्षपातिता] M^{Y}; पक्षपातितः *ŚiPūStaVyā*; पक्षपातता *ŚiYoRa* **69 c.** कृतकृत्यत्वाद्] M^{Y}; कृतकृत्यं तद् *ŚiPūStaVyā*; कृतकृत्यश्चिद् *ŚiYoRa* **69 d.** तत्र नो भवेत्] M^{Y}, *ŚiPūStaVyā*; तत्र नोद्भवेत् *ŚiYoRa* **72 a.** तन्त्रं] *conj.*; तत्रे M^{Y}; तंत्रे B **73 c.** °कुटिल°] M^{Y}; °जटिल° B **73 d.** परिशिष्टधर्मपरमं] *conj.*; यदि शिष्टधर्मपदं M^{Y} (unmetrical) • स्तुतम्] *conj.*; स्तुतः M^{Y}

॥ इति श्रीपराख्ये महातन्त्रे मुक्तिसाध्यप्रतिपादनपटलः पञ्चदशमः॥

॥ ⊗ ॥ इति पराख्यं समाप्तम्॥ ⊗ ॥

TRANSLATION

PARĀKHYATANTRA CHAPTER I

Seeing the stainless Prakāśa, who knows [how to achieve both] his own aims and those of others (*svaparārthajñaṃ*), in his Ashram on the Ganges, the worthy Pratoda,[1] bowing (*praṇataḥ*), asked of him the supreme teaching (*jñānam... param*): (1)

'Lord, tell me the supreme teaching that liberates from bondage.' Thus addressed by him, Prakāśa (*sa*) venerated Śiva (*natvā somam*) and spoke [the following] clear teaching. (2)

Take this teaching, a medicinal herb for the soul which springs from the ground that is Śiva, which is delightful in its ripening, which is sweet, which reveals special properties. (3)[2]

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[1] For the identification of the *Parākhya*'s interlocutors Pratoda and Prakāśa with Vasiṣṭha and the sun respectively, see introduction p. xl and following. One could consider a conjecture suggested by Dr. ISAACSON: *arhaḥ san*. This would make explicit that Pratoda's 'worthiness' was a condition of his receiving teaching. The author might have intended to emphasize thereby that Pratoda was already an initiate, since initiation is a prerequisite for the study of scripture. Compare *Kiraṇavṛtti* 1:10.17–24, in which Rāmakaṇṭha infers that Garuḍa must be an initiate in order to receive the teaching of the *Kiraṇa*.

[2] This verse appears as the fifth of the *Śataratnasaṅgraha* and is commented upon in the *Śataratnollekhinī* as follows (pp. 12–13):—
ātmabheṣajam etaj jñānaṃ saṃgṛhāṇa. gṛhyatām ity arthaḥ. auṣadhasya sarvasya bhūmyudbhūtatvād asya jñānarūpauṣadhasyāpi utpattibhūmiṃ darśayati—śivakṣmottham iti. śiva eva kṣmā bhūmiḥ, taduttham tadutpannam ity arthaḥ. punaḥ kīdṛśam? pariṇāmasukham. pariṇāmaḥ udarkaḥ. uttarakālasukhakaram. svādu amṛtasamānatvāt. viśeṣaguṇadarśakaṃ sarvajñatvādiguṇānām abhivyañjakam. auṣadhapakṣe viśeṣaguṇasya svāsthyasya darśakam. anena viśeṣaṇatrayeṇāpi jñānasyāsya agrāhyatāśaṅkā nirastā, loke udarkasukhakarāṇām amṛtarūpāṇāṃ viśeṣaguṇasampādakānāṃ padārthānāṃ sarvair api grāhyatvād iti. ātmabheṣajam ity asyābhiprāyaḥ—yathā cakṣuṣaḥ, vartamānā prakāśanaśaktiḥ paśutvamalaruddhā gururūpeṇa paramaśivavaidyena paramakṛpālunā tadbheṣajajñānaprayogeṇa paśutvanirasanadvārā punar abhivyajyata iti. tad uktaṃ śivadharmottare—

> *vyādhīnāṃ bheṣajaṃ yadvat pratipakṣaḥ svadharmataḥ*
> *tadvat saṃsāradoṣāṇām pratipakṣaḥ śivaḥ smṛtaḥ*
> *auṣadhasya ca sāmarthyād yathā doṣaṃ visarjayet*
> *tathātmajñānabhaiṣajyād doṣaṃ ca vinivartate*

Now hear from the beginning the [teaching called the] Para, which brings about the cutting of the knot that is the connection between bonds

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tasmāt sa paṇḍitaḥ śāntas tapasvī vijitendriyaḥ
śivajñānasya sambandhād bhāvam ālocya mucyate

Receive this knowledge [that is] a medicinal herb for the soul. 'Take [it]' is the meaning. Since all herbs arise from a ground, he shows the ground from which this herb that is knowledge arises with the expression (*iti*) *śivakṣmottham*. Śiva himself is the ground (*kṣmā* = *bhūmiḥ*); the meaning [of the expression] is 'arising from that [ground that is Śiva]' (*taduttham* = *tadutpannam*). How [is this knowledge] further qualified? [It is] *pariṇāmasukham*. [Here] transformation (*pariṇāmaḥ*) [refers to] future time (*udarkaḥ*). [And so the expression means] 'which will give happiness at a subsequent time'. [And it is] 'sweet' because it is like nectar. [Its being something] 'which reveals special properties' (*viśeṣaguṇadarśakam*) [means] 'making to appear the properties of omniscience and so forth'. When applied to the herb [to which knowledge is likened, it means] that which reveals the particular [good] quality of health. By all three qualifiers the suspicion that this knowledge might not be something that should be taken is cast aside. For in worldly life things that subsequently give happiness, that are of the nature of nectar and that bring about particular [good] qualities are to be accepted by everybody. The intention behind [using the expression] *ātmabheṣajam* is as follows (... *iti*): as in the case of an eye [infected by a cataract], the power to illumine that exists [in each soul and] that is blocked by the impurity that characterises the state of being a bound soul (*paśutvamalaruddhā*) is again made to appear by the supremely compassionate doctor Śiva, in the guise of the initiating teacher (*gururūpeṇa*), by casting aside the impurity (*paśutvanirasanadvārā*) by the use of the knowledge that is a medicinal herb for the soul. This has been taught in the *Śivadharmottara*:

> Just as medicine is by its nature the remedy to diseases, so Śiva is known to be the remedy to the ills of the transmigrating universe. And just as one may dispel ills [of the body] by the power of a medicinal herb, so too [He] averts [worldly] ills by the knowledge that is medicine for the soul. Therefore the wise man, at peace, practising austerities and in control of his senses, sees the truth (*bhāvam** *ālocya*) by attaining Śiva-knowledge and is liberated.

It is possible that this passage of commentary, like others in this text (see GOODALL 1998:xxxi–xxxii, fn. 71), is copied or adapted from an older source, perhaps from the commentary on the *Parākhya* from which Aghoraśiva quoted a few verses in his *Kriyākramadyotikā*, p. 4, lines 23–8 (part of the quoted portion appears in a different order as 3:69–70 of the *Śaivāgamaparibhāṣāmañjarī*). For evidence of another trace of this commentary see fn. 101 on p. 166 below.

*Unless we assume corruption of *bhavam*: 'sees Śiva'.

and the soul, whose essential teaching is the liberation that is the revelation[3] of the [soul's already] existing [powers of knowledge and action]. (4)[4]

In this scripture called the "Supreme" (*jñāne parānvite*[5]) five topics (*padārthapañcakam*) are established:[6] the bound soul first (*paśuḥ*), the

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[3] According to the Śaiva Siddhānta, the soul is identical to Śiva in all but that the soul has been beginninglessly bound. In contradistinction therefore to the views of Śaivas of the Atimārga, Saiddhāntikas hold that the qualities of Śiva are innate to the soul and are merely revealed in liberation (see fn. 907 on p. 404 below and GOODALL 1998:180 fn. 63 and 220–1, fn. 186).

[4] It is probable that this verse or verse 5 or verses 4 and 5 (or perhaps even 3–5) together were intended as a *mūla*- or *ādi-sūtra*, a unit of text intended to encapsulate the essential message of the tantra and to announce its program. For further discussion see introduction p. xxxviii and following.

[5] Emending (to *parāhvaye* or *parābhidhe*) has been considered and decided against. Adding *-anvita* to the end of a name (with the sense of an appended *-ākhya* or *-āhvaya*) must, I think, be possible. Compare Umāpati's reading of *Pauṣkara* 8:42c (≈*Parākhya* 6:19a): *na sādhyasādhanānveyaḥ* [scil. *sambandhaḥ*]. The reading *parerite* might also be considered, for compare the use of *īritam* in *Mokṣakārikā* 152b.

For *jñāna* in the sense of 'scripture' or 'text', cf., e.g., *Svacchanda* 11:188a, the opening of the *Sarvajñānottara* as quoted in GOODALL 1998:lx, fn. 145, and *Sārdhatriśatikālottara* 5:6d (*pace* Rāmakaṇṭha).

[6] The number of *padārthas* in a Siddhāntatantra varies: see GOODALL 1998:lxii and 182, fn. 69. About the number in the *Parākhya* there has been disagreement—see GOODALL 1998:lxii, fn. 151—but it is plain that there are five, and the content of the surviving chapters makes clear that they are not to be divided or interpreted as DAGENS suggested (1979:202–3) when discussing this verse as it appears quoted in the *Śaivāgamaparibhāṣāmañjarī* (see apparatus) and again in a discussion of the number of categories in the *Raurava* (DAGENS and BARAZER-BILLORET 2000:xxxvii, fn. 72), even though he was then aware of and referred to my citation of the verse in its correct form (GOODALL 1998:lxii, fn. 151). Observe that the verse is there followed by another line that mentions that the number of *padārthas* in the *Raurava* is also five, which I suppose to be an unproblematic reference to *Rauravasūtrasaṅgraha* 4:48 (which should be corrected with the quotation in *Kiraṇavṛtti* 1:13.36–7). In other comparable verses that mention the number of *padārthas* in different works the *Parākhya* is consistently assigned five: e.g., the verse mentioned in BHATT's introduction to *Mataṅgavidyāpāda* (p. xlvii) quoted by Umāpati in his *Pauṣkarabhāṣya* ad 1:8:

pauṣkare ca mataṅge ṣaṭ sapta svāyambhuve tathā
pañcoktāḥ śrīparākhye ca mṛgendrādau trayaḥ smṛtāḥ

and in the *Śaivaparibhāṣā* (p. 28):

sapta svāyambhuve proktāḥ ṣaṭ pauṣkaramataṅgayoḥ
śrīmatparākhye pañcoktāḥ padārthā raurave trayaḥ.

In this last verse the *Raurava*, however, is assigned only three, and this is, I think, because it refers to some part of what I believe to be a later body of material, namely that which has been published as the '*kriyāpāda*' of the *Raurava*.

Lord (*īśvaraḥ*), [pure] knowledge (*vidyā*), the womb (*yoniḥ*), and, the last in this scripture (*iha*), liberation (*muktiḥ*).[7] (5)

Where there is [discussion of] the accomplishment of experience caused by various past actions (*tattatkarmanibandhanā*),[8] that is held to be the topic 'bound soul', afflicted by the faults of impurity (*paśutvadoṣanirdagdhaḥ*). (6)

That in which there is supreme excellence of effects, pure, dissociated

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Much ink has been spilt on the subject of *padārthas*. I wish to qualify here just two remarks of BRUNNER on the subject (1981:140, fn. 198): 'la répartition des objets d'étude en catégories fondamentales est assez arbitraire' and later 'la division tripartite (*pati*, *paśu*, *pāśa*), la plus célèbre, semble primaire'. As to the first, it should be borne in mind that for the early Siddhāntatantras the *padārthas* are not generally conceived of as a fixed list of irreducible ontological categories into which the universe can be analysed—which is an impression one can have of them from *Mṛgendra* 2:2, *Tattvaprakāśa* 5, the opening of Rāmanātha's *Siddhāntadīpikā* and from some later literature: see, for example, Kavirājaśekharasūryabhaṭṭāraka's *Śaivasiddhāntaparibhāṣā*, in particular p. 13, *Civañānacittiyār*, *parappakkam* 294 (to which my attention was drawn by TOKUNAGA 1981:4–7 and 17), *Vāyavīyasaṃhitā* Pū. 5:10ff, and the opening of the second *pariccheda* of Śivāgrayogin's *Śaivaparibhāṣā*: *atha prameyaṃ nirūpyate, tac ca trividham: patiḥ paśuḥ pāśaś ceti.* (It should be mentioned, however, that Śivāgrayogin goes on to explain that other lists of *padārthas* are scriptural.) The *padārthas* are instead various groupings of topics following which the various tantras choose to expound their ontology. Their purpose is, in other words, epistemological or didactic. The perhaps inadequate translation 'topic' has therefore been deliberately chosen to indicate that the *padārthas* are not, as in other branches of learning, fundamental categories of Saiddhāntika ontology. It is precisely their arbitrary character that makes their similarity in different tantras suggestive of close relations between those tantras (cf. p. liii above).

As to the second of BRUNNER's observations, it may be that the Śaiva Siddhānta can be characterised as a pluralism that sees the world as ontologically tripartite, but examination of the earliest scriptural lists of *padārthas* suggests that the list of the three ontological realities was not the starting point for the Saiddhāntika *padārthas*, which are, I think, more likely to have been inspired by the similarly non-ontological *padārthas* of the Pāñcārthika-Pāśupatas.

[7] As in the *Kiraṇa*, the bound soul is the first topic to be listed and treated in depth. As in the *Mataṅga* (*vidyāpāda* 2:21) and in the *Kiraṇa* 1:13 as interpreted by Rāmakaṇṭha, the last topic is that of means to achieve liberation (*upāya* is the name given to it in the *Mataṅga*).

[8] *ex conj.* ISAACSON (letter of 26.v.2001). One could keep more of M^{Y}'s reading and emend instead to *tatra karma nibandhanam*, 'for that the cause is *karman*', but this would be syntactically disturbing, since *yatra* in the first *pāda* correlates with the *sa* in the fourth. But *pāda* b could be treated as a parenthetical aside. Observe that in this verse and in the following description of the other topics some of the qualifiers apply to the *padārthas* and some apply to the subjects of the *padārthas*.

from what is impure,[9] is the topic called the Lord, in which an array of powers have their seat. (7)

Where the principal Mantreśas, together with the mantras (*savidyānām*) arise, where they are resorbed (*teṣāṃ layaḥ*), and where they hold sway (*adhikāraḥ*),[10] that is known as another [topic] called 'knowledge'. (8)

Where the elements (*mātrāṇām*) take on an arrangement which is within the range of [experience for] souls (*ātmagocaraḥ*), that, together with the Rudras [that oversee it] is [the topic] called the womb (*yonisaṃjñakaḥ*), [which is taught] in order to explain the effects of those [elements] (*tatkāryakhyāpanāya*).[11] (9)

Where there is the use of rites [performed] with mantras (*mantrakriyāyogaḥ*), augmented by [proper] bathing, worship and so forth, together with [adherence to] the rules of the cult,[12] and augmented by yoga (*yogapuṣṭāṅgaḥ*), that is the most important [topic], namely that of liberation (*muktilakṣaṇaḥ*). (10)

This group of five matters is to be expounded by [stating the position of] the Siddhānta, attacks [on that position], and by settlements [of those attacks] (*siddhāntākṣepaniścayaiḥ*),[13] using grammar, hermeneutics, and logic (*padavākyohaiḥ*),[14] with [their] attendant[instrument]s (*-paricchadaiḥ*) of figurative interpretation and so forth (*lakṣaṇādi-*). (11)

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[9] *ex conj.* Perhaps one could instead retain the transmitted *śuddhāśuddhavilakṣitaḥ* and interpret the half-line thus: 'That in which there is a transcendence beyond effects which is different from [because beyond the distinction of] pure and impure.' But I find no convincing parallel for *samutkarṣa* used in the sence of 'transcendence'.

[10] These are, I think, non-technical uses of these words, *laya*, *bhoga*, and *adhikāra* being (in order of decreasing 'purity') also terms for three aspects of the Lord referred to below in 2:99.

[11] Perhaps also conceivable is the following interpretation: 'take on an arrangement ... for the sake of showing [i.e. creating] [further] effects of that ["womb"]'.

[12] This translation assumes that *ācāra* is used here as a synonym for *caryā*, since this verse, like *Kiraṇa* 1:13 is intended to include mention of the *pādas*. For a discussion of what these were, what they became and how they might have been regarded in the *Parākhya*, see GOODALL 1998:lviii–lxv and 182–4, fn. 69.

[13] This compound could also be understood 'by attacks upon and [then] settlements of [the view of] the Siddhānta'. This would reflect the usual mode of discourse in Saiddhāntika texts: each truth is communicated in response to an attack or question that first challenges it. Observe, for example, the presentation of views throughout the *Kiraṇa*, and notice Rāmakaṇṭha's frequent formula *atha... praśnapūrva[ka]ṃ prakaraṇāntaram* (introducting chapters 2–6 of the *Kiraṇavṛtti*). And we see this structure not just in tantras, but also in independent treatises: Śivāgrayogin prefaces, e.g., his *Śivajñānabodhasaṅgrahabhāṣya* and his *Śivāgrabhāṣya* with a 'garland of questions' (*praśnamālā*). But although in the *Parākhya* too the discussion of each point of doctrine

Without grammar (*padaṃ vinā*) one cannot understand the sandhi of words (*tatsandhiṃ*), compounds [of them] or derivation from verbal roots (*dhātunirgamam*); without hermeneutical science (*vākyena* [*vinā*]) one cannot understand sentence[s]; without logic (*pramāṇaṃ* [*vinā*]) one cannot understand how to use arguments (*hetuśaṃśrayam*).[15] (12)

And [without an understanding of] the indirect usages of words (*lakṣaṇā*) [one cannot understand] the supplying, on the level of words and syllables, [of what is not explicitly stated, inferring it] from the meaning of neighbouring [passages].[16] Without knowing the rules of interpretation (*paribhāṣāḥ*) that belong to one's own system one does not know [how to interpret] hidden meanings (*kṣiptān* [*arthān*]) and meanings which are inferred from the connecting of [widely] separated [words or passages].[17] (13)

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is introduced by a question of Pratoda, here these questions are in turn preceded by 'programme' verses (1:15, 2:1, 3:1, 4:1, etc.), and these, as Dr. ACHARYA has suggested to me, may be intended to be opening statements of the Siddhānta.

[14] *ex conj.* ISAACSON (letter of 26.v.2001). The collocation *padavākyapramāṇaśāstra*, intended to refer to the cornerstones of śāstric learning, Vyākaraṇa, Mīmāṃsā, and Nyāya, is widespread and is to be found not uncommonly in Saiddhāntika exegetical literature (e.g. *Kiraṇavṛtti* 6:6.4, 6:6.15, 6:7.1); indeed proficiency in them is prominently mentioned by Aghoraśiva as part of his qualification for commenting on tantras, for example in the concluding verses to his *Sarvajñānottaravṛtti* and *Dviśatikālottaravṛtti* (quoted GOODALL 1998:xv and xvi). I am not aware of *ūha* commonly being used in this sense of *pramāṇaśāstra*, but 1:12d makes clear that some synonym of *pramāṇa* is intended. That *ūha* was probably the missing word occurred independently to a reader of B, perhaps an editor of the *Śaivaparibhāṣā* (see p. cii above), who has marked a conjecture here in blue ink.

[15] Perhaps a more literal translation, and one that assumes a technical sense of *hetu*, would be more appropriate here: '[without an understanding of] logic [one cannot have] recourse to logical grounds'. It goes without saying that the interpretation here is tentative.

[16] Alternatively *samīpārthām* could be retained as an adjective to *lakṣaṇām*: 'which has a[n intended] meaning that is close [to what it directly means]'. An understanding of figurative usages enables one correctly to interpret, e.g., 'the spears entered the citadel' to mean '[men with] spears entered the citadel'. For the expression *padārṇagam* see p. lxxxi above.

[17] The translation of this half-verse is far from certain. I have taken the liberty of inverting the order established in the previous passage by taking the *vinā* with the second element, *paribhāṣāḥ* (corrected to a feminine, though the use of the word as a masculine could conceivably have been authorial). It is perhaps conceivable that 13cd is intended rather to give a list of things that cannot be understood without an

These are the instruments[18] of the creator of this [book] (*tatkartuḥ*); the very same (*samāni hi*) are to be employed by the teacher (*ācāryasya*), as is appropriate in order to establish the meaning,[19] at the time of expounding [the scripture]. (14)

The bound soul[20] is different from its body, indestructible, [all-]pervading, distinct [from God and from other souls], with impurity, not [innately] insentient, the experiencer of the fruits of its own actions, an agent, partially equipped with the power of knowledge, subject to the Lord.[21](15)

†The yogin [Pratoda], endowed with the power of knowledge, equipped

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understanding of *lakṣaṇā*.

[18] Note that this *pāda* has too many syllables; but this particular type of hypermetry, in which the first two short syllables are probably intended to be read rapidly together and must count for one, appears to be not uncommon in this sort of writing (see fn. 132 on p. lxxxvi above). The interpretation of this verse has been suggested to me by Dr. ACHARYA. Also perhaps conceivable would be an interpretation based on the assumption that *tatkartuḥ* is in apposition to *ācāryasya* and means *vyākhyākartuḥ*: 'These instruments are to be employed equally(?) at the time of expounding [the scripture] by the teacher who does that [expounding]...'

[19] This is either a slightly awkward compound with the sense *yathāyogam arthasiddhaye* (which is the way I have taken it), or *yathāyoga* could qualify *artha*.

[20] Although I translate here 'bound soul', I am conscious that the word *paśu* may here, as elsewhere in this text (eg. in 1:17f), be used as a neutral term for the soul.

[21] In the *Śataratnollekhinī*, when commenting on this verse (*Śataratnasaṅgraha* 18), the commentator locates a further discussion of all but the first and last of these epithets in the subsequent verses of this chapter. (For the entire passage, see Appendix III.) Thus the epithet *anaśvaraḥ* the commentator finds expanded upon in 1:29ff; *vyāpī* he finds expanded upon in 1:37ff; *vibhinnaḥ* in 1:43ff; *samalaḥ* in 1:58c ff; *ajaḍaḥ* in 1:68c ff; *svakarmaphalabhuk* in 1:77c ff; *kartā* in 1:84c ff; *kiñcijjñaḥ* in 1:91c ff. Though the first epithet, *dehānyaḥ*, is not explicitly related to any following verses in the chapter, the author of the *Śataratnollekhinī* takes it to be directed against the Cārvākas (*anena cārvākasya nirāsaḥ* (p. 32)), and so it is clear that he saw it expanded upon in 1:18ff. The text of the whole of the commentary on this verse is given in Appendix III.

Thus we see that this verse contains the program for the remainder of the chapter: each epithet, with the exception of *kiñcijjñaḥ* and *seśvaraḥ*, is challenged in turn by Pratoda in the order given in the verse and is then shown by Prakāśa to be just:—*dehānyaḥ* is questioned in 1:17 and 1:21; *anaśvaraḥ* in 1:28; *vyāpī* in 1:36; *vibhinnaḥ* in 1:40 and 1:42; *samalaḥ* in 1:51; *ajaḍaḥ* 1:61; *svakarmaphalabhuk* (perhaps) in 1:81; *kartā* in 1:85. The last epithet, *seśvaraḥ*, is not explicitly challenged by Pratoda; but it is echoed in the last word of the chapter (*seśaḥ* in 1:95d), and it is probable that Prakāśa is expanding on it in 1:94, hence the translation 'subject to the Lord'. This interpretation finds further support in *Parākhya* 2:122cd, where the term is so used of officiants of the universe: *śivatulyabalāḥ sarve kiṃ tu te seśvarāṇavaḥ* (≈ *Mataṅgavidyāpāda* 4:55cd).

with a small amount of reasoning†[22] asked Prakāśa briefly (*leśāt*) about the distinctness [from the body] of the soul's power of knowledge (*tacciteḥ*).[23] (16)

This body is a transformation of the four elements, distinguished by connection with consciousness[24] and possessed of vital breath [even] when [it is] not [actually engaged in] cognising anything (*agrahe*); it displays activity (*vijṛmbhate*) in various ways, such as by movement (*vartanādyaiḥ*). This being the case, we do not [accept that we] experience a controlling (*adhyakṣakaḥ*[25]) soul inside this elemental body. (17)

Questioned thus, the lord Prakāśa, who knows [how to achieve both] his own aims and those of others, through the access of the power of the

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[22] It is perhaps just possible that all the qualifiers of this line still belong to the preceding general statement about the bound soul. If they do, then perhaps something is missing from the text, for the next line, without mentioning Pratoda or using any epithet that might be applied to him, reports that he asked a question with *prakāśaṃ pṛṣṭavān*. This small difficulty could of course be explained away by the assumption of a lost speaker indication of the form *pratoda uvāca*. But the possibility is remote, for none of the attributes of 1:16ab seems to be taken up later for discussion and proof, in the way that those of 1:15 all are. Note that *yuktileśa* is used, apparently without negative connotations, in 2:77d and that 1:18c might have been begun with the similar phrase *īṣadyukti-*. Cf. also *Mṛgendravidyāpāda* 9:1:

> *atha sarvajñavākyena pratipannasya lakṣaṇam*
> *kathyate granthipāśasya kiñcid yuktyāpi leśataḥ*

'Now a brief (*kiñcit*) definition of the bond of *māyā* is related, such as [that bond] has been understood from the teaching of the omniscient [Lord], as well as, to a small degree, from reasoning.' Nārāyaṇakaṇṭha comments ad loc.: *yuktyāpi leśata iti nāgamamātreṇa kevalena, api tu stokād anumānopapannam api tallakṣaṇam ucyata ity arthaḥ.*

[23] This translation assumes that *vyatirekitām* relates only to the first objection that Pratoda is about to voice, namely that of a Cārvāka. But perhaps we should rather interpret it to refer to the querying of all the attributes of the soul that are to follow in this chapter and so translate the second half-verse thus: '... [Pratoda]... then (*tat*) questioned Prakāśa briefly about the sentient[soul]'s having the opposite characteristics [to those stated].' Dr. DEZSŐ has suggested to me the possibility that *leśāt* might be a corruption (influenced by the previous line) for *dehāt*.

[24] *ex conj.* (M^Y transmits a hypometrical *pāda*). Something with the sense of this diagnostic conjecture is probably required, for compare Rāmakaṇṭha's quotation, in a similar context, in the *Mataṅgavṛtti* ad *vidyāpāda* 6:5c–6b, p. 136: *yad uktam 'caitanyaviśiṣṭaḥ kāyaḥ puruṣaḥ' iti.*

[25] *ex conj.* The confusion of medial *ta* and *ka* could suggest that M^Y had an antecedent (or more) written in a South Indian script; other evidence suggests more particularly a Grantha intermediary: see p. xcviii.

Lord's light,[26] spoke this speech, smiling [the while] (*hasann iva*). (18)

Even when there is an aggregate of elements,[27] and even though the faculty of sight might be unblemished of a body engaged in trying to grasp objects determinately [i.e. with its *buddhi* also engaged] (*adhyavasāyataḥ*), there cannot be the expected (*abhipretaḥ*) grasping of external objects when its mind is otherwise directed.[28] Since [this is so], therefore [we can be certain that] there exists separate [from the body and the sense faculties] (*anyaḥ*) [but] inside it (*asmin*) a soul, which has become absent-minded (*śūnyamānasaḥ*).[29] (19–20)

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[26] *ex conj.* M^{Y}'s reading *īṣad-yukti-* might, however, be retained (see fn. 22 on p. 144 above).

[27] It is odd to have the presence of a body stated as a condition for that same body grasping or not grasping something, for when we unpack this, what it appears to mean is 'a body which is engaged in grasping an object ceases to grasp the external object in the way one might expect, if its mind is elsewhere engaged, despite the presence of a conglomeration of elements [i.e. the body itself] and a functioning faculty of sight'.

One could therefore assume that *samudāye* is here used in the sense of *samudāyatve*, 'even though it is an aggregate of the [requisite] elements', but this is hardly less problematic.

[28] Almost all the conditions for perception (following a Sāṅkhya model) are right: the external sense organ, which is undamaged, projects its data onto the *buddhi* (whose function is *adhyavasāya*); but the *manas*, whose function it is to direct the attention of the soul, is not focussing it on what the 'body' is 'seeing'. This is what SURYANARAYANA SASTRI (1982:101) makes of this difficult passage when it is quoted in the *Śaivāgamaparibhāṣāmañjarī*: 'Even when there exists the aggregate of the elements, for the body that sets out to apprehend things determinately there is not (such apprehension) even though the sense of sight is pure, since apprehension of an intended object is not possible because his mind is directed elsewhere. On this ground, there is a self apart from body, with an empty mind (or a mind directed elsewhere).'

[29] Cf. Śivāgrayogin's paraphrase of the argument in the introduction to his quotation of *Pauṣkara* 4:61c–72b, which immediately precedes the quotation of our passage (*Śaivaparibhāṣā* p. 45): *kiṃ ca nirdoṣendriyārthasannikarṣe 'py arthagraho na dṛśyate. tat kasya hetoḥ? vyāsaktatvād iti cet, hanta tarhi cittavyāsaṅgaprayojakaḥ sūkṣma ātmābhyupeyaḥ.*

Dr. WATSON has pointed out to me (letter of 4.vi.2001) that Vasubandhu in the beginning of the *pudgalaviniścaya* that forms the end of his *Abhidharmakośabhāṣya* (p. 461) spells out the use of a structurally similar argument—where the absence of an effect in some cases but its presence in others enables one to infer an extra cause that is present in the latter cases but not in the first—to establish the existence of the *indriyas*, at the end of which he observes that such an argument cannot be constructed to prove the existence of the soul. Indeed it might here be objected that all Prakāśa has really proved is the existence of the *manas*. But one might reply to this that it is possible that the conception of the soul which the Cārvāka may wish to reject appears to be a conception of it as a mental entity (this is implied by Pratoda's next question).

Pratoda spoke:

No mental entity is ever (*yataḥ kvacit*[30]) perceived in it by direct perception; what is seen is [just] a conglomeration of [the gross] elements [that is conscious] because of a special kind of transformation.[31] (21)

Prakāśa spoke:

Now what we observe in the body are four states, beginning with childhood, which are quite distinct, one from another, because of a particular kind of transformation. (22)

There is a rememberer who has a synthetic awareness of one given state, even though that has passed, while he is in another. [The Cārvāka rejoins:] that awareness that is memory is separate [from the body and

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Furthermore it could be argued that to prove the existence of the *manas* is to prove, if one accepts the Sāṅkhyas' model of perception, the existence of the soul, since the *manas* is not itself the perceiver, but rather that which focusses the attention of the perceiving soul.

[30] I assume that this is an expression equivalent to *yatra kutracit*.

[31] Dr. WATSON has pointed out to me that this special kind of transformation of the elements that results in a sentient body is referred to extremely frequently in Cārvāka *pūrvapakṣas*, e.g. in the *Nyāyamañjarī* (vol. 2, p. 267), *Mṛgendravidyāpāda* 6:6 and *Mṛgendravṛtti* ad loc, the *Nareśvaraparīkṣāprakāśa* ad 1:18ab, p. 44 and by Kumārila in the *Ślokavārttika*, *ātmavāda* 69. The transformation is special in that it is different from the kind of transformation that results in such inanimate things as pots, as Pārthasārathimiśra makes explicit in his *Nyāyaratnākara* ad loc.: *bhūtānāṃ hi cicchaktiyoge tebhya eva ghaṭādipariṇāmād viviktāc charīrākārapariṇāmāc chaktyabhivyaktirūpād anugrahād indriyādisahāyād buddhir utpadyate...* In other words, the point of specifying the 'particularity' of the transformation is to avoid the objection 'if consciousness arises from transformations of matter, why aren't all such transformations conscious?' The answer is that consciousness arises only in those particular transformations of matter that result in functioning bodies with sense-organs. The example of alcoholic fermentation is often adduced: if particular ingredients are not mixed in a particular way, then the power to intoxicate will not arise.

Note that, as WATSON has pointed out (*2002:254–5, fn. 69), nowhere in the discussion which follows does Prakāśa answer Pratoda's objection in the way that Rāmakaṇṭha might, i.e. by claiming that the soul is a fact of experience which is *svasaṃvedanasiddha*: see, for example, *Nareśvaraparīkṣāprakāśa* ad 1:5, p. 14: *tatrāyaṃ sthirarūpaḥ prakāśaḥ sarvadaiva ... ātmapadapratipādyaḥ pratipuruṣaṃ svasaṃvedanasiddhaḥ*. Versions of the same sentence are to be found also in the *Paramokṣanirāsakārikāvṛtti* ad 43, p. 294 and in the *Mataṅgavṛtti* ad *vidyāpāda* 6:34c–35b, p. 172. Cf. also *Kiraṇavṛtti* 2:25.2–3, in which WATSON (*2002:137, fn. 30) proposes emending °*prakāśatayā* to °*prakāśakatayā*.

Prakāśa, by contrast, resorts only to *anumāna* and it seems fair to assume that the redactor of the *Parākhya*, unlike Rāmakaṇṭha, held that the soul could only be inferred.

senses but] produced from the body and its senses.[32] (23)

[We know this] because awareness [arises] from the presence of those [viz. the body and its senses] and because one does not perceive it [when] they are not present (*tad asat*).[33] [We reply that] their existence too [though] is inconclusive, [since] cows and such like beasts do not have consciousness.[34] (24)

After all one cannot show [knowledge] to be an effect of them [viz. of the body and the senses] in as much as it is a quality [of the soul], and one can determine [the existence of] inference, which has as its effect the cognition of an object.[35](25)

And (*tu*) it is by the use of this [type of cognition known as inference] that worldly interaction among men is observed to take place. Since the elements in the body are referred to as properties of that [soul] on the basis of [observation of] positive and negative concomitance, because we observe that those [elements in the body] are concomitant with the same thing [viz. the soul], we therefore proclaim [the existence of] a remember. Where there is this [rememberer], there there is memory. The cognition [that we call] memory exists in him; memory is not [possible] in something that is impermanent.[36] (26–7)

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[32] The editors of the *Śaivaparibhāṣā* have here accepted *smṛtir jñānaṃ bhinnaṃ bhūtākṣanirgatam* and SURYANARAYANA SASTRI (1982:102) renders this last half-line with '...he is the one who remembers and the remembrance is cognition which is different from what arises from the elements and the [elemental] senses' (as though he had had before him *bhūtākṣanirgatāt*). But the quotation in the *Śaivaparibhāṣā* ends at this point, so SURYANARAYANA SASTRI was not able to consider the full context; in the light of what I understand of what follows, I have decided to assume that a Cārvāka counter attack begins with *smṛtijñānam*.

[33] Perhaps the second *pāda* should rather be interpreted 'it [viz. awareness] is not non-existent, because it is experienced'. The interpretation of this verse, indeed of the remainder of Prakāśa's speech is extremely tentative.

[34] This is a surprising statement, unless we assume that *caitanya* is intended in a rather strong sense. Could it perhaps be intended to mean 'articulate self-awareness'?

[35] Note that the tentative interpretation offered of this half-verse depends on two conjectures. Presumably it is intended to weaken the Cārvāka's case by emphasising that purely mental cognition exists—cognition that is based only on other cognitions—as well as perceptual cognitions that are based directly on the elements and senses, that is to say instances of *pratyakṣa*, which depend on there being *indriyārthasannikarṣa* and so could be said to be 'produced from the elements'. This entire speech of Prakāśa's is, it seems to me, a refutation of the Cārvāka view that awareness and mental events are produced from the elements.

[36] This interpretation is of course tentative. Perhaps conceivable as an alternative is

Pratoda spoke:
Since knowledge flows in a stream and since it is [therefore] momentary, it is not permanent. There is no soul in this [body] separate from that [stream of knowledge], because we do not perceive logical grounds from which its existence might be inferred (*tallingānupalambhataḥ*[37]). (28)

Prakāśa spoke:
If knowledge were momentary, to whom could the [fruits of] accumulated past action accrue? The fruits of one's actions could not be experienced if knowledge perishes without continuity. (29)

Pratoda spoke:
A trace of an action laid down previously by that [stream of knowledge] is brought to fruition (*vyajyate*) in a separate moment (*vyavasthāyām*), just like the colour taken on by the flowers of a thorn-apple [whose seeds were stained with lac].[38] (30)

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the following: 'It is because (*yathā*) the physical elements in the body are [erroneously] referred to as properties of this [soul] on the basis of positive and negative concomitance that they have [apparent] concomitance with regard to the same thing [viz. memory], and that is why (*yena ... tenaiva*) [we, who recognise that this concomitance is only apparent] proclaim [the existence] of a rememberer [viz. the soul]. Where that is, there there is memory. Memory must exist in him. Memory is not [possible] in something that is impermanent.'

[37] M^{Y}'s corruption of this might be explained as the result of the text having passed through an intermediary in Grantha script (in which the graphs for *bha* and *ha* are similar and not infrequently confused), or as a result of aural confusion.

[38] *ex conj.* Apte (1957, s.v. *khalaḥ*) records '3 The thorn-apple'. The same plant, referred to by the name *unmatta*, appears in a passage that I suppose to be discussing the same image in the *Nareśvaraparīkṣāprakāśa* ad 1:4, p. 10: *tarhi sa eva saṃskāro nityena dharmiṇā vinā nopapadyate iti tatas tatsiddhiḥ. na anityānām evonmattabījānāṃ lākṣādisaṃskāras tatpuṣpāruṇimādinā siddhaḥ...*

But it is not only the *unmatta* plant that is so treated, for cf. also the description of experiments on mango and cotton plants in the following passage from the beginning of the Jaina section of the *Sarvadarśanasangraha* (p. 49):

> *yathā madhurarasabhāvitānām āmrabījānāṃ parikarṣitāyāṃ bhūmāv uptānām ankurakāṇḍaskandhaśākhāpallavādiṣu taddvārā paramparayā phale mādhuryaniyamaḥ. yathā vā lākṣārasāvasiktānāṃ kārpāsabījādīnām ankurādipāramparyeṇa kārpāsādau raktimaniyamaḥ. yathoktam*
>
> *yasminn eva hi santāne āhitā karmavāsanā*
> *phalaṃ tatraiva badhnāti kārpāse raktatā yathā*
> *kusume bījapūrāder yal lākṣādy avasicyate*
> *śaktir ādhīyate tatra kācit; tāṃ kiṃ na paśyasi? iti.*

The first half of the second of the quoted verses is *Ślokavārttika nirālambanavāda* 200cd, and the first, as Dr. Isaacson has pointed out to me, is cited in a number of

Prakāśa spoke:
This trace that you have spoken of, is it not undivided[39] (*avicchinnalakṣaṇā*)? If it is different [in each moment, then] it could not exist in another moment.[40] (31)

If, when that moment [of action] perishes, this [trace] does not perish, then it is undivided, perduring, one and the locus of various cognitions. (32)

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earlier sources, for instance *Nyāyabhūṣaṇa* (p. 495) and *Nyāyamañjarī* (vol. 2, p. 297). On the strength of these passages, one could accept the more obvious emendation *phalapuṣpāttarāgavat* (rather than the *khalapuṣpa-* suggested by the *Nareśvaraparīkṣāprakāśa*), since it is clear that fruits as well as flowers are affected; I have not done so not simply because I am captivated by the ingenuity of my first conjecture, but for the reason that I expect the text to refer to a type of plant.

The interpretation of the expression *vyavasthāyām* is uncertain.

[39] i.e. not momentary, but a unitary entity that remains the same through time.

[40] This translation assumes a hanging *yadā* (see introduction p. lxxx) and it assumes that *kṣaṇāntargatā* is ungrammatically used as equivalent to *kṣaṇāntaragatā* (cf. Rāmakaṇṭha's interpretation of *malāntaḥstham* in *Kiraṇa* 2:9b to mean *malāntarastham*). One might instead interpret '... then it could not exist in that [first] moment [of action as well as in the moment of bearing fruit]'.

One could prefer instead assuming a standard use of *antargata*, understanding *tadā* in 32b to correlate with *yadā*, reading *tatkṣaṇena vinaṣṭena* in 32a and assuming that the alternative *pakṣa* is introduced only in 32cd. In that case we might translate 31c–32 thus: 'If this [*vāsanā*] is divided [into moments], would it not be included in its [own first] moment? By that moment's being destroyed, it [too] would then be destroyed. And [as for the possibility that it is] one, undivided, stable entity that is the locus of various cognitions, considered thus ...'. Both interpretations assume the awkwardness of 1:31c ending in a *na* which belongs to the following *pāda*, but the accepted interpretation is perhaps clumsier in that it assumes that this same awkwardness recurs in 1:32b. I find it difficult to choose between the two.

SURYANARAYANA SASTRI's not wholly satisfactory translation of this difficult passage (1:31–5) is as follows (1982:117–18):

> What you call *vāsanā* (impression), is it not characterised by perishability? If it be not of a different nature, it would be included in that instant and when that instant perishes it would also perish. What is non-perishable, stable, one, the substrate of diverse cognitions, is to object of inquiry by revelation and by reasoning is not different from the soul. There is conjunction with another life, etc., because of grief, happiness and laughter etc.; similarly the remembrance of another life is from earlier experience; permanence is to be accepted for that memory; what is remembered cannot be in the absence of experience. The one who has remembrance and experience is really permanent; therefore one who has knowledge (consciousness) is permanent and pervasive.

Considered thus, it is not logically different from the soul, because [as when, in our theory, the soul is connected to a new body], when it [viz. your *vāsanā*] is connected with a body in a new birth, there is similarity [in the reactions] of grief, joy, etc. [with the reactions of grief, joy, etc. that adults have].[41] (33)

And so when there is memory of a [previous] birth because of previous experience—just as one has memories of dead [or] distant relatives—we know that [the soul] is perduring because of the memory of that [previous birth]. Memory is impossible without experience. [It is only possible that] the rememberer is the [same as the] one who had the experiences because of the fact that he endures. Therefore the knower is perduring and [all-]pervading. (34–5)

Pratoda spoke:

You have [by implication] taught that the individual (*pudgalaḥ*) is not all-pervading, since [according to you] he experiences the fruits of his own actions,[42] and whatever experience one has in the form of happiness and such like [emotions] is limited to within the body. (36)

Prakāśa spoke:

How can [the soul] reach (*gatiḥ*) whatever fruits of his actions might be in some other place if he is [as you say] not all-pervasive? Or if he does reach it (*asti vā tadgatiḥ*) [without being all-pervading], then the soul must exist in two ways: with and without form. (37)

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[41] *ex conj.* ISAACSON. From this it can be concluded that just as the adults' reactions are influenced by memories (of experiences in the same life) so must be those of the newborn, and since they have had no earlier experiences, their memories must be of experiences in the previous life. As Dr. WATSON has pointed out, 33cd echoes *Nyāyasūtra* 3.1.18: *pūrvābhyastasmṛtyanubandhāj jātasya harṣabhayaśokasampratipatteḥ.*

One could instead assume that a sentence is concluded with *vyatiricyate* and connect 1:33cd with what follows, the °*sāmyataḥ* giving the reason for the *jātisaṃsmaraṇa* of 1:34a.

[42] This is stated in 1:15. In the introduction to the quotation of this passage in the *Śataratnollekhinī* ad 18 (=*Parākhya* 1:15), for the text of which see Appendix III, it could be understood to be implied that this question and its response deals with a Jaina view: *kṣapaṇakavat tasyāvyāpakatve … deśāntaraphalabhogo nopapadyate.* 'If this [soul] were not all-pervasive, as [he is not] for the Jainas, then the experience of the fruits [of his actions] in another place [than where he performed them] would not be possible.' But it seems to me more likely that what is meant by this is that the author of the *Śataratnollekhinī* identified the view that the soul is not pervasive as being typical of Jainas but was not sure that this discussion was specifically about a Jaina form of this view. And indeed there seem to be no indications in the question or the response that it is Jaina. Pratoda's use here of the distinctively non-Saiddhāntika term *pudgala* might have been intended to signal whose view point is being discussed, but although *pudgala* is a Jaina technical term, it designates atoms of matter rather than souls.

If it were [only] with form, then the fruits [of his actions] could not [in a subsequent life] be experienced, since form is subject to destruction. If, on the other hand (*athavā*), it is [wholly] without form and not all-pervading,[43] then how could it be led [to where the fruit to be experienced is] by [the power of] some action? (38)

How could something that is formless and insentient be skilled in leading? Thus the fruits [of past actions] that are situated in another place must arise from the connection [of the soul] with a body, [which is only possible] because [the soul is] all-pervading. (39)

Pratoda spoke:

There are established to be many souls and these are established to be all-pervasive. How can [each of] these, [though] overlapping, get the accumulated fruits of their own actions? (40)

Prakāśa spoke:

Things without form have no connection.[44] He who has a body, has [experience of] the fruits of that [body's *karman*]. Therefore we hold that there is a special kind of connection of souls with a body. (41)

Pratoda spoke:

[But perhaps] there exists only one knower, [situated] in various bodies, in accordance with his past actions. He appears both as one and as many, like the moon [reflected] in [rippling] water.[45] (42)

Prakāśa spoke:

In as much as [all are] of the form of consciousness they are one; [but] they are divided because of their various experiences. And those arise from the soul's own past actions. These are delusion (*avidyā*), which is bondage. (43)

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[43] One could perhaps instead understand here *vyāpī* (rather than *avyāpī*): 'If, on the other hand, it is formless, then how could it, [being all-]pervading, be led...'. For in that case, Prakāśa would be assuming the Vaiśeṣika position that if something is formless it must be all-pervading. This view is implied, for example, in the *Praśastapādabhāṣya*, p. 28, §2.8, ¶169 (edition of Bronkhorst and Ramseier).

[44] Whether there can be conjunction between two formless and all-pervading entities is the subject of an old debate. Here Prakāśa sides with the Vaiśeṣikas. Cf. Bhaṭṭa Vādīndra ad *Vaiśeṣikasūtra* 7.2.12 (ISAACSON *1995:73 and 127–8).

[45] 42cd occurs also as the second half of *Brahmabindūpaniṣat* 12, the first half of which reads *eka eva hi bhūtātmā bhūte bhūte vyavasthitaḥ*. The image of the moon reflected in water to appear as many moons is doubtless widely met with elsewhere (e.g., for example, *Tantrāloka* 16:80). This passage of the *Parākhya* (1:42–50) has been quoted and some of its implications discussed in GOODALL forthcoming A.

That which cuts away this [*avidyā*] is knowledge; [and so] there are [at least] two [entities] and the oneness [of all creation] does not exist. [Your] hanging on to non-dualism is finished, because there is a division between knowledge and delusion (*vidyāvidyāvibhāgena*).[46] (44)

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[46] M^{Y}'s reading of 44b is also possible. Dr. WATSON has pointed out that this thrust is reminiscent of a passage in the *Ślokavārttika*: *sambandhākṣepaparihāra* 82c–86:

> *puruṣasya ca śuddhasya nāśuddhā vikṛtir bhavet*
> *svādhīnatvāc ca dharmādes tena kleśo na yujyate*
> *tadvaśena pravṛttau vā vyatirekaḥ prasajyate*
> *svayaṃ ca śuddharūpatvād asattvāc cānyavastunaḥ*
> *svapnādivad avidyāyāḥ pravṛttis tasya kiṃkṛtā*
> *anyenopaplave 'bhīṣṭe dvaitavādaḥ prasajyate*
> *svābhāvikīm avidyāṃ tu nocchettuṃ kaścid arhati*
> *vilakṣaṇopapāte hi naśyet svābhāvikī kvacit*
> *na tv ekātmābhyupāyānāṃ hetur asti vilakṣaṇaḥ.*

> And of a pure soul there could be no impure transformation. And because *dharma* and [its opposite] would be under his control, affliction by them would not be possible. Or if [you were to argue that affliction] acts [upon the soul] (*pravṛttau vā*) because of that [*karman*], then [the undesirable corollary] would be entailed that there would be something existing beyond [the one soul] (*vyatirekaḥ*). Since [the soul] himself is of a pure nature and since no other entity can exist, what can cause nescience's acting upon the soul (*tasya*) [such that it perceives itself erroneously] as in a dream or the like? If one admits that the affliction (*upaplave*) is caused by something else, then a dualist position is entailed. Now a nescience [that simply exists] by its very nature [without beginning] nobody could destroy [and so liberation would be impossible]. [You might object that] in special circumstances (*kvacit*) [this nescience] that exists by its very nature might be destroyed by the occurrence of something of a different nature. But for those whose [one] remedy is the one soul there is no [such] cause that is of a different nature.

The interpretation of this last verse is uncertain. Pārthasārathimiśra introduces it thus: *yadi svābhāviky apy avidyā, śyāmateva pārthivāṇūnām agnisaṃyogena, dhyānādinocchedyeta; ata āha....* His commentary thereon reads simply *na hy agnisaṃyogavad dhyānādyupāyāntaram ātmādvaitavādinām asti yad avidyām ucchindyāt.*

Commenting on this passage of Kumārila, NAKAMURA observes (1983:339):

> Stanzas 82 and 83 attack the most ancient Vedānta philosophy, especially the theory of transformation (*pariṇāmavāda*), which agrees with the theory of an opponent school in the *Brahmasūtra* (II, 1, 4; II, 1, 34 and 35). So Kumārila is repeating here a refutation of the Vedānta philosophy which had already been made prior to him. In the next stanzas

Pratoda spoke:
All traces [of past action] are delusion; they do not exist for me in reality.[47] Everything exists as knowledge. What is knowledge (*yā vidyā*),[48] that is the supreme soul. (45)

Prakāśa spoke:
All means of yours [in that case] which wipe away delusion are worthless,[49] since [the soul is] established to be [nothing other than the one] knowledge, [and] there is no bondage at the level of the highest reality. (46)

Everything must be knowledge. Or if there is something called delusion, then the [one] soul (*saḥ*) binds himself with it and should release [himself] by means of knowledge. (47)

Or [if] this is [all] the play [of the one supreme soul] or [simply His] nature (*svadharmo vā*), then [ultimate] liberation is impossible. Or if it be required that there is liberation, then it must be partial and not total. (48)

If [you say that it must be] partial (*ekadeśe*), [then we reply that] there can be no part, since it is formless and therefore without parts.[50] If there were to be total liberation, then this would entail that worldly existence must be cut off. (49)

And yet there is no cutting off of worldly existence, and so those [souls] are taught to be many, blocked beginninglessly by bonds, and that [bond] (*saḥ*[51]) in this [tantra] (*asmin*[52]) is the impurity that is taught. (50)

> 84–86 he attacks a new form of Vedānta philosophy, i.e. the theory of false manifestation (*vivartavāda*). [. . .] From the stanzas it is clear that those people were of opinion that the absolute *brahman* evolves itself by the power of nescience (*avidyā*), the phenomenal world as its effect being illusory like dream and illusion.

[47] Alternatively one could emend *vāsanā* to *vāsanāḥ* and understand the *sā* to refer to *avidyā*: 'All traces are delusion; it does not exist for me in reality.'

[48] *ex conj.* ISAACSON (letter of 11.vi.2001).

[49] This half-line is comparable to *Mataṅgavidyāpāda* 6:76cd: *vidyākhyaś cāpy upāyo 'yaṃ yo 'vidyāyāḥ pramārjakaḥ*, but in that context the attack is not on Vedāntic Advaita.

[50] It would have been normal to reverse the order of *niraṃśatvāt* and *amūrtitaḥ*, but this would here have been unmetrical.

[51] *ex conj.* This alteration is not strictly necessary, since *sā* could be taken to refer back to *avidyā*.

[52] This use of *asmin*, where, if I have interpreted the text correctly, we would expect *iha* or *atra*, is a stylistic peculiarity of the *Parākhya*: see p. lxxx.

Pratoda spoke:
The soul cannot be impure, since it is pure by its own nature. And even if it were [to appear] so, then its discoloration [could] not [be] natural to it,[53] just as [redness is not natural] in a crystal. (51)

Prakāśa spoke:
This passion of the soul is born of the cause that is his own impurity.[54] If he had no impurity, then his passion would not arise.[55] (52)

Otherwise there could not of itself arise in him an attachment to the enjoyments of what is impure. Nor can passion be without a cause. [If it could, then] would it not arise even for liberated souls? (53)

Or past action might be the [cause of the] soul's (*asya*) passion, and that is beginningless. But this property of the *buddhi* (*taddharmaḥ*) is possible only when there is *buddhi*,[56] and *buddhi*, in turn, arises out of matter (*avyaktasambhavā*). (54)

Disproved (*gatam*), then, would be its beginninglessness.[57] On the other hand, [you might say that] it might exist [beginninglessly, stored up] as potential (*śaktirūpeṇa vā sthitam*). [In that case] nescience too might be like this, and its opposite too, [or indeed anything].[58] (55)

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[53] *ex conj.* The example referred to appears to be that of a clear crystal appearing to be red when placed next to some red thing, hence the emendation to *tadrāgo 'prākṛtaḥ*.

[54] For the emendation to *svākyā°* (instead of to *svakā°*, which is perhaps also a possibility) see fn. 396 on p. 258 below.

[55] Cf. *Svāyambhuvasūtrasaṅgraha* 2:4, of which this discussion is reminiscent:

> *yady aśuddhir na puṃso 'sti saktir bhogeṣu kiṃkṛtā?*
> *śuddhe puṃsi na tadbhogo jāghaṭīti vipaścitaḥ.*

[56] *ex conj.* I assume that *sa taddharmaḥ* refers to the soul's past action, which, being in some sense a property of the soul, would be 'stored' in the *buddhi* as the eight *buddhidharmas*. See, e.g., Aghoraśiva's *Bhogakārikāvṛtti* ad verse 60: *iha hi buddhau vāsanātvena sthitā dharmādayo 'ṣṭau bhāvā ucyante.* The correction of *tasyām* to *satyām* is not strictly necessary, since one could translate 'But this quality of the soul is stored in *buddhi*...'; but the locative absolute with *satyām* is smoother. These eight *buddhidharmas* are *jñāna*, *dharma*, *vairāgya*, *aiśvarya* and their opposites, among which *avairāgya* can be expressed by the term *rāga*. Prakāśa's answer then to the question he raised in the first half of the verse assumes a Sāṅkhya (or Śaiva) ontology in which an entity that can be called *rāga* exists at a relatively low level of emanation of the cosmos.

[57] It is in fact a tenet of the system that past action is beginningless like a stream (cf. *Kiraṇa* 3:6–7); the point made here is presumably that *avairāgya*, because it is a *buddhidharma* and because *buddhi* is not beginningless but arises, at a certain stage, from *prakṛti* (54cd), cannot be beginningless. Therefore the equation of *rāga* with *karman* (54a) cannot be correct.

If this is so, then all nescience must arise from the state of being a bound soul [viz. from impurity] (*paśubhāvataḥ*).[59] If, on the other hand (*vā*), past action were the cause of this [nescience], then it could not have influence (*rañjakam*) upon one who was pure [i.e. not already stained by impurity].[60] (56)

This [past action] could not have influence upon something all-pervading because of its having [i.e. being located in] a single part.[61] Therefore past action cannot serve as the cause of envelopment of the soul (*tasya*). (57)

By it [viz. *karman*], when it is present (*satā*), the body, happiness, [and] unhappiness [are engendered]; since it is expended in doing just thus much, it [then] disappears.[62] Therefore nescience,[63] which is distinct from the soul's past action (*tatkarmaṇaḥ*), is the cause of passion . (58)

For every soul comes forth from its womb linked to nescience. And then (*punaḥ*) it [viz. nescience] envelopes the soul, [itself] bodiless, like the power in poison.[64] (59)

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[58] The rhetorical force of this verse is not certain; but I am assuming that 55cd is meant as a reductio ad absurdum: why insist that *karman* (or *rāga*) is the cause of impurity if one is then forced to admit that it in turn exists in some latent state of potency in order that it be prior to what one wishes it to have caused? Perhaps conceivable is that *viparyayaḥ* here is used not in the sense of 'the reverse' but rather as the Yoga label for nescience (*Yogasūtra* 1.6).

[59] This I suppose to be a preliminary statement of the Siddhānta after the reductio ad absurdum of the previous line. The term *paśutva* can be used synonymously with *mala*, for see *Kiraṇa* 2:19c (quoted in fn. 464 on p. 276 below).

[60] As we will see from the following verse, it is supposed that the potentially all-pervading soul must have some impurity delimiting it if *karman*, which is limited, is to act upon it.

[61] This is not a satisfactory interpretation, for it requires that *vibhoḥ* function like an accusative depending on *rañjayitum*. Perhaps *tadekadeśitvāt* should rather be taken as a compound and as belonging to *vibhoḥ*: 'because the all-pervading entity [viz. the soul] would be the whole with respect to that [*karman*, which would be its part].'

[62] *ex conj.* Perhaps emendation to *dehaḥ* is not strictly necessary, since one could render *dehasukham* with 'happiness in the body'. The verb *gatam* could either be understood with the instrumental, or we could assume ellipsis of a restatement of the subject in the nominative (*karma*). The translation is of course a tentative interpretation: I am assuming that allusion is made here to the notion that *karman* fulfils its functions in giving rise to its fruits and is thereby expended, which means that no other functions should be attributed to it. We find the same argument in the same context in, for instance, *Kiraṇavṛtti* 2:17.6–9.

[63] I am assuming that this is here used as another synonym of *mala*, as in *Kiraṇa* 2:19c (quoted in fn. 464 on p. 276 below).

[He is] 'enveloped' because of his being occluded by that (*tattiraskārāt*) and because of [his qualities] being overpowered by the qualities of that [impurity]. The bound soul is therefore impure, the resort of [impure] qualities that are not adventitious [but not fundamental to his being either].[65] (60)

Pratoda spoke:

[Then] the soul is insentient by its own very nature, void of the property of sentiency, for [this sentiency] comes from outside, being produced from the ensemble of the body and its senses. (61)

Prakāśa spoke:

[The fruits of] past action,[66] good and bad, are experienced in the body. They are of two kinds: situated in another or situated in oneself. [From among the second pair] those which are situated in another are not experienced.[67] (62)

Those which are situated in oneself are of two kinds: that which is [directly] experienceable and then the other, which is other than that.[68] Now that which is experienceable, characterised as happiness or unhappiness [or the like], exists in the body. (63)

At the time when the body perishes, of what nature is the *karman* that is the cause of that [which we experience]? If it is subtle, then its subtlety must be an existence as mere potential. (64)

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[64] *ex conj.* For the idea that the power of poison is something independent of the substance in which it resides compare *Kiraṇa* 2:31c–32b.

[65] *ex conj.* The absence of distinction between voiced and unvoiced and between aspirated and unaspirated stops in Tamil pronunciation probably gave rise to the readings in the transmission of the *Śataratnollekhinī*. These qualities can be described as *anupādhi* because they are inborn and so not adventitious, but they can be removed to reveal the essential purity of the soul.

[66] Prakāśa's reply looks at first unconnected with Pratoda's question about sentiency; but Prakāśa's intention is presumably to reply indirectly by examining another subtle potential, the existence of which all accept, namely *karman*. He then returns (in 1:66 and 1:69) to the examination of sentiency.

[67] It is possible instead that two mutually exclusive alternatives are proposed in this verse, namely that *karman* is in the soul or in some other thing, and that the second alternative is rejected as an impossibility.

[68] It is not clear what this other category is. Could it be *karman* the fruits of which have already been experienced (but cf. 1:82–4 below)? Or are these the two well-known categories of *prārabdhakārya* (= *bhogya*) and *sañcita* (= *abhogya*), i.e. *karman* that is to have effect in this life and that which is stored up for future existences? *Mṛgendravidyāpāda* 8:4a gives a threefold distinction: *janakaṃ dhārakaṃ bhogyam*. Perhaps *anyat* could refer to what is *janakaṃ* and *dhārakam*?

What is potentiality [after all]? It has to be existing in subtle form. Existing in subtle form is nothing more than potentiality.[69] If this past action can exist in subtle form at the destruction of the body, then sentiency too can therefore be held to exist in subtle form [into the next incarnation]. [If it were destroyed at the destruction of the body, it could not arise again, for] a thing which does not exist cannot arise.[70] (65–6)

It is not an effect, because there is no cause. [You might say that] everything is causally connected.[71] [But all] these causes [that make up the ensemble of necessary causal factors for a particular effect] are not capable of accomplishing their function [of causing] with respect to this [consciousness]. (67)

For that in respect of which they are powerful is [something which has] potentiality that existed before. For with respect to all effects action is observed when we see (*ālocya*) that there is the nature of agency (*kartur bhāvam*) in the things [in which the effects arise]. That is why (*yasmāt*) this nature (*sa bhāvaḥ*) has the name *śakti*.[72] [So] why do you not hold that consciousness must exist before that,[73] just as [the latent effects of] past action [do]? (68–9)

From the sun-stone arises fire and from the moonstone [arises] water; even though [many things have] the property of being stones in common, this [arising of fire or water] does not occur here in those others.[74] (70)

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[69] The text is oddly repetitious here and has therefore been cruxed. It is suspicious that 1:65bc are similar to 1:64d and c and that 1:64d, 65a, and 65b should all seem to be saying the same thing. The reason for including so much within the crux marks is that it seems to me possible that 1:64 and 1:65 are two alternative versions of the same idea, one of them being a secondary modification (unless both contain modifications). A scribe of a manuscript in the transmission from which M^{Y} descends may at this point in the text have been consulting more than one source and coped with a major deviation by copying two versions one after the other or by copying one in the margin. This sort of conflation was evidently not uncommon among the Grantha manuscripts transmitting the *Kiraṇa* (see, e.g., the apparatus to *Kiraṇa* 2:1, 2:2d, 2:9cd, 2:23cd, 4:7cd, 4:8ab, 4:21cd, 6:5a–6b, 6:25cd).

[70] For discussions of *satkāryavāda* in other Siddhāntas see *Mṛgendravidyāpāda* 9:14–21, *Mataṅgavidyāpāda* 6:46–8, *Pauṣkara* 4:80–3 and the commentaries thereon.

[71] If this is, as I suppose it to be, the intended meaning, it is loosely expressed. The interpretation of this passage is not beyond doubt. Perhaps 67b might be interpreted: '[Otherwise] anything might be the cause of anything'.

[72] In this interpretation *śaktivācakaḥ* is treated as an unnatural *bahuvrīhi* compound: 'whose label is *śakti*'. The same usage is to be found in 2:48a.

[73] i.e. before conjunction with the body and senses; see Pratoda's question in 1:61.

We require that arising necessarily comes about from that [potentiality] when [other] causal factors [are present]. For without [there really being some] potentiality [already present within the soul] (*śaktyā ṛte*)[75] [people would not have] here [in this world] cognition of [particular things as being] causes [of particular effects].[76] (71)

Pratoda spoke:

The nature of the universe is various because of particular transformations; but past action is not its cause; it is various by its very nature. (72)

Prakāśa spoke:

You cannot say that this [universe] has this nature [only], for [we sometimes see] the reverse [of that nature].[77] Even of [any one of] the four [visible] elements it cannot be said that we experience [one immutable] nature. (73)

Without [apparent] cause the earth shakes, water (*kam*) is sometimes observed to be hot, fire goes out, sometimes air rises upwards.[78] There is no [immutable, innate] nature even in the elements. How then will there be one [in them] when [they cause] the arising of bodies?[79] (74–75b)

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[74] The point of the image is to underline the importance of *śakti*: other stones do not have *śakti*, and so even when they are provided with the stimuli (the sun and the moon) which cause the sun-stone and moonstone to produce respectively fire and water, they do not do so. The stimulus provided by the sun is like the stimulus provided by the body and instruments of the senses: it achieves nothing if *śakti* is not there to be stimulated.

[75] I assume that this is a rare usage of *ṛte* governing the instrumental. Hiatus inside a *pāda* is not a common feature of the style of this text, and therefore the hiatus between *śaktyā* and *ṛte* suggests that in the redactor's pronunciation (and therefore usage) the vocalic *ṛ* was equivalent to *ri* or *ru*. See p. lxxxiii.

[76] The cadence here is unmetrical, strictly speaking, but see introduction, p. lxxxvi.

[77] *ex conj.* If instead we retained the transmitted °*viparyayaḥ*, it could perhaps be construed with *vaktavyaḥ*: 'One cannot say that this [universe] has [this] nature [or that it has] the reverse of that nature.'

[78] According to Vaiśeṣikas, among others, these elements have innate properties that are the reverse of or different from these. For an account of what their expected properties are, see, e.g., the *Yuktidīpikā* ad *Sāṅkhyakārikā* 38, pp. 225–6, a passage which, as WEZLER and MOTEGI indicate in their edition, is largely parallelled in Vācaspatimiśra's *Tattvavaiśāradī* ad *Yogasūtra* 3:44 as well as in the *Yogavārttika* ad loc.

[79] The purport of the first two and a half verses of Prakāśa's response appears to be merely an admonition to the effect that one cannot generalise about the *svabhāva* of things. What now follows is the Siddhānta's defence of the proposition that *karman* is the cause of variety in the universe.

Might that cause [of diversity in the universe] be visible (*dṛṣṭam*), or do you hold that the cause for these things is invisible (*adṛṣṭam*)?[80] (75cd)

For creatures endowed with sense and passion, for those with teeth, for those that are radiant, for those differing from each other in having bodies that are slow, [fast, small, large] and so forth, [for all these various creatures] the seen cause [viz. gross elements] is the same;[81] [and] that [unseen cause] is understood from its multiform effect by means of inference. (76–77b)

When two men of like qualities and character are engaged on [the same] service, [only] one of them will attain the fruit [of that act], and so that man's 'cause' is the greater.[82] Invisible, because it is a subtle cause, it is understood because of its connection with [its] effects. (77c–78)

That cause is labelled 'past action' (*karmasaṃjñam*) and exists in the form of meritorious and bad action (*dharmādharmātmakam*). Through past action the [soul achieves] connection with a body; through past action the bound soul experiences the fruits [of his deeds]; and imbued (*vāsitaś ca*) by past action he wanders about here [in this material universe] (*itaḥ*) [83] deluded by nescience. (79)

The latent traces called past action are subtle, implanted (*āhitā*) like [the root of] a Jalavāsa [plant].[84] From past action [arises] all these fruits that are experiences of happiness and unhappiness. (80)

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[80] As Dr. HAAG-BERNÈDE has pointed out to me, the Vaiśeṣika explanation for behaviour of the elements that is contrary to expectations is *adṛṣṭa*. See *Vaiśeṣikasūtra* 5.2.8, 5.2.14 and 5.2.19, and *Praśastapādabhāṣya* p. 80, ¶360. In our context it is plain that the term *adṛṣṭa* is apposite because it is supposed that it means *karman* in such Vaiśeṣika passages. For a discussion of how *adṛṣṭa* might originally have been intended in these and other contexts in the *Vaiśeṣikasūtra*, see WEZLER 1983.

[81] *ex conj.* ISAACSON. The text as transmitted seems uninterpretable and with the conjectures offered it is still only just conceivable, particularly since the epithets in the genitive plural seem oddly random. The toothed creatures are perhaps beasts of prey; the radiant ones might be gods (or such creatures as fireflies?).

[82] When quoted in the *Śataratnollekhinī* this is prefaced by the following (p. 35): *svakarmaphalabhuk. svasya karma svakarma dharmādharmātmakam, tasya phalam bhuṅkta iti svakarmaphalabhuk. yugapat sevākṛṣyādipravṛttayor dvayoḥ puruṣayor ekasya phalasiddher itarasyādarśanāc ca. tathā:...*

[83] *ex conj.* ISAACSON (letter of 15.vi.2001). Otherwise we might assume that the transmitted text uses *cetas* declined anomalously as a masculine, for which cf. *Śivayogaratna* 170 (if the constitution of that text is there correct), or that what was intended was *vāsitaṃ ceto bhramaty ajñānamohitam*?

[84] This interpretation may well be wrong. One of MONIER-WILLIAMS' entries (s.v. *jalavāsa*) refers the reader to *jalamoda*, which he defines as " 'water-enjoyer,' the root

Pratoda spoke:

But since these [latent retributive effects of] actions are created only by an [already] existing body, how can it be the cause of the body, [since] at that time [i.e. at the time when, according to you, a body does not exist but is about to be produced] this [past action] does not exist, because it is impossible.[85] (81)

Prakāśa spoke:

Since (*yathā*) the soul is established to be beginningless [and its] existence is dependent on action[86]—if, on the other hand, it had had a beginning, then the undesirable corollary would be entailed that creation would be uniform[87]—therefore action is established to be beginningless, since transmigration is beginningless. (82)

As for its being [beginningless] like a stream (*pravāharūpatā yeyam*) undisrupted (*avyucchinnā*) in existence after existence,[88] [what is meant is that] an action (*asya*) is destroyed by another one's arising; [this is] the eternality of action. And when an action is performed, it then stands by to be experienced by the soul (*asya*). The soul is taught to be the entity that creates it, the locus of [its fruits] happiness and unhappiness. (83–4).

Pratoda spoke:

The power of action does not belong to the soul that resides in the body, since actions are definitely (*niścitam*) performed by the hands and feet and such [other instruments of the body]. (85)

Prakāśa spoke:

The soul is taught to be the agent of that [bodily movement] (*tatkartā*); the power of action is not the body's, since that [body] is insentient, [and]

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of Andropogon Muricatus". I imagine from the name that the plant's roots are invisible because below water and that it is their invisibility that is the tertium of the comparison here.

[85] Or perhaps 'because it is not connected'.

[86] *ex conj.* The transmitted text could perhaps be retained and interpreted in the same way. Also possible might be emendation to *sāpekṣaḥ karmaṇi sthitaḥ*.

[87] The diversity of incarnations could never have arisen if there had been one ultimate starting point. Cf. *Mataṅgavidyāpāda* 6:97cd: *vaicitryaṃ jagataḥ proktaṃ svakarmaguṇabhedataḥ*. Cf. also *Kiraṇa* 3:7. Rāmakaṇṭha's *Kiraṇavṛtti* ad loc. explains: *puruṣāṇāṃ hi sarvadā śārīrabhogādivaicitryānyathānupapattyā karmaṇaḥ sattvaṃ sṛṣṭikāle 'pi paśumṛgapakṣisarīsṛpasthāvaramanuṣyādijanmavaicitryaśruteḥ*.

[88] *ex conj.* ISAACSON (letter of 15.vi.2001). The transmitted *apy ucchinnā* could perhaps be retained and interpreted, assuming the *api* to be *bhinnakrama*, to mean 'even though disrupted in existence after existence'.

since the power of action is eternal.[89] (86)

The power of action [is realised only] by [really] existing instruments (*karaṇaiḥ sadbhiḥ*); nevertheless it is that [power of action] which is of principal importance [in achieving an action]. So too people do not praise the axe [as the agent] in the cutting down of a tree. (87)

The soul, therefore, is held to be the agent, [acting] by means of the instruments, because he is of principal importance. Even when he is not doing something he has the power of action because of his will, [which is directed] towards the objects of desire. (88)

Thus because of the power of the soul's will there is transformation in [its body's] skin, hands and so forth.[90] This [will of the soul] (*sā*) will be commensurate with the degree to which the power of consciousness has been manifested (*yādṛg bhavet … cidvyaktiḥ*) in the particular body [of that soul] (*yasmin … piṇḍe*). (89)

The [soul's] power of knowledge (*jñānam*) is limited by the body, linked to the performance of his own actions.[91] When [the degree of revelation is] small, little [of that power of knowledge] is revealed; when large, it is established that a large amount [is revealed].[92] (90)

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[89] The readings of the *Śataratnollekhinī* in the second half of this verse are also interpretable: '… since that [body] is insentient. Therefore the power of action [resides] in the immortal [soul]. And so…'.

[90] *ex conj. vikāras tvakkarādikaḥ* seems the most economical repair possible.

[91] Or perhaps 'linked to the decrees of his own action'.

[92] This rendering reflects the awkwardness and tautology of the text, but it may not be right. Perhaps also possible is the following interpretation: 'When [the soul's *karman* is] weak, little [of the power of knowledge] is revealed; when [the *karman* is] strong, a large amount is established [to be revealed].'

The verse is read, and so interpreted, differently in the *Śataratnollekhinī*. 1:90c–91b and 1:91c–92b (verses 57 and 56 respectively of the *Śataratnasaṅgraha*) appear embedded in the *Śataratnollekhinī* thus (p. 71): *ātmaśakter vibhutve 'pi tadbhānasya vyañjakādhīnatvāt sarvajñatāpi nāstīti parākhyasūtreṇa darśayati*

> *vibhuḥ san jñānarūpo 'pi pradeśe vetti yena tat*
> *kiñcijjñas tena sa prokto vyavadhānānidarśanāt*

jñānarūpaḥ jñānam eva rūpaṃ svarūpaṃ yasya saḥ. jñānarūpaḥ vibhuḥ vyāpakaḥ sann api pradeśe kalādivyañjakapradeśe yena kāraṇena taj jñeyaṃ vetti jānāti, tena kāraṇena saḥ ātmā kiñcijjñaḥ kiñcij jānātīti kiñcijjñaḥ proktaḥ pratipāditaḥ. tatra hetum āha—vyavadhānānidarśanāt. vyavadhāne vyañjakarahitasthale anidarśanāt nidarśanābhāvāt, jñānābhāvād ity arthaḥ.

yady ātmano vyañjakavaśāt kiñcijjñatvaṃ, tarhi dīkṣārūpavyañjake saty api sarvajñatvam ātmano na syāt; vyañjakatvāviśeṣād ity āśaṅkāṃ dṛṣṭāntapūrvaṃ vyañjakatāratamyapratipādakena sūtrāntareṇa nirasyati

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> *svalpe 'pi vyañjake svalpaṃ mahan mahati tat sthitam*
> *yādṛk tādṛg bhavet tasya pradīpas timire yathā*

tat malaruddhaṃ caitanyaṃ svalpe vyañjake svalpe sati svalpaṃ svayam abhivyajyate; mahati vyañjake mahati sati mahad abhivyajyate. tatra dṛṣṭāntam āha—yathā timire andhakāre pradīpaḥ arthavyañjakapradīpaḥ yādṛk svalpavyañjako vā mahāvyañjako vā bhavet—tathā tasya caitanyasya vyañjakam ity adhyāhāraḥ—tādṛk tathāvidham alpaṃ vā mahad vā sthitaṃ vyañjakatayā sthitam iti. tathā ca kalādirūpād alpād vyañjakād dīkṣārūpasya mahāvyañjakatvam. tathā ca nātmanaḥ sarvajñatvānupapattir ity arthaḥ.

'Although the power of the soul is all-pervading, since its appearing is dependent on something that reveals it, there is no omniscience [for the likes of us in *saṃsāra*]. This (*iti*) he shows with a *sūtra* of the *Parākhya*:

> [Although] being all-pervading [and] although of the nature of consciousness, since [it is only when he is] in a [particular] place [that] he knows this [universe of knowables], he is therefore taught to be parviscient, because of the absence of vision when in [a state of] separation [from that which reveals his consciousness].

[The word] *jñānarūpaḥ* [means] he whose nature (*svarūpam* = *rūpam*) is consciousness. Although he is of the nature of consciousness and all-pervading (*vyāpakaḥ* = *vibhuḥ*), because of the fact that he knows (*jānāti* = *vetti*) the knowable [external world] (*jñeyam* = *tat*) when in [a certain] position, [that is to say] in the position in which *kalā* and the others [of the evolutes of *māyā*] act as revealers [of his consciousness], the soul (*ātmā* = *saḥ*) is therefore taught to be (*pratipāditaḥ* = *proktaḥ*) parviscient (*kiñcijjñaḥ kiñcij jānātīti kiñcijjñaḥ*). He tells us the reason for this with [the expression] *vyavadhānānidarśanāt*: because there is no vision (*nidarśanābhāvāt* = *anidarśanāt*), which is to say that there is no knowledge (*jñānābhāvād ity arthaḥ*), when he is in a position separated from factors that reveal [his consciousness] (*vyañjakarahitasthale* = *vyavadhāne*).

[Objection:] if the soul is [only] parviscient thanks to factors that reveal [his consciousness], then the soul could not become omniscient even when there is initiation, which is [also just] a factor that reveals [his consciousness], there being no difference [between it and *kalā* and the others] *qua* revealer [of consciousness]. This objection He refutes, giving an example, with a further *sūtra* that explains that there is a hierarchy of factors that reveal:

> And when the factor that reveals is small, [then the power of consciousness is] small; when [the factor is] great, [then the power of consciousness is] great. As is [the factor that reveals] for the soul (*yādṛk... bhavet tasya*), accordinly is that [factor] established to be [great or small] (*tat sthitam... tādṛk*). So [it is with] a lamp in darkness [viz. if it reveals much, it is a powerful lamp; if it reveals little, it is weak].

When the factor that reveals is small (*vyañjake svalpe sati* = *svalpe*), that power of consciousness, which is blocked by impurity, is itself revealed to a small degree; when the factor that reveals is great (*vyañjake mahati sati* = *mahati*), it is great. He gives an example of this: just as [with] a lamp that reveals objects (*arthavyañjakapradīpaḥ* = *pradīpaḥ*) in darkness (*timire* = *andhakāre*); whether it is a revealer of little or of

As great [as the degree of revelation is the knowledge] of the soul (*yādṛk tādṛg bhavet tasya*), as with a light in darkness. Although all-pervading and of the nature of the power of knowledge (*jñānarūpaḥ*), he is taught to be parviscient when he enters [the subtle body][93] through that by means of which he knows this [world] (*tat*)[94] [and not omniscient], because of the absence of the power of knowledge because of that which envelops him.[95] (91–92b)

The linking of the soul, though all-pervading, with a body because of action [comes about] through the [intervention of the] Lord. Because the soul is without power he does not of himself have the capacity for linking himself to [the consequences of his] actions, and so (*ataḥ*) the bound soul, whose power of consciousness is blocked by impurity, has no autonomy. (92c–93)

[And] action is devoid of consciousness and therefore it depends on something that links it [to those to whom it must accrue]. The entity that links it is the supreme Lord,[96] who does it by His will, since he has might. The bound soul has been taught to be thus, [its nature] not free of original faults. (94)

The existence of that which in this system is known as [the soul] subject to the Lord, [has been established] by argument,[97] [as has] its permanence, its being all-pervading, that its nature is distinct [from that of other souls], the existence of something that blocks it, and its nature

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much (*svalpavyañjako vā mahāvyañjako vā = yādṛk*)—and here we must supply (*... ity adhyāhāraḥ*) 'so too [it is with] the factor that reveals consciousness'—as a factor of revelation it is established to be (*vyañjakatayā sthitam = sthitam*) accordingly little or great (*tathāvidham alpaṃ vā mahad vā = tādṛk*). And so the nature of initiation is that of a greater factor of revelation than the small factors of revelation of *kalā* and the others [of the evolutes of *māyā*]. And so the purport [of this passage] is that omniscience is not impossible for the soul.'

[93] Note that the *Śataratnollekhinī* reads *pradeśe* and glosses it with *kalādivyañjakapradeśe*.

[94] Note that the *Śataratnollekhinī* glosses *tat* with *jñeyam*.

[95] This far-fetched translation is, I think, close to the interpretation implied by the commentary given in the *Śataratnollekhinī*.

[96] It is usually to the tattva called *niyati* that the function of linking each soul with the consequences of his actions is ascribed. Presumably the text is not here denying that, but maintaining that the Lord is ultimately responsible for this because it is he who enjoins Ananta to stimulate *māyā* from which *niyati* then evolves.

[97] Note that the text again (see fn. 31 on p. 146 above) speaks of establishing the soul's existence by reasoning and does not maintain that its existence is, as Rāmakaṇṭha maintains, *svasaṃvedanasiddha*.

has been established [as being] in accordance with [that expounded in] the teachings of the Siddhānta.[98] (95)

Thus the first chapter, elucidating thoughts about the topic of the bound soul, in the great tantra called the Supreme.

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[98] For *rāddhānta* in this sense, see, e.g., *Amarakośa* 1.5:4c: *samau siddhānta-rāddhāntau*. Note that this summary verse reiterates the conclusions of the disputes of the chapter in the order in which they occurred, just as 1:15 announced them in order at the beginning of the chapter, but it compresses the epithets from *ajaḍaḥ* through *kiñcijjñaḥ* with the phrase *rāddhāntavākyānugataṃ svarūpam* (unless we are to take *rāddhāntavākyānugataṃ* as adverbial). Note also that the last word, *seśaḥ*, as well as reiterating *seśvaraḥ* in 1:15d, introduces the topic of the next chapter: the Lord.

PARĀKHYATANTRA CHAPTER II

Prakāśa spoke:
Creator of all, great, empowered, knower of all is the supreme Lord. His body is of mantras, His exertions are for the sake of bestowing compassion, He is at rest (*śāntaḥ*), He is the awakener of the *vidyeśas*.[99] (1)

All things that are endowed with form, that are made up of parts, that have various forms (*nānārūpaparicchadāḥ*), because they are distinguished by[100] having gross parts must necessarily depend on a sentient cause.[101] (2)

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[99] The string of epithets in this verse, like that in the fifteenth verse of chapter 1, sets the agenda for discussion for the remainder of the chapter. The first, *sarvakartā*, is expanded upon in 2:2–30; *mahān* might be taken to mean 'all-pervading', in which case it is expanded upon in 2:23–4 (still inside the discussion of *sarvakartā*); *śaktaḥ* is expanded upon in 2:32–62b; the Lord's omniscience is defended and discussed in 2:62–78; the Lord's body and the mantras of which it is composed are discussed in 2:79–96; both the topic of the Lord's bestowing grace, which is referred to here with *anugrahotsāhaḥ*, and that of his being impartially compassionate to all, which is presumably what is referred to with the epithet *śāntaḥ*, are treated together in 2:97–117b; the Lord's awakening of the Vidyeśas is covered in 2:117–128.

[100] I have adoped *-śiṣṭatvād*, assuming that it has the sense of *-viśiṣṭatvād*, because it has the support of the *Śataratnollekhinī* (quoted in the next footnote); but it is possible that M^Y's *-viṣṭatvād* is original and carries the sense of *-samavetatvād*.

[101] The commentary of the *Śataratnollekhinī* on this verse and on 3ab (*Śataratnasaṅgraha* 15, p. 26) reads as follows: *mūrttāḥ ākṛtimantaḥ. sāvayavāḥ avayavasahitāḥ. nānārūpaparicchadāḥ nānā bahuvidhai rūpaiḥ saṃsthānaviśeṣaiḥ paricchadaḥ āvaraṇaṃ yeṣāṃ te nānārūpaparicchadāḥ. evambhūtā ye 'rthāḥ pṛthivyādayaḥ te* (em. ISAACSON; *ete* Ed.) *pakṣatvenopāttāḥ. mūrttādīni pakṣaviśeṣaṇāni kāryatvasādhane pratyekaṃ hetutvasūcakatayā upāttāni, na tu bādhādinivārakāṇi. tasya pratijñām āha—buddhimaddhetupūrvakāḥ. buddhir yasyāsti sa buddhimān. sa cāsau hetuś ca so 'yam buddhimaddhetuḥ pūrvaḥ pūrvāvadhir yeṣāṃ te tathāvidhāḥ. upādānādigocarāparckṣajñānavatkartṛkā ity arthaḥ. hetupūrvakatvasādhanamātreṇa kāryatvasiddhāv api kartṛviśeṣasiddhivivakṣayā buddhimatpadam prayuktam. tatra hetum āha—sthūlāvayavaśiṣṭatvād iti. sthūlair asmadādibāhyendriyagrāhyair avayavaiḥ śiṣṭatvāt sambaddhatvāt. atra cāvayavānām apratyakṣatayā avayavayuktatvahetor asiddhiparihārasūcakatayaiva sthūlapadam upāttaṃ, na tu vyabhicāravārakatayā. atra ghaṭādivad ity udāharaṇam adhyāharttavyam. nigamanam āha—ataḥ sāvayavatvād*

Therefore there exists some sentient [cause]. [And that is] proved to be the Lord. He is known, according to this system (*atra*), by inference, because of His effects, which we directly experience. (3)

Pratoda spoke:
Since we do not perceive that there is a relation of cause and effect between them [viz. between God and the world we see], and [because] there is therefore nothing [that we know] to have caused this [world], therefore you should not proclaim that we have direct experience of [His] effects [since we do not know them to be effects]. (4)

Prakāśa spoke:
You may argue that (*vā*) a relation [of cause and effect] is not perceived, but because of the [connection between] effect and cause [that we directly experience] in the world (*iha*), it is clear that when we perceive [what must be] an effect, we understand [that there must have been] a cause of it that cannot directly be perceived by us (*parokṣam*).[102] Through such

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eva buddhimān samavasthitaḥ pramāṇasiddhaḥ kaścid īśvaraḥ kartāsti. pṛthivyādīnām iti śeṣaḥ. tathā vāyavīye [*Śivapurāṇa*, *Vāyavīyasaṃhitā*, *Pūrvabhāga* 6:4–5]:—

> *pradhānaparamāṇvādi yāvat kiñcid acetanam*
> *na tat kartṛ svayaṃ dṛṣṭaṃ buddhimat kāraṇaṃ vinā*
>
> *jagac ca kartṛsāpekṣaṃ kāryaṃ sāvayavaṃ yataḥ*
> *tasmāt kāryasya kartṛtvaṃ patyur na paśupāśayoḥ*

anena ca sakartṛkatvasādhanena pṛthivyādīnāṃ kāryatvaṃ siddham, ataḥ kāryatvasādhanasya sulabhatve 'pi sakartṛkatvasādhanadvāreṇa tatsādhanam īśvarasiddhināntarīyakatayā nirīśvaravādanirākaraṇārtham iti. idaṃ ca pañcarūpopapannatvād anvayavyatireky anumānam. tad uktaṃ śrīmatpauṣkare [7:44c–45b]

> *pakṣadharmaḥ sapakṣe san* (em.; *sad* ed.) *vyāvṛttaś ca vipakṣataḥ*
> *abādho 'satpratipakṣo vyatirekānvayātmakaḥ. iti.*

Note that the two verses here quoted from the *Vāyavīyasaṃhitā* appear (with variants) as though part of the *Parākhya* when *Parākhya* 1:2ab is cited both in the *Ñānāvaraṇaviḷakkattarumpatavivēkam* (Vol. 2, p. 611) and in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* (IFP T. 317, pp. 981–2), for which see the apparatus to the text. It might be supposed then that these texts borrowed from the *Śataratnollekhinī* and somehow managed to confuse verses of the root text with those cited in the commentary. But those two sources also share another portion of text (*patir viśvasya nirmātā...*) that is not transmitted in M^{Y} and that does not occur in the above-quoted passage of commentary from the *Śataratnollekhinī*. This suggests that all three texts drew on one source, and I propose that this source may have been the lost commentary on the *Parākhya* to which Aghoraśiva refers in his *Kriyākramadyotikā* (see fn. 2 on p. 138 above and see introduction p. lviii and following).

[102] But we could read *aparokṣaṃ* here, taking it with *kāryaṃ*: '...when we perceive an effect that is not beyond our senses, we understand [that there must have been] a

an effect the creator of the effect is known. (5)

That [which is to be proved can be inferred] not just from effect[s], but is also sometimes [to be] inferred from [some] property of it, and from a cause too its effect [can sometimes be inferred], and sometimes [things not directly perceptible may be known] through reasoning based upon the utterances of scripture (*śabdoktiyuktibhiḥ*).[103] (6)

By these inferential marks, such as effects, He may be known even though He is not directly perceived (*adṛṣṭo 'pi*).[104] A gross (*sthūlaṃ*[105]) effect with parts must lead [one to assume] a cause. (7)

How [do we understand] past actions to be the cause of the body though we do not perceive the causal connection? After perceiving various bodies the existence of [the retributive force of] past action is understood.[106] (8)

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cause of it.'

[103] This verse might, at least in its first line, be referring specifically to the proving of the creator; but I take it to be a general stipulation of the necessary relationship between *sādhya* and *sādhana* that is to be added to the five formal *lakṣaṇas* required for a syllogism (see, e.g., *Pauṣkara* 7:44c–45b, which is cited in fn. 101 on p. 166 above) to tighten the conditions necessary for inference. Cf. *Mataṅgavidyāpāda* 3:9: *dharmeṇa sādhyate dharmī kvacit kāryeṇa kāraṇam— kāraṇena kvacit kāryaṃ kvacid āmnāyadarśanāt.* Note that this latter verse is quoted by both commentators on the Southern *Pauṣkara* ad *Pauṣkara* 8:42cd (≈*Parākhya* 6:19ab) because they there interpret the text to be stating that the relationship between the logical ground and that which it seeks to prove necessarily depends on either a causal relationship or on one of inherence.

Elsewhere (GOODALL 2001a:332) I have suggested that the *Parākhya*'s statement here might ultimately have derived from Dharmakīrti's insistence on the necessity of there being *avinābhāvaniyama*, expressed, e.g., in *Pramāṇavārttika* 1:31.

> *kāryakāraṇabhāvād vā svabhāvād vā niyāmakāt*
> *avinābhāvaniyamo 'darśanān na na darśanāt.*

This suggestion was advanced when I was understanding *svadharmeṇa* as *svabhāvena*, which now seems to me most unlikely; it is clear that the parallel (and probably related) unit mentioned above that occurs in the *Mataṅga* was not so intended, nor was it subsequently interpreted in such a fashion.

[104] *ex conj.* It seems unlikely that the transmitted *na dṛṣṭo 'pi* could be used with this sense, which appears, however, to be the sense required.

[105] *ex conj.* M^{Y}'s *sūkṣmaṃ* is an unlikely qualifier for *kāryaṃ*; moreover the word order is odd if *sūkṣmaṃ* is to be taken with *kāraṇam*, nor does it seem necessary that an effect with parts must have proceeded from a *subtle* cause.

[106] The variousness of experience is often adduced (e.g. in 1:82) as a proof of the force of *karman* on the grounds that nothing else could account for this variousness. Cf. fn. 87 on p. 160 above.

This circumstantial inference (*arthāpattir iyam*) is taught to be a valid means of knowledge, [but one] by which you can know general facts.[107] And there is no special difference between inference [as it is narrowly understood] and this circumstantial inference (*upapattyanumānayoḥ*).[108] (9)

If you maintain that (*vā*) there is some distinguishing peculiarity in circumstantial inference, then you should say what that [property] is in this [view of yours].[109] This [*arthāpatti*] does not apply to particulars [since it relates to general truths];[110] [and] when [it is applied to] general truths, what it seeks to prove is already proved.[111] (10)

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[107] *ex conj.* ISAACSON. If the transmitted text were retained, it might be rendered: 'This is taught to be circumstantial inference, which displays similarity with inference [understood in the narrow sense, viz. *anumāna*].' Or perhaps 'This is taught to be circumstantial inference, 'which shows the same things that inference [understood in its narrow sense shows]'.

[108] Prakāśa here appears to wish to accept as valid a wide range of inferences, not just those in which the connection between the *liṅga* and the *liṅgin* is amenable to direct perception. He could do so by accepting *arthāpatti* as an independent *pramāṇa* or by rejecting it but subsuming it under *anumāna*. But, as we shall see in the next verse, it is not certain which he is doing.

The use of *ayam* in conjunction with *kaścit* in 9c may seem odd (and emendation to *viśeṣaḥ syād* might be considered); but, as Dr. ACHARYA has pointed out to me, this appears to be an emphatic idiom: cf. the following rhetorically similar example from the *Tantrālokaviveka*: *asmaddarśane tu jñānavattvam antareṇa na kaścid ayaṃ niyama ity āha*. This introduces *Tantrāloka* 23:11ab: *śrīpūrvaśāstre na tv eṣa niyamaḥ ko 'pi coditaḥ*.

[109] For this use of *asmin* cf. fn. 52 on p. 153 above and see p. lxxx.

[110] This half-verse usually appears with *anugamābhāvaḥ* at the end of its first *pāda*: 'there is no *vyāpti* of the *sādhya* by the *sādhana* when [*anumāna* is] applied to particulars'. But see following footnote.

[111] Other interpretations are perhaps possible of this problematic half-verse. Until I realised it to be an echo of a much quoted Cārvāka tag, I had been interpreting it as follows:

> If [it has such a] distinguishing peculiarity (*viśeṣe*), then we would not accept it; [but] since [it has] the same nature (*sāmānye*), it would be redundant [to count it as an independent means of knowledge] (*siddhasādhyatā*).

This would fit our particular context, but it is conceivable only if we assume that the author of the *Parākhya* incorporated it without any understanding of how the unit is usually used. It appears elsewhere invariably to be quoted with *viśeṣe 'nugamābhāvaḥ* (or *'nugamābhāvāt*) as its first *pāda*, with its second *pāda* ending variously in *siddhasādhyatā*, *siddhasādhanam* or *siddhasādhanāt* and with or without various different versions of a following half-line. This verse, its variants in different quotations and the

Therefore [we know that] He must be (*saḥ*[112]) the sentient cause of this coarse [body of] effect[s that is the universe], the first of whose effects is the effect that is earth,[113] by inference based on [a connection that is] known from a general principle. (11)

Pratoda spoke:
The form of the earth is thus; it was never not thus.[114] The cause of

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several interpretations that Jayarāśi gives it are helpfully presented and discussed by FRANCO 1994:397–401. As FRANCO observes (1994:397), its purport 'seems to be that there is no concomitance between the object of inference and the *liṅga*, if the former is an individual, and if it is a universal, then what has to be proved is already proved'.

Thus the verse is rather a potent Cārvāka attack on *anumāna*. And we find it so used in a Saiddhāntika work too: see Kumāradeva's *Tattvaprakāśatātparyadīpikā* ad verse 72 (p. 108). (In the *Nareśvaraparīkṣāprakāśa* ad 2:9–10 we find only the unit *sāmānye siddhasādhyatā* quoted.) Here in the *Parākhya*, we seem to find it most inappropriately used to refute the acceptance of *arthāpatti* as a separate *pramāṇa*, even though a type of *anumāna* that is functionally indistinguishable from it is accepted as a *pramāṇa*. Perhaps after all the author of the *Parākhya* simply echoed this well-known tag without intending that the reader should recall its usual use. Perhaps, in other words, the alternative translation offered above in this footnote should be accepted, in which case Prakāśa would be accepting *arthāpatti* as a sub-variety of *anumāna*.

[112] *ex conj.* The transmitted *sā* makes no sense here, for it has no obvious referent. An emphatic *syāt* ('there must be a sentient cause...') would be unmetrical. The verse is not free of problems: it is conceivable that M^{Y}'s *kāraṇaṃ* should be emended to *kāraṇaḥ* (cf. 3:2b and *Kiraṇa* 6:1b).

[113] The *kārya* in the compound *kṣitikāryādikasya* is redundant, but it gives emphasis to the very point that Pratoda next questions: whether the earth is really an effect.

[114] This Mīmāṃsaka notion is similarly formulated in a tag that Rāmakaṇṭha frequently quotes (in *Kiraṇavṛtti* 3:12.5, in the *Nareśvaraparīkṣāprakāśa* ad 2:1 on p. 115, and seven times in the *Mataṅgavṛtti*): *na kadācid anīdṛśaṃ jagat*. It is commonplace elsewhere too, for see, e.g., *Nyāyamañjarī* Vol. 1, p. 491:

> *ata eva nirīkṣya durghaṭaṃ jagato janmavināśaḍambaram*
> *na kadācid anīdṛśaṃ jagat kathitaṃ nītirahasyavedibhiḥ.*

Jayantabhaṭṭa incorporates it also into *Āgamaḍambara* 4:96. But, as Dr. Kei KATAOKA has pointed out to me, the tag is older still, for it appears in 2275 and 3114 of Śāntarakṣita's *Tattvasaṅgraha* (2275):

> *iṣyate hi jagat sarvaṃ na kadācid anīdṛśam*
> *na mahāpralayo nāma jñāyate pāramārthikaḥ.*

Its absence in the *Ślokavārttika* suggests the possibility that it may have formed part of Kumārila's lost *Bṛhaṭṭīkā*, which may have been a source of a number of discussions in the *Tattvasaṅgraha*: as Dr. ISAACSON and Dr. KATAOKA have pointed out to me, the problems of determining where we may assume this dependence (observed by FRAUWALLNER) are touched on by KELLNER 1997:81–7.

bodies and such (*tanvādeḥ*[115]) is [the retributive force of] past action. Why trouble with some artificial theory (*matena*[116])? (12)

Prakāśa spoke:

Whatever entity is coarse is established to be constructed. If, on the other hand, you hold that (*vā*) what is coarse need not be constructed, your view is without [corroborative] examples. (13)

If you say that (*vā*) [the universe] is simply by its nature raised and low, it being characterised by mountains and such, then in that case [you are accepting that] it has parts that are raised and low; are those parts [too simply] by nature [so]? (14)

Would not the [supposed] cause called past action of this perceived [universe] [in that case] rather (*vā*) be disproved [i.e. shown to be not a cause]? Or would not (*vā*) forests and the like be exactly the same [as mountains, viz. simply by nature the way they are], since one could not otherwise account for them?[117] (15)

Therefore it is established here that there is this sentient creator of our bodies, [worlds] and so forth. And so (*tat*) [the retributive force of] past action is not the causal agent, but something used by that [causal agent]. (16)

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[115] *ex conj.* Cf. 2:16b below. M^{Y}'s awkard *tad vādeḥ* could have been original, in which case the *pāda* might translate: 'Or that cause of [its] beginning might have been [the retributive force of] past action.' Pratoda's objection here is raised also in *Kiraṇa* 3:12 and in *Nareśvaraparīkṣā* 2:14. All three verses are perhaps conscious echoes of *Ślokavārttika sambandhākṣepaparihāra* 75, which Rāmakaṇṭha quotes in *Kiraṇavṛtti* 3:12.51–2 and in the *Nareśvaraparīkṣāprakāśa* ad 2:14: *kasyacid dhetumātrasya yady adhiṣṭhātṛteṣyate/ karmabhiḥ sarvabhāvānāṃ tatsiddheḥ siddhasādhanam.* 'If one require just any cause to preside [over the creation of the universe, then let this role be performed] because that [viz. *adhiṣṭhātṛtva*] of all things is established by [the retributive force of] past actions. [And in that case, the fault of] proving what is already established [vitiates the argument].' Cf. *Abhidharmakośa* 4:1a with the *avatārikā* given in the *bhāṣya* (p. 192) *atha yad etat sattvabhājanalokasya bahudhā vaicitryam uktaṃ tat kena kṛtam? na khalu kenacid buddhipūrvakaṃ kṛtam. kiṃ tarhi? sattvānām* ***karmajaṃ lokavaicitryam.***

[116] Emendation to *śivena* might be considered. On the other hand, *matena* might be intended to express the Mīmāṃsaka view that all other doctrines are created whereas their own is an eternal given, since it derives from the eternal Veda.

[117] The text is quite uncertain to me here. Particularly puzzling is the rhetorical force of the two instances of *vā*. I suppose both half-lines to be intended to point to absurdities: the first points out that past action cannot have been the cause of a beginningless unchanging universe, and the second I have in a rather strained fashion interpreted as pointing to something which we might wish to account for in the same way as a mountain or valley and yet that we do observe to change, namely a forest. The quotation of the second half in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* does not help, since it appears to be out of context in a series of lines that are out of sequence: see apparatus ad 2:3.

[And yet] if that [*karman*] can be used [and so is in another's control], then its [own] power is not proved,[118] or if it does have power, then should not that [power] itself alone [be sufficient cause] (*kevalā*)?[119] (17)

If (*yathā*) you [are ready to] posit the power for this [generation of the universe] to belong even to something devoid of consciousness, can you not accept that the power for this, the agency, belongs to this sentient being? (18)

The activity of individual souls (*jīvānāṃ*) depends on their own actions, [and] it has a [further] cause (*sahetukā*); and that cause, who is called the Lord over action, is known here[120] from [His] effect[s]. (19)

Pratoda spoke:

Does this effect [that is the universe] come about at a particular point in time or [all] at once in creation (*sthitau*), according to your system (*iha*)? Because [God is supposed to be] infinite [in time], no sequence [in the arising of effects should be] seen;[121] and also if [you maintain that effects are generated] all at once, it is impossible [since it contradicts what we observe]. (20)

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[118] *ex conj.* But perhaps one could instead try *tac ced yojayituḥ śaktis tacchaktir na pramāṇitā*, interpreting '[Now] if that is the power of the one who takes control of it, then the power of that [*karman*] is not proven'.

[119] *ex conj.* Perhaps also conceivable would be to emend (as suggested by Dr. Kei KATAOKA) to *saivāsmān na tu kevalā*: 'then it [must come] from Śiva (*asmāt*), it cannot alone [be sufficient cause] (*na tu kevalā*)'.

[120] For this use of *asmin* see p. lxxx. I find no Śaiva parallel for the expression *karmeśvara*; indeed *karman* is an inexorable force over which the Lord should have no control; the Lord's emanation of the universe is an elaborate mechanism for allowing souls to work off their own *karman* without direct interference from the Lord. And yet it is accepted that the Lord in some sense oversees *karman*, and can and does interfere in a soul's karmic deserts when a blockage occurs (*karmasāmya*) caused by two simultaneously ripened and equally powerful past actions (this is the theme of *Kiraṇa* 5; see particularly *Kiraṇavṛtti* ad 5:12cd) and also in periods of resorption of the universe (*pralaya*), when he causes the soul's *karman* to ripen: see, e.g., the much quoted final verse of *Mṛgendravidyāpāda* 4, of which the first half read (4:15ab) *svāpe 'py āste bodhayan bodhayogyān rodhyān rundhan pācayan karmikarma*. 'Even in a period of resorption of the universe he remains awakening those deserving of awakening, blocking those to be blocked, ripening the [retributive force of] the past actions of those who have [still to experience the fruits of] past actions...'. Cf. also the Bhaṭṭāraka's speech on p. 67 of the *Āgamaḍambara* (Act 3, before verse 31): *...itīśvara eva bhagavāṃs tasya yāvataḥ karmarāśer adhiṣṭhātā nūnam eṣitavyaḥ...*

[121] *ex conj.* Pratoda's objection may not have been correctly repaired and interpreted,

Prakāśa spoke:

That a creator creates effects is known by the arising of the effects. An effect does not arise without a cause. That is my certain opinion.[122] (21)

[Now] the arising of effects is directly perceived [in ordinary life] to come about both [sometimes] all at once and [sometimes] gradually. Composite bodies may arise, as also may a single [simple] one. (22)

Therefore [His] being the creator of effects [is possible] simultaneously and gradually. At all times and everywhere [all things that arise] in this great area of the earth [are] effects. (23)

This [earth is] great and born of a cause, [and,] since to be great is to be all-pervading, therefore, because of its being all-pervading, the cause [too] is proven to pervade all [effects], since all effects arise when it is present.[123] (24–5b)

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but it is clear that he is referring to the Sautrāntika and post-Sautrāntika Buddhist position that only things that have efficacity to produce effects (*arthakriyākāritva*) are ultimately real, and that things that have efficacity are necessarily momentary (*kṣaṇika*). Whatever is alleged not to be *kṣaṇika* and yet to have *arthakriyākāritva* should give rise to its effects either immediately or at some particular point in time, and both positions are, according to the Buddhist, impossible. If the Lord is the necessary and sufficient cause of everything, then everything should come into being simultaneously with him, and yet we observe that many entities come into being at different particular times: therefore we can conclude that effects arise each out of their own causal sequence. See Yaśomitra's *Sphuṭārthā* ad *Abhidharmakośa* 2:64d (*neśvarādeḥ kramādibhiḥ*) and *bhāṣya* (pointed out to me by Dr. Kei KATAOKA): *neśvarāder bhāvā jāyante. kasmāt?* ***kramādibhiḥ***. *ādigrahaṇena deśakālādīnāṃ grahaṇam. atha vā anekakāraṇatvānavasthāprasaṅgād anyapuruṣakālanihnavādīnāṃ grahaṇam.* ***yadi hy ekam eve***_ti vistaraḥ_. ***yadi hy ekam eva kāraṇam īśvaraḥ syāt*** *mahādevo vā vāsudevo vā* ***anyad vā*** *puruṣādi vety arthaḥ.* ***yugapat sarveṇa jagatā bhavitavyaṃ*** *kāraṇasya sadbhāvāt. na hy etad iṣṭam—sati kāraṇe kāryaṃ na bhavatīti.* ***dṛśyate ca bhāvānāṃ*** *kalalādīnām aṅkurādīnāṃ ca* ***kramasambhavaḥ***. *tasmāt svakāraṇaparamparānirvṛtta iti neśvarādi kāraṇam iti gamyate.* Among Saiddhāntika works, the Buddhist assertion that *arthakriyākāritā* is only possible of momentary things is attacked, for example, by Rāmakaṇṭha in *Nareśvaraparīkṣāprakāśa* pp. 52–6 and by Nārāyaṇakaṇṭha in the *Mṛgendravṛtti* on *vidyāpāda* 2:24–5b.

[122] This is a line-filling cliché that occurs verbatim as the last *pāda* in the Kashmirian text of *Mataṅgavidyāpāda* 17:189 (BHATT has accepted *evaṃ* in place of *iti*), as well as fifteen times in the critical edition of the *Mahābhārata* (e.g. 5.177:19d, 5.186:26d, etc.; it is also to be found in the expunged 'additional' passages), once in the early *Skandapurāṇa* (15:36b), in *Saurapurāṇa* 3:34d, and doubtless frequently in other texts.

[123] We could accept the reading of the *Śataratnollekhinī*, *sannidhānena yasyāsmin*,

There is power observed in a magnet[124] even though it is devoid of the instruments of the senses; so too the Lord has innate power to create all effects. (25c–26b)

[But] this [case of the magnet] is merely an example. The comparison lies [just] in [their both] being agents [without the instruments of the senses]. Since this [comparison] has been taught to consist only in that [viz. in their both being agents], He cannot [be argued to] have all the qualities [of the magnet].[125] Since they are absent, there is no logical

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and interpret '...in the proximity of whom all effects arise, according to this system (*asmin*)'/ But we have retained instead *sannidhāne yatas tasmin*, which could be interpreted more literally ('...since in that presence [viz. of Him] all effects arise'); but I suspect it to be an *aiśa* anacolouthic usage comparable to that in 14:61e and intended to be equivalent in sense to *yatas tasmin sannihite sati*.

Note that when this passage (25–6b) is quoted by Trilocanaśiva in his *Siddhānta-samuccaya* (IFP MS T. 284, p. 138, IFP MS T. 206, p. 68, and GOML MS R 14394, p. 12), he follows it by quoting *Ślokavārttika codanāsūtra* 138: *anye 'py āhuḥ:— sānniddhyamātratas tasya puṃsaś cintāmaṇer iva/ nissaranti yathākāmaṃ kuḍyādi-bhyo 'pi deśanā iti.* (I omit the variants of the MSS here.) This may be taken to imply a slightly different interpretation of our passage: instead of translating '...all effects arise', we could then interpret '...all effects are possible'. Taken out of context, the verse might appear to be mocking at an impossibility: 'Merely because of the proximity of this person, teachings [would] stream forth at his desire even from walls and the like, as from a wish-fulfilling gem.' I therefore expressed surprise (GOODALL 1998:286, fn. 381) at Rāmakaṇṭha's quoting it as a serious statement of his own positition in the *Kiraṇavṛtti* ad 3:19; but Dr. ISAACSON has since observed to me (letter of 11.iii.2001) that the verse is frequently used in this way among Buddhist authors, and that he is therefore of the opinion that it is neither mocking nor pointing up a *prasaṅga* in the *Ślokavārttika*, but that it is rather a quotation (or paraphrase) of an originally Buddhist formulation. He has pointed out its quotation in *Tripiṭakamāla's unpublished **Naya-trayapradīpa*, in the *Amṛtakaṇikoddyotanibandha* of Vibhūticandra, a sub-commentary on the *Āryamañjuśrīnāmasaṅgīti* (p. 128) and in Haribhadra's *Abhisamayālaṅkārālokā* (p. 992), in *Dharmendra's **Tattvasārasaṅgraha* and in *Thagana's commentary on Ratnākaraśānti's *Hevajrasahajasadyoga* (the first and last two of which survive only in Tibetan translation).

[124] The same example is given in *Kiraṇa* 3:11cd and, in a different context, is alluded to in *Mataṅgavidyāpāda* 6:38.

[125] Prakāśa is here anticipating an opponent who might try to prove the insentience of the Lord. It is conceivable therefore that the second half of the verse could be taken as the opponent asserting that the argument of the Siddhānta does not work. The structure of the passage would then be as follows: a statement of the Siddhānta to the effect that the example cannot be used to prove the insentiency of the Lord in 26c–27b; an opponent's rejection of the Siddhānta position as bad logic in 27cd; and a rejoinder of the Siddhānta, in 28, to the effect that the opponent's stand would entail the undesired consequence that all proof by inference of this kind would be inadmissible.

ground [in the *pakṣa*, viz. in Śiva]; [and] the subject of an inference should not lack a logical ground. (26c–27)

And thus this proof is destroyed, and so too that which it was to prove. When the means of proof is not proved, then, according to this [system] (*asmin*[126]), there is no proof by that [means of proof] (*tatprasiddhiḥ*) of that which is to be proved (*prameyagā*).[127] (28)

The instigating cause is called the 'lord'; that which is the auxiliary cause is something seen [such as the stick, wheel, etc.]; that which is the material cause is subtle [matter].[128] (29abc)

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[126] For this use of *asmin* see p. 153.

[127] For the usage of *-ga* in the *Parākhya*, see p. lxxxi above. The pronoun in *tatprasiddhiḥ* might be considered suspect by some, in which case *satprasiddhiḥ* might be considered as a possible emendation. By reading two instrumentals (*pramāṇena sthitena*) one could arrive at a different interpretation of the second half, but with the same purport: 'In this [system] the proving of that which is to be proved [is achieved only] by a means of proof that holds [good].'

[128] This verse appears in the *Śataratnasaṅgraha* as verse 15, and is introduced in the *Śataratnollekhinī* as follows (p. 24): *evambhūtasya kartur īśvarasya prapañcam prati nimittatvam upādānatvaṃ cāsti, abhinnanimittopādānatvāṅgīkārād iti kecid vadanti. tān nirākartuṃ sarvasyāpi kāryasya pṛthaktayā kāraṇatrayasadbhāvaṃ parākhyasūtreṇa darśayati.* 'Some opine that such a creator God is both the instigating and the material cause with respect to the diversity [that is creation], since they accept [the possibility of an] undivided instigating and material cause. In order to refute them, he shows, with a *sūtra* of the *Parākhya*, that there must exist three separate causes for each and every effect.'

The *Śataratnollekhinī* then comments on the reading *tad yad dṛṣṭaṃ* (which I regard as being smoother than, but not essentially different from the accepted reading), but also on the variant *yad adṛṣṭaṃ*. The commentary is as follows (pp. 24–5): *īśvarākhyaṃ jñānakriyāśaktirūpaiśvaryeṇa īśvara ity ākhyā yasya tad īśvarākhyaṃ yan nimittaṃ nimittakāraṇam, yac ca dṛṣṭaṃ daṇḍacakrādi sahakāraṇaṃ sahakārikāraṇaṃ, yac ca sūkṣmaṃ mṛdādi upādānakāraṇaṃ, tat tritayam api sarvakāryeṣu saṃhitaṃ sambaddham. tathā ca kāraṇatrayaṃ sarvakāryeṣu saṃhitam ity etaduttaravacanena sarvakāryasya pṛthaktayā kāraṇatrayavyāptipratipādanena prapañcasyāpi kāryasya pṛthak kāraṇatrayāvaśyakatayā abhinnanimittopādānatvaṃ nirastam.*

nanu ūrṇanābhijantor lūtātantuṃ prati nimittatvam upādānatvaṃ ca dṛṣṭam iti cet. na, tatrāpi tadāsyagatalālāyā eva tatra upādānatvāt. kiṃ ca īśvarasyopādānatve tasya pariṇāmitvam acidrūpatvaṃ ca prasajyate. tadupādeyasya sarvasya prapañcasyāpi cidrūpatvāpattiś ca. ata eva tatsamavāyiśakter api nopādānatvam. cidvivartatvāṅgīkāre jagadasatyatāpattiḥ. na ceṣṭāpattiḥ, sarvapramāṇasiddhasya jagato 'pahnotum aśakyatvāt. tad uktaṃ pauṣkare (*Pauṣkara* 2:4c–5, 6cd.)

nāsti śaktir upādānaṃ cidrūpatvād yathā śivaḥ
pariṇāmo 'citaḥ proktaś cetanasya na yujyate
cito vivarta evoktas tathātve kāryaśūnyatā

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sarvapramāṇasaṃsiddhaṃ cidvivartaḥ kathaṃ jagat

atra ca prapañcasya īśvaro nimittakāraṇam; śaktayaḥ sahakārikāraṇam; bindur upādānakāraṇam. yathātraiva (*Parākhya* 6:6cd.)

nimittam īśvaras teṣām upādānaṃ sa bindurāṭ

anyatra

tapane dīdhitiś candre candrikauṣṇyam ivānale
samavetā śive śaktiḥ kāraṇaṃ sahakāraṇam
svaśaktiś ceśvaro māyā mṛccakrakakulālavat

tatrāpi śuddhe 'dhvani śivasya nimittatvaṃ bindor upādānatvam. aśuddhe 'dhvani tu ananteśasya nimittatvaṃ māyāyā upādānatvaṃ veditavyam. tathā ca kiraṇe (*Kiraṇa* 2:26cd.)

śuddhe 'dhvani śivaḥ kartā prokto 'nanto 'site prabhuḥ

śuddhe 'dhvanīti śuddhāśuddhayor bindumāyayoḥ ≪*na*≫ *śuddhāśuddhakāryavyatyāsakāraṇatvam ucitam. uktam śrīpauṣkare* (*Pauṣkara* 6:7ab.)

māyāpi nātropādānaṃ mohakatvāt svatejasā

atra śuddhe 'dhvanīty arthaḥ. na ca māyākālakarmādīnām eva jagannimittatvaṃ, neśvarasyeti vācyam, teṣām acetanānāṃ cetanapreraṇaṃ vinā kāryakārakatvānupapattyā tatprerakacetanāvaśyambhāve sati asmadādīnāṃ niruddhadṛkkriyatayā tatprerakatvābhāvena sarvajñasya sarvakartur īśvarasyaiva tatsambhavena sakalaprapañcaṃ prati tasyaiva nimittakāraṇatvaucityāt.

nimittam īśvarākhyaṃ yad adṛṣṭaṃ sahakāraṇam iti pāṭhe adṛṣṭaśabdavācyakarmaṇaḥ sahakārikāraṇatvam uktam. yathātrai†vāraṇeya†paṭale (*Parākhya* 6:6c–7b.)

nimittam īśvaras teṣām upādānaṃ sa bindurāṭ
nṛkarma sahakāri syāt kāryam etat trihetukam

tasmāt prapañcakāryasya nimittādikāraṇatrayarūpatvam īśvarāditrayasyeti sarvair abhyupeyam iti.

'*Īśvarākhyam* [means] that whose name is īśvara because of the sovereignty he possesses in the form of powers of knowledge and action is the instigating cause (*nimittakāraṇam* = *nimittam*); that which is seen, such as the stick, the wheel and so forth [in the case of the creation of a pot], is the auxiliary cause (*sahakārikāraṇam* = *sahakāraṇam*); that which is subtle, i.e. the clay and so forth, is the material cause. This group of three is connected (*sambaddham* = *saṃhitam*) with all effects. And by the [immediately] following teaching that this group of three causes is connected with all effects, [a teaching] which explains that every effect is invariably concomitant with [each of] the three causes separately, since the effect that is creation too must [therefore] necessarily be connected with the three causes separately, its having a single instigating and material cause is refuted.

'If you object that we observe that a spider is both the instigating and the material cause with respect to the threads of his web, [we reply that this is] not [so], since even in this [case there is a separate material cause:] the saliva in its mouth is the material cause of those [threads]. Moreover, if the Lord were a material cause, it would be entailed that He would be subject to transformation and [thus] insentient. And it

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would follow that all creation, being produced out of Him (*tadupādeyasya*), would be sentient. And for the same reason the power that inheres in Him can also not be the material cause. [Even] if you accept [the position] that [the universe is no more than] an apparent transformation of consciousness, then it would be entailed that the universe would not be real. And this would not be a desirable consequence, since one cannot refute the universe, whose existence is proved by every means of valid knowledge. This is taught in the *Pauṣkara*:

> [His] power is not the material cause, since it is sentient, like Śiva. Transformation is taught to be possible of an insentient entity, it is not possible of a sentient one. If [you] state that there is no more than an apparent transformation of consciousness, then if that is so, the effects would be unreal. How can the universe, whose existence is proved by every means of valid knowledge, be [no more than] an apparent transformation of consciousness?

'And in this case [too, viz. that of sonic creation, which is the subject of the above quoted passage of the *Pauṣkara*], the Lord is the instigating cause of [sonic] creation; His powers are the auxiliary cause; *bindu* is the material cause. Just as is the case in this same [text, viz. the *Parākhya*, which is the source of the *sūtra* being commented upon]:

> The instigating cause of these [phonemes] is the Lord; the material cause is great *bindu*.

'[And] elsewhere [too]

> Like the rays in the sun, moonlight in the moon, heat in fire, power inheres in Śiva; it is the auxiliary cause. The Lord, His power and *māyā* [are respectively instigating, auxiliary and material causes] like the potter, the wheel and the clay.

'And in that place [too] Śiva is the instigating cause in the pure universe [and] *bindu* is its material cause. But in the impure universe one should understand that Ananta is the instigating cause and *māyā* is the material cause. So it is in the *Kiraṇa*:

> In the pure path Śiva is the creator; Ananta is taught to be the lord in the impure.

'With [the expression] "in the pure path" [what is meant is that] it is not appropriate that *bindu* and *māyā*, which are [respectively] pure and impure, be the cause of the reverse effects of purity and impurity. This is taught in the venerable *Pauṣkara*:

> And *māyā* is not the material cause here, because she deludes by her power.

'[The word] "here" means "in the pure universe". And you cannot argue that *māyā*, or time, or *karman* or some other such [factor] can by themselves be the instigating cause of the universe rather than the Lord, since these, being insentient, cannot produce effects without being impelled to do so by a sentient agent, and because, it being indispensable that there should be some sentient agent to impel them, and since the likes of us cannot impel them on the grounds that our powers of knowledge and action are blocked and because it is therefore only the Lord, who is omniscient and omnipotent, for whom that

This triad of causes is connected with all effects and can therefore be

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is possible, it is appropriate for Him alone to be the instigating agent with respect to all creation.

'In the [other transmitted] reading, "The instigating cause is called the 'lord'; that which is the auxiliary cause is unseen", it is stated that *karman*, which is expressed by the word 'unseen', is the auxiliary cause. Just as [we find] in this same text in the †. . . †chapter:

> The instigating cause of them is the Lord; the material cause is the great *bindu*; souls' *karman* is the auxiliary cause. This effect has three causes.

'And so all must accept that the three beginning with *Īśvara* are the three causes, beginning with the instigating cause, with respect to the effect that is the universe.'

If one were to accept the alternative reading suggested by the *Śataratnollekhinī* (*yad adṛṣṭam*), then one might interpret the verse thus: 'The instigating cause is the Lord; that which is an auxiliary cause is the unseen [retributive power of past actions]; that which is the material cause is subtle [matter], involved in all effects.' This is (essentially) the way Aghoraśiva quotes our passage in his *Mṛgendravṛttidīpikā* ad 8:3 (*Īśāvidyāpekṣitvāt sahakāri tad ucyate/ karma vyāpārajanyatvād adṛṣṭaṃ sūkṣmabhāvataḥ*), the subject of which is *karman*. One problem with this reading is that the passage then appears no longer to be a general statement about all effects, but rather to be one that is only about non-man-made 'effects' which are produced by God (which would mean that the *-ākhya* in *Īśvarākhyam* would be given less significance). Aghoraśiva introduces his quotation thus: . . . *samastadehādikārye kartṛsahakāryupādānalakṣaṇaṃ kāraṇatrayaṃ ghaṭādāv ivānumīyate. na tv eko janakaḥ; api tu ghaṭādidṛṣṭāntasatvāt*(?) *kartrādisāmagry eva kāryajanikā.*

But it seems to me probable that the redactor of the *Parākhya* indeed originally intended this unit as the *Śataratnollekhinī* first interprets it (see however the following verse and annotation), that is as a general statement about the arising of effects, and that he intended to make the point that even a craftsman, such as a potter, is 'omniscient' with regard to his craft. This idea, which recurs in 2:63, is an answer to the objection raised in *Ślokavārttika sambandhākṣepaparihāra* 79–80 that if the Lord's creativity is to be compared with the potter's, then the Lord should be perishable and have other such undesirable qualities of the potter. Rāmakaṇṭha too deals with this objection (citing Kumārila's words), in his *Kiraṇavṛtti* ad 3:12 (GOODALL, 1998:73, 276–7). Here in the *Parākhya* Kumārila's objection has been raised after using the example of the magnet in 25c–26b.

The *Mataṅga* also contains an extremely problematic general statement (perhaps related to *Netratantra* 21:50c–51b) about there being three causes (*vidyāpāda* 6:99c–100b):

> *nimittakāraṇaṃ tv īśo hy upādānaṃ tu śaktayaḥ*
> *samavāyi tathā māyā kāryam etaj jagat sadā.*

In his *Mataṅgavṛtti* ad loc. Rāmakaṇṭha interprets *upādānaṃ* to mean *sahakārikāraṇa* and *samavāyi* to mean the *upādāna*, but not, Rāmakaṇṭha points out, as Naiyāyikas conceive it.

inferred for every effect. And[129] since one [alone] cannot [alone] generate [the universe], the whole group (*sāmagrī*) must be what generates it.[130] And so the instigating cause [of the universe] is the creator, the supreme Lord. (29d–30)

Pratoda spoke:

The creators we see in the world who bring about effects do not do so without [using] instruments.[131] And instruments used to accomplish effects are seen to be distinct [from the creator who uses them].[132] (31)

Prakāśa spoke:

His being the cause has been established above. A creator cannot [be a creator] without instrument[s]; [but] a creator's bringing about effects is established [to be possible] (*sthitā*[133]) also by means of an instrument that is not separate [from himself]. (32)

Just as the fierce sun with its rays is the agent that [by rising and setting] opens and closes a group of lotusses and of water-lilies, [and] it is not through instruments separate from itself that he is established [to be an agent].[134] (33)

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[129] The *ca* here may be an oddly placed sentence-connecting particle; but it could arguably be left untranslated on the grounds that its only purpose may be to yield a *pathyā*.

[130] This answers Pratoda's suggestion in 2:12 that *karman* might alone be a sufficient cause. This is problematic, however, since I am assuming that *karman* would be the auxiliary cause in this case, and yet it is definitely not *dṛṣṭa* (as the *sahakārikāraṇa* should be according to the reading accepted in the previous verse). It is possible that this consideration might have led to the text being modified in the previous verse (to *yad adṛṣṭam*). This too is no solution, as mentioned above, since it does not fit all instances of auxiliary cause. It does not even fit 6:6 particularly convincingly, since there the sense of *nṛkarma* is more likely to be 'the human effort [of enunciation]' than '[the retributive force of] men's [past] actions'.

[131] *ex conj.* Cf. *Kiraṇa* 3:9cd *vaikaraṇyād amūrtatvāt kartṛtvaṃ yujyate katham* and *Ślokavārttika sambandhākṣepaparihāra* 50cd, which is quoted by Rāmakaṇṭha ad loc.: *na ca niḥsādhanaḥ kartā kaścit sṛjati kiñcana*. In further defence of this emendation it may be observed that forms of *kāraṇa* and *karaṇa* are very frequently confused in South Indian manuscripts (and probably in other manuscript traditions too). To reformulate this in stronger terms, when we have a number of South Indian manuscripts of a given text, then we will find that in many places where either *karaṇa* or *kāraṇa* occurs, the other will also be transmitted by one or more of the sources. The sceptical may consult, for example, *Kiraṇavṛtti* 1:13.38, 1:15.50, 1:17.12–15 (4 instances), 2:5.1–2, 2:14.4–5, 2:19.29, 2:25.7 and the apparatus ad loc.

[132] This is to anticipate the answer that Prakāśa in fact returns, namely that the Lord contains His own instruments. Cf. *Ślokavārttika sambandhākṣepaparihāra* 51: *nādhāreṇa vinā sṛṣṭir ūrṇanābher apīṣyate/ prāṇināṃ bhakṣaṇāc cāpi tasya lālā pravartate.*

[133] *ex conj.* Perhaps supplying some weaker filler, such as *tv iha*, would do as well.

Just as the sun (*tasya*) of its very nature has the power of action with respect to its tasks (*tatkriyāsthitam*), so too the Lord (*tasya*) has his own capacity:[135] [the power of] action (*kriyā*). And this is established to be that which brings about effects. (34)

It is known by the arising of effects: since an effect cannot come about devoid of instruments [that produced it], the instrument for this [creation of the universe] is what is called His '[power of] action', [His] 'power'.[136] (35)

You may object (*cet*): how can this power known as 'action', which we cannot see, be understood to exist? But tell me then plainly: how do you understand the power of the faculty of your eye (*tvakcakṣuṣaḥ*)?[137] (36)

Not otherwise could there be the grasping of large external objects[138] by [this] tiny (*svalpasya*) [eye]. It is for this reason, then, that [we know that it has] this power that is not amenable to the senses, because of inference (*upapatteḥ*). (37)

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[134] *ex conj.* I considered accepting Dr. ACHARYA's suggestion to emend to *raviś candraḥ* ('Just as the sun and the moon with their rays are [respectively] the agents that [by rising and setting] open and close a group of lotusses and of water-lilies...'); but it is more likely that the transmitted *khaṇṭhaḥ* is or conceals a word further qualifying the sun, since, although it is a convention in poetry that the moon opens water-lilies, one agent both of opening lotusses and of closing water-lilies seems here more likely to have been intended. Cf. *Mataṅgavidyāpāda* 6:100c–101b:

> *yathārkaraśmayo dīptā nirapekṣās tapanti hi*
> *vikāsākuñcane dṛṣṭe kumudeṣv ambujeṣu ca.*

One could consider emending otherwise, for instance, to *ravikhagaḥ* [a *na-vipulā*] 'the planet that is the sun', to *raviḥ kheṭaḥ*, or, as Dr. ISAACSON has suggested, to *raviḥ khasthaḥ*.

[135] Emendation to *svasāmarthyāt* (parallel to *svabhāvena* above) might be considered.

[136] *kriyākhyaśakti-* would be smoother, but it is unmetrical. Cf. 6:31b, in which the same metrical problem is similarly avoided. The *Kiraṇa* identifies the Lord's instrument as his desire (3:11ab): *icchaiva karaṇaṃ tasya yathā sadyogino matā.*

[137] Emendations to *tvakcakṣuṣaḥ* and to *tvakcakṣuṣoḥ* were also considered. The second possibility, involving a dual, is unlikely, since, in the light of the next verse, we expect really only the faculty of sight to be here referred to. In considering the first possibility, a suggestion of Dr. ACHARYA, I was supposing that *tvakcakṣuḥ* might be intended as a synonym of *carmacakṣuḥ*, 'the physical eye'. But usages of this expression (e.g., *Haracaritacintāmaṇi* 4:79b and *Nyāyamañjarī*, vol. 1, p. 271, line 1.) are of a *bahuvrīhi* compound with the sense 'whose eyes are of the flesh' and they are in contexts where a contrast with yogic vision is stressed.

[138] *arthagraho ... vipulaḥ* literally means 'large grasping of objects', but I assume that I have conveyed what is intended.

So too, I maintain, there is a power that is not amenable to the senses that resides in the creator. And (*api*) this is established in the Śaiva Siddhānta (*iha*) to be the power of the unseen agent of this [universe that generates] effects.[139] (38)

And this 'power of action' can be inferred by us to exist as residing in the Cause. By this He creates His effects: bodies, faculties of sense, worlds, etc.[140] (39)

Because He is empowered (*śaktatvāt*) He creates the universe of *tattvas* (*tāttvikaṃ sargam*), together with the bodies [in them], [and] the universe of worlds (*bhauvanaṃ* [*sargam*]) that those [bodies] use to reside in, radiant with its various composition, [and] the universe of phonemes whose parts are mantras and that gives rise to many and various fruits[141] (40–41b)

The power by which He creates is, according to this system (*iha*), one; it is perceived as though separated [into many powers]. Its division is the result of the variety of its functions; it is not division at the level of the highest reality. And so His division taught in scripture is proclaimed to be one that relates to His powers.[142] (41c–42)

This division of His functions is a division that relates to His powers: Vāmā, Jyeṣṭhā, Raudrī, Kālī, and Kalakirā,[143] Balavikaraṇā, Pra-

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[139] Or perhaps: 'Therefore (*tat*) a power [responsible for the generation] of effects is established to exist in this universe (*iha*), even though [its] agent is unseen.'

[140] This triad in this order is commonly used to indicate the totality of creation. Cf., e.g., *Kiraṇavṛtti* 3:8.7: ... *tanukaraṇabhuvanātmanaḥ pravāhānāditvena*...; *Kiraṇavṛtti* 3:9.8; 3:12.2.

[141] Here the text appears to be making use of a Sāṅkhya classification of groups of creation (*bhūtasarga*, *tattvasarga*, *bhāvasarga*) extended by Śaivas by the addition of a *bhuvanasarga* (and sometimes also of *pratyayasarga*), for which see GOODALL 1998:213, fn. 165; but observe that the text actually only mentions the *sargas* of *tattvas* and of *bhuvanas* and adds to these a *varṇa-sarga*.

[142] Cf. *Kiraṇa* 3:13: *proktaḥ sa niṣkalaḥ sthūlas tathā sakalaniṣkalaḥ/ īśaḥ sadāśivaḥ śāntaḥ kṛtyabhedād vibhidyate.* One could consider emending *śākto* to *bhākto* (cf. 2:102c), in order to obviate repetion in the next line, but on the other hand the expression in the next line may be intended as an explanation of the expression *śāktaḥ*.

[143] The exact form of this name is uncertain, but it is not impossible that 2:52 is intended to support the form chosen, and that the element *vi* has here been omitted to give the required metrical cadence. The following names, however, have, if the text is correct, not been modified to suit the metre; but this too is not impossible, for they do not fall in the cadence of an even *pāda*, whose metrical pattern is least likely to

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be violated. In the listing to be found in the Devakoṭṭai edition (=E_D) of the *Kiraṇa* too (14:24–5b) the name Balavikaraṇī yields an unmetrical odd *pāda*, and even an unmetrical even *pāda* is conceded to fit in Kalavikaraṇī: *vāmā jyeṣṭhā ca raudrī ca kālī kalavikaraṇī/ balavikaraṇī caiva balapramathinīti ca/ damanī sarvabhūtānāṃ navamā ca manonmanī.* But it should be observed that E_D's 14:24–5b are not likely to be original. E_D's 14:24–5 are omitted in a number of sources, and this might seem to be the result of eyeskip, since E_D's 14:24a and 14:26a are identical; but the Nepalese MSS omit only 14:24–25b and reveal that the text was probably originally intended to give a list of six powers in 14:25cd, which, when added to Vāmā, Jyeṣṭhā, and Raudrī listed in 14:26a, make up its quite different list of nine. *Kiraṇa* 14:25cd is rather difficult to constitute, partly because it has been omitted in most sources, and so a number of the names are uncertain; in the following reconstruction I have produced a half-line the same as *Mālinīvijayottara* 8:65cd except for the names of the first and fourth *śaktis*, for the first of which I have given the form of the name as it appears in *Tantrāloka* 15:306a:

> *vibhvī jñānī kriyā vāñchā vāgīśī jvālinī tathā*
>
> • vibhvī] *conj.* (cf. *Tantrāloka* 15:306); vibhvā N_1; vibhur $\mathrm{D}^1\mathrm{E}_D$*Mālinīvijayottara* • jñānī] E_D*Mālinīvijayottara*; jñā ≍ N_1; jñāna D^1 • vāñchā] *conj.*; vācā $\mathrm{N}_1\mathrm{D}^1\mathrm{E}_D$; cecchā *Mālinīvijayottara* • vāgīśī] *Mālinīvijayottara*; vāśikhī $\mathrm{N}_1\mathrm{D}^{1ac}$; śikhinī D^{1c}; nābheśī E_D

Note, however, that the *Parākhya*'s list of nine concords with the list of nine Rudras given, e.g., in *Kiraṇa* 8:131–2b (which, however, in E_D appears, as here, as a list of Śaktis rather than of Rudras). And note that other texts know both groups of nine *śaktis*: see, e.g., *Mālinīvijayottara* 8:63–6 (where too metrical rules must be flouted to incorporate our list) and *Tantrāloka* 8:338c–339b and 15:305–6 (Abhinavagupta resorts to *āryā* to obviate metrical problems).

The names of the *Parākhya*'s list are evidently derived from elements of the Vedic VĀMADEVA mantra, the second of the five *brahmamantras* that appears in *Taittirīyāraṇyaka*, *prapāṭhaka* 10 (6 in the Mysore edition with Bhaṭṭabhāskaramiśra's commentary), *anuvākas* 43–7. (The *Taittirīyāraṇyaka* may not be the source from which they entered the Pāśupata and Śaiva cults.) The VĀMADEVA mantra is usually divided into thirteen *kalās* in the Śaiva Siddhānta (see, e.g., *Kiraṇa* 62:4c–7b, *Rauravasūtrasaṅgraha* 6:2–3 and 6c–7, *Raurava* '*kriyāpāda*' 2); but the extraction of nine *śaktis* from it is, as we have seen above, also to be found in the *Kiraṇa* and elsewhere, e.g. in the *Somaśambhupaddhati* (BRUNNER 1963:166–71), and became widespread enough to appear in (Rājendra Lāla Mitra's version of) "Sāyaṇa's" commentary ad *Taittirīyāraṇyaka* 10:43 (the Ānandāśrama Press edition of Sāyaṇa's commentary thereon, for which more MSS were used, appears to be quite unrelated). The functions of the first three of the list are discussed, quoting part of this passage of the *Parākhya*, by GOODALL, 1998:329–30, fn. 491. Dr. ISAACSON has pointed out to me that in the following *nirvacanas* of the names, wherever two *nirvacanas* are given, the first relates to that Śakti's cosmic function and the second relates to that Śakti's influence on men. A comparable passage (of sixteen verses) is quoted ad *Siddhāntasārāvalī* 4 (BGOML 17.1, pp. 46–7), in which the first eight of the list are homologised with the gross elements, the moon, sun, and the soul (the eight aspects of Śiva as *aṣṭamūrti*).

mathanā, Damanī and Manonmanī. (43)

The power by which [He] emits the entire threefold universe downwards,[144] that is here (*asmin*[145]) taught to be Vāmā. She resides with [the form of Śiva called] Vāmadeva. (44)

Or [the name can be accounted for thus:] that contrary (*vāmaḥ*)—[that is to say] by its nature perverted—impulse (*samārambhaḥ*) which causes souls to act is this Vāmā [in as much as it is involved] in perverse activity (*vāmakarmagā*). (45)

The best (*jyeṣṭhaḥ*), [that is to say] most important impulse to act (*kriyārambhaḥ*), which is always aimed at the goal of men [viz. liberation], occurs in souls through Jyeṣṭhā. That power resides with [the form of Śiva called] Jyeṣṭha. (46)

Undertaking pious acts or impious ones (*dharmādharmasamārambhaḥ*) [depends on whether the person in question] is impelled by Jyeṣṭhā or not [impelled by] Jyeṣṭhā (*jyeṣṭhājyeṣṭhāpracoditaḥ*[146]). Not otherwise is the highest state, which is where the highest rewards are, [possible] for the soul. (47)

That which has the power to drive away (*drāvayitum śaktā*[147]) the disease of souls that is nescience and that is expressed by the word 'affliction' (*ruk*)[148] is the power that resides with [the form of Śiva called]

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[144] The three groups are perhaps the three divisions of the Sāṅkhyas' *bhautika sarga*, viz. *daivayona*, *mānuṣayona*, and *tairyagyona*, in each of which one of the three *guṇas* predominates (see *Sāṅkhyakārikā* 53–4). It is perhaps unlikely that the division into *tāttvika*, *bhautika* and *bhāva-sarga* is intended, since in the Śaiva Siddhānta *bhauvana sarga* is added to them, and this last has been mentioned in 2:40 (see fn. 141 on p. 180 above). But note that the *Parākhya* has perhaps only spoken of three *sargas* (2:40–1), namely *tāttvika*, *bhauvana* and *varṇaja* (if we consider this last to be intended as a *sarga*), and so it is possible that 'threefold creation' here refers to these three.

[145] For this usage of *asmin* see p. lxxx.

[146] *ex conj.* Other reconstructions are no doubt possible. Since we are dealing with a *nirvacana* we may expect the sense to be strained.

[147] If M^{Y}'s *śīlā* were accepted, it could be treated as an aiśa usage: *śīlā* for *śīlā yasyāḥ sā*.

[148] Although we expect *vācaka* to end a *tatpuruṣa* compound ('which expresses ...'), it is plain that the author of the *Parākhya* unnaturally uses it at the end of a *bahuvrīhi* ('whose expressor is the word *ruk*'). The same usage is to be found in 1:69b. This is a *nirvacana* of the word *rudra*, from which the name Raudrī is derived: *rujaṃ drāvayatīti rudraḥ*. See *Parākhya* 4:79 below, and *Tantrāloka* 6:57c: *drāvayitrī rujāṃ raudrī*. Cf. also *Mataṅgavidyāpāda* 5:56–7b: *rukpāśanicayaṃ bhoktur yeyaṃ drāvayituṃ kṣamā/ raudraṃ bhayānakaṃ viddhi māyāvaṭasugahvaram/ tasmād uddharaṇe raudrī rudrasyeyaṃ vaśānugā.*

Rudra. (48)

†She who delights in deeds of blood and weaponry† through men's fierce deeds is Raudrī, who arises in fierce deeds and resides with [the form of Śiva called] Rudra. (49)

That by which He impels to action the material cause and the auxiliary cause[149] is Kālī, empowered to impel. She is in the power of [the form of Śiva called] Kāla. (50)

She who, in the realm of action, is discerned in the division of time, is the impeller (*kalayitrī*) of men, known by the marks of time. (51)

†[The next power, Kalakirā (?), is so called] because (...*tena*) she is the dispeller of the faculties (*kalānāṃ vikirā*) in the scattering of the limited powers of all souls (*sarvaprāṇikalākṣepe*), which were clustered together (?) by their own past actions (*paripiṇḍite*).[150] [One] may discern [her] in the destruction of bodies†. (52)

†Alternatively, however (*punaḥ*), she is that internal scattering of the skill that is learnt in this [world] (*asmin*[151]),† because of the undertaking of other (?) actions. She is in the control of [the form of Śiva called] Kalākṣepa (*kalākṣepagā*[152]). (53)

That by which the limited power of souls [in *saṃsāra*] (*aṇūnām*) is scattered about in the extensive [lower] path [of the universe and brought] in connection with bodies and [the retributive power of past] actions[153] is the Scatterer of Forces (*balānāṃ vikirā*). (54)

Alternatively *bala* [is] †souls' knowledge and discernment that is ever increasing (*uttarottaragaṃ* ?)†. Because of scattering that she is [called] Balakṣepā (*sā tatkṣepād balakṣepā*[154]). She is in the control of [the form of Śiva called] Balakṣepa. (55)

And the power by which Śiva churns up that other force, [viz.] that of the bonds, is called the 'churner up of forces' (*balānām pramathā*) and is in the control of [the form of Śiva called] Balapramathana. (56)

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[149] For the *Parākhya*'s doctrine that both these are necessary for any effect see 2:29–30 above.

[150] This may have been the intended sense, but it is not expressed by the Sanskrit as it stands.

[151] For this use of *asmin* see p. lxxx.

[152] *ex conj.* Without this conjecture this *śakti* would be without a corresponding form of Śiva. The form of the name may seem insufficiently close to the name in the VĀMADEVA mantra, but note that the form of Śiva to whom Balavikaraṇā belongs is called Balakṣepa in 55d.

[153] Perhaps *karmāṅgasambandhe* should instead be taken as a locative absolute.

[154] *ex conj.*

The power that churns up forces (*balamanthanā*) †...† is [also] that by which [Śiva] churns up the force[s] of souls by means of faints and delusions and by suddenly oppressing with sleep. (57)

That taming power by which He tames all creatures in phases of creation (*sṛṣṭiṣu*) by means of the suffering intermixed with happiness that is [the fruit of] their own [actions] is therefore the Taming Power (*śaktir damanātmikā*). (58)

And she is also the Taming Power (*damanī*) because she is that by which a soul tames (*damayan*[155]) the elements of his body (*svadehabhūtāni*) through various torments, such as the *kṛcchra* and *cāndrāyaṇa* fasts. (59)

That power which leads the bound soul to the reality-level that is beyond mind (*amanaskaṃ*) and devoid of support is taught to be the power Manonmanī that belongs to the god Manonmana.[156] (60)

That which suddenly (*akasmāt*) brings souls in this world to a state of mindlessness (*unmanāvasthām*) is taught in this [tantra][157] to be [the power] Unmanī, who is in the control of [the form of Śiva called] Unmana. (61)

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[155] The awkwardness of having the present active participle used as a main verb could be avoided by conjecturing *damayed*, but it is possible that this usage is authorial, for cf. 4:22b.

[156] Cf. the quotation in the *Tantrālokaviveka* ad 8:345c–353b: *nayate paramaṃ sthānam unmanyā parameśvaraḥ*.

[157] For this use of *asmin* see p. lxxx. Unmanī brings the number of *śakti*s in this list up to the, I think, unwanted total of ten. In the context of *nityapūjā*, these nine *śakti*s are placed on the eight petals, with the ninth on the pericarp, of the lotus on which Sadāśiva is then enthroned. Nine is therefore standard, as is clear, e.g., from *Kiraṇa* 8:131–2b and 14:23–6, from *Svacchanda* 2:68–71b and 10:1145–6b (in the commentary on which a short passage of *nirvacanas* is quoted from the *Ānandabhairava*), from *Somaśambhupaddhati* 3:55f [BRUNNER, 1963:168–71], and from Trilocanaśiva's *Somaśambhupaddhatiṭīkā* as cited by BRUNNER 1977:593, note 17a. Note, however, that when Rudras with this group of names are listed as the regents of the ten *bhuvanas* of the tattva of *kalā* in *Mataṅgavidyāpāda* 9:37–42b they are, of course, ten. This is achieved there by reading Manas and Unmanas as the ninth and tenth. Here the element *unmanas* is suspiciously used a second time. Furthermore this verse is not cited in the *Śivapūjāstavavyākhyā*. For these reasons, and because she was not listed with all the others in 2:43, Unmanī's presence here is suspicious, and this verse should therefore perhaps be expunged as spurious. But it has been retained on the grounds that it is possible that Unmana and Unmanī were intended as alternative names of Manonmana and Manonmanī respectively, and that this verse therefore was to give a second *nirvacana* of Manonmanī, who would otherwise be exceptional in having only one. This solution would be wholly satisfactory if it were not for the two mentions of the Rudra.

All activity is shown [to be accounted for] by this variety of the all-powerful Lord's powers. He must be omniscient, because He is omnipotent, for power to act (*tat*) necessarily depends on knowledge (*jñānapūrvakam*). (62)

Therefore He knows all this [universe], along with the means [to accomplish it], its parts, its fruits. Just as a creator who knows the threads and the rest [of the accoutrements necessary for making a cloth is first omniscient] with regard to these, [and then] engages in that activity [of weaving], so too the supreme Śiva in this [creation of the universe].[158] (63–64b)

For knowledge of those [instruments and causes] (*tajjñānam*) pervades (*vyāpitam*), with positive concomitance (*sānvayam*), all effects. Therefore the supreme Lord is omniscient, since He has (*-yogitvāt*) knowledge of all things. (64c–65b)

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[158] *ex conj.* ISAACSON. If the transmitted *tantvādikṛt kartā* were retained, we might, more awkwardly, render as follows: 'Just as a weaver or such like creator makes these [means of accomplishments, parts, fruits] the object [of his knowledge] and then engages in that activity [of making cloth], so too the supreme Śiva in this [creation of the universe].'

As observed above (ad 2:29), this is a response to the charge levelled by Kumārila in *Ślokavārttika sambandhākṣepaparihāra* 79–80. Sadyojyotis appears to be responding to the same charge in *Nareśvaraparīkṣā* 2:9–10. The beginning of Rāmakaṇṭha's *Nareśvaraparīkṣāprakāśa* thereon reads: *kumbhakārādīnām api svakārye nirmalajñānatā sarvajñatvaṃ svecchākāritvādy api ceśvaratvaṃ siddham eva, anyathā ghaṭādikaraṇāsambhavād ity uktam. atha yathābhūtam tat tanukaraṇabhuvanādisambandhi sādhyaṃ tathābhūtaṃ na dṛṣṭānte dṛṣṭam ity ucyate. vahnyādir api parvatasambandhī mahānasādāv adṛṣṭatvāt na dhūmādinā sādhya iti sarvānumānābhāvaprasaṅgaḥ. nanu dhūmamātraṃ vahnimātreṇa* (thus Baroda MS 1829, f. 37^{v}; *vahnimātre* KSTS Ed.) *vyāptaṃ siddham eva...*

'With respect to what they produce, potters and the like too are established to have faultless knowledge, [which is] omniscience, and sovereignty, which consists, among other things, in acting exactly as they wish, because otherwise it would be impossible for them to produce pots or whatever. This has been taught [above]. In objection you may say that that which is to be proved [of the Lord] is not perceived in the example in exactly the same way [as it is supposed to occur in the Lord, i.e.] connected with bodies, instruments, worlds and so forth. [In that case you would have to acknowledge that] fire belonging to a mountain too, for example, since it is not seen in, e.g., a kitchen, could not be proved by [the presence on the mountain] of smoke, and thus the consequence would be entailed that all inference would be impossible. But surely [it is in fact the case that] smoke itself [i.e. unqualified by adventitious factors] is proven to be invariably concomitant with fire itself...'

If you object that (*cet*) knowledge cannot be without a locus [and that the Lord is bodiless and therefore not a locus], [we rejoin that knowledge] is known from its effect. In this system (*asmin*[159]) a thing that has a locus as well as one that is without a locus can produce an effect. (65c–66b)

Just as there is wind, namely breath, that has a locus in the body,[160] [and] we experience [also] wind without a locus in the sky that causes branches and such like to shake. Is not the form of the soul in its liberated state also established to be without a locus? (66c–67)

[Objection:] Now you may say that (*vā*) that liberated state is not well-established, since in the Veda it is *dharma* that is taught. Now if there is something that is of prime importance [in the Veda], then it is sacrifice and such [like rites], since they are taught to be *dharma* (*dharmaniścayāt*).[161] (68)

[Reply:] [But] from that same [Vedic corpus] (*tasmād eva*) there arises the knowledge that is established in [its final portion, namely] the Vedānta.The nature that is established [to be that] of the soul (*tasya*) in liberation, [when it is] without support, must be the essential nature of Śiva, the Supreme soul. (69–70b)

The form of the soul is of the nature of consciousness, characterized by the powers of omniscience and omnipotence. He whose form is knowledge [i.e. the Lord] also (*jñānarūpasya tasyāpi*) has [this] essential nature that is omniscience and omnipotence.[162] (70c–71b)

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[159] For this use of *asmin* see p. lxxx.

[160] Dr. ISAACSON has pointed out to me that *śarīrato* here could be a corruption of *śarīrago*.

[161] This is a representation of Śabara's view (expressed in his commentary on *Mīmāṃsāsūtra* 1.1.2): *tena yaḥ puruṣaṃ niḥśreyasena saṃyunakti, sa eva dharmaśabdenocyate. na kevalaṃ loke, vede 'pi "yajñena yajñam ayajanta devāḥ/ tāni dharmāṇi prathamāny āsan" iti yajatiśabdavācyam eva dharmaṃ samāmananti.* (FRAUWALLNER (ed.) 1968:20).

[162] B's reading suggests that M^{Y} supported this reading of the *Śivayogaratna*. If the reading *jñānarūpasthitasyāpi* were preferred, we might translate: '[The Lord] too, who has been established to be knowledge, has [this] essential nature that is omniscience and omnipotence'.

Note that the *Śataratnollekhinī* (ad *Śataratnasaṅgraha* 8, p. 16; quoted below in fn. 169 on p. 188) appears to quote *Parākhya* 2:70c–71b (reading differently in 70d) to support the assertion that Śiva's omnipotence and omniscience are natural whereas those of liberated souls are not. (How it supports this assertion is not clear to me, unless it is intended to do so by deliberately contrasting *rūpam* with *svarūpam*.) For the

By scripture too [we know God and the fact that He is] omniscient (*sarvajñaḥ*), because [we] are shown [in scripture] the greatness of his qualities [such as omniscience]. [Objection:] But between two things that make each other known, there must be the fault of circularity. (71c–72b)[163]

[Reply:] [But] scripture exists as that which makes Him known; its creator is Śiva. Now between a creator and that which makes Him known there is no fault of circularity.[164] (72c–73b)

†. . . †.[165] (73cd)

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conception that the soul's sentient nature consists of the powers of knowledge and action see fn. 319 on p. 233. The formulation here is similar to 2:15ab in Bhaṭṭa Bhāskara's commentary on the *Śivasūtras*: *caitanyam ātmano rūpaṃ siddhaṃ jñānakriyātmakam.*

[163] Perhaps this is another conscious echo of the *Ślokavārttika* (cf. fn. 46 on p. 152 above): *sambandhākṣepaparihāra* 60 reads:

> *na ca tadvacanenaiṣā pratipattiḥ suniścitā*
> *asṛṣṭvāpi hy asau brūyād ātmaiśvaryaprasādhanāt.*

(This is the form in which the verse is quoted in the *Mataṅgavṛtti* ad *vidyāpāda* 3:4–6b and in *Kiraṇavṛtti* 3:8.6–7; the edition reads *tadvacanenaiṣāṃ*.)

[164] The argument seems not wholly convincing to me. Cf. the *Mataṅgavṛtti* ad *vidyāpāda* 3:30ab (quoted in the apparatus to *Parākhya* 3:56) on p. 68, in which we should probably read with the Kashmirian MS against BHATT:

> *tasmiṃś cāgame pañcamantratanur īśvaraḥ paṭhyata itīśvarasiddhiḥ. na cāpītaretarāśrayadoṣaḥ prāgukto 'tra, yato 'vagatikārakatvād evāgamasyātra prāmāṇyam. aprāmāṇyaśaṅkā tv īśvaraprayuktatvena pratikṣipyata ity avirodhaḥ.*
>
> • paṭhyata itīśvarasiddhiḥ] Kashmirian MSS; paṭhyate iti tata īśvarasiddhiḥ BHATT • prāgukto 'tra, yato 'vagatikārakatvād evāgamasyātra prāmāṇyam] Poona MS and BHATT's Kashmirian MSS [except that the latter are reported as beginning with prāguktatrayato]; īśvarasiddhir āgamapratipādyatvād eva. āgamasyātra BHATT

'And in that scripture we read of the Lord whose body is five mantras, and thus the [existence of] the Lord is established. Nor is there the fault of circularity that has been mentioned above here [in this chapter: ad *vidyāpāda* 3:4–6b, p. 50], since scripture is authoritative [as a means of knowledge] with respect to Him simply for the reason that it causes understanding. [And] as for (*tu*) the suspicion that it is not authoritative, that is refuted by the fact of its having being uttered by the Lord. Thus there is no contradition [in our position].'

[165] Perhaps one could consider altering the text to *yad dṛṣṭaṃ dṛṣṭasambaddhe tat syāl liṅgaṃ viniścitam*: 'A thing that is directly perceived may be determined to be an inferential mark [that allows one to assume the existence] (*liṅgam*) of something connected with the seen thing.' The following verses (2:74–7) emphasize that direct

If [something is] wholly proved by one means of knowledge,[166] then what is the point of having it proved by a number of means of knowledge? (74)

What (*yad vastu*) is proved by this [one proof], even though it is [only] one [proof], is still proved.[167] Nor is it the case in this world that establishing the existence of things (*vastusaṃsthā*) must be achieved in all cases by direct perception (*dṛṣṭena*). (75)

It is for this reason (*ataḥ*) that things that are distant, obscured by darkness, or hidden, or [for some other reason not directly perceptible][168] can be established to exist. If this were not so, then [simply] because of their not being directly perceived their non-existence would be proven. So give up this stubborn insistence upon directly perceived objects [as though direct perception were necessary to establish their existence]. (76)

Morever (*punaḥ*), can the supreme [Lord], who has been proved to be beyond the apprehension of the senses, be a directly perceived object? And so by a small amount of reasoning His knowledge in all things is proven. (77)

He in whom there is that omnipotence (*aiśvaryam*) that consists of [the unlimited powers of] knowledge and action and that existed without having had a creator (*dhātrapūrvakam*[169]) is here in this system (*atra*) to

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perception is not the only means of knowledge.

[166] *ex conj.* Although close to the transmitted *akṣaras*, this is of course a tentative reconstruction, for the immediately preceding half-line is obscure. Moreover it might be regarded as suspicious that the point this conjectured text now makes is straightaway emphatically repeated in the next verse.

[167] Alternatively *tena* could be taken as a conjunction: 'Therefore what is proved even by [only] one proof is still proved.'

[168] One would expect *vyavadhāna* to mean 'concealment' or 'that which conceals', but we may assume that it means 'that which is concealed' here, for though *vyavahita* would unambiguously have conveyed the required meaning, it would here be unmetrical. Conditions that prevent things from being directly perceptible are listed in 4:4–5 below. The locus classicus for the treatment of this topic is *Sāṅkhyakārikā* 7; cf. also *Mataṅgavidyāpāda* 6:56 and commentary.

[169] Following the *Śataratnollekhinī*, which read *dātrapūrvakam*, we would translate 'that existed without having had someone bestow it'. The verse appears as the eighth in the *Śataratnasaṅgraha* and is introduced by the following commentary in the *Śataratnollekhinī* (p. 16): *evaṃlakṣaṇapramāṇābhyāṃ vastusiddhir iti nyāyena pramāṇasiddhasya pater asādhāraṇadharma*-(em.; *dhama* Ed.)-*rūpaṃ lakṣaṇaṃ parākhyasūtreṇāha*. It is followed by this exposition (pp. 16–17): *yasya dṛkkriyātmakaṃ jñānakriyāsvarūpam aiśvaryam īśvaratvaṃ dātrapūrvakaṃ pūrvaṃ na vidyate dātā yasya tad dātrapūrvakaṃ: pūrvaṃ na kenāpi dattaṃ, svābhāvikam ity arthaḥ. sa śaktidvaya-*

be understood to be the Lord (*īśvaraḥ*), all-powerful (*prabhuḥ*), equipped of two powers. (78)

He is to be understood to be *the* Lord (*īśvaraḥ*) on the strength of conventional usage of the word (*rūḍhitaḥ*), and conventional usage is determined by the people. Since[, if the only criterion for determining meaning were *yoga*, the word *īśvara*] might indicate other [souls] too (*anyeṣām api deśitvād*), it is this conventional usage (*rūḍhir eṣā*) that determines that it applies to the Lord (*maheśvare*).[170] (79)

Even though there are hands on other creatures, 'the one with a hand' (*karī*) is [by conventional usage] only an elephant. Are not white water-lilies and other[plant]s here in this world (*asmin*) seen to belong among things that have their origin in mud (*paṅkajātiṣu*)?[171] (80)

Nevertheless this conventional usage is established [by which the word *paṅkaja* is used] only of the lotus (*paṅkajasyaiva*). So too a conven-

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yutaḥ jñānakriyāśaktiyuktaḥ. jñānaśakteḥ prayojanaṃ jagadviṣayajñānam. kriyāśaktis tu jagatkāraṇam. tad uktaṃ ratnatraye [*Ratnatrayaparīkṣā* 128cd]

> *jñānaśaktyā vijānāti kriyayā kurute jagat*

iti. prabhuḥ svatantraḥ anīśvaraḥ īśvaraḥ atra asmin śāstre mantavyaḥ jñātavyaḥ. atra svabhāvanirmaladṛkkriyālakṣaṇaśaktimattvam patilakṣaṇam ity uktam bhavati. tatra śaktimattvam ity ukte male ativyāptiḥ, tadarthaṃ dṛkkriyālakṣaṇeti. etāvaty ukte baddhātmany ativyāptiḥ, tadarthaṃ nirmaleti. tāvaty ukte prasādamukte 'tivyāptiḥ, tadarthaṃ svabhāveti. teṣāṃ śaktinairmalyasya śivaprasādādhīnatayā svābhāvikatvābhāvāt. tad uktam parākhye [2:70c–71b]

> *cidrūpam ātmano rūpaṃ dṛkkriyāguṇalakṣitam*
> *jñānarūpasthitasyāpi svarūpaṃ dṛkkriyātmakam*

vakṣyati ca [*Śataratnasaṅgraha* 55 (=*Mṛgendravidyāpāda* 10:3)]

> *kartṛśaktir aṇor nityā vibhvī ceśvaraśaktivat*
> *tamaśchannatayārtheṣu nābhāti niranugrahā*

pauṣkare [not traced] *"jñānakriye śive prokte sarvārthe nirmale pare" iti ca.*

[170] One might consider emending 79c to *anyeṣām api ceśatvād* and translating 'Since other [souls] too are also endowed with power...'.

[171] This is not the usual expression, and indeed it may be a corruption for, for instance, *paṅkajādiṣu*, where the *ādi* would match that at the beginning of the line and would allow us to interpret the unit: 'Are not, for example, white water-lilies here directly observed to be among the [entities to which one might legitimately apply the expression] 'mud-born'?'. But I am supposing that a deliberately unusual expression has been chosen to mean 'whose origin is in mud' precisely so that non-lotusses can here be included, which, as the text goes on to tell us, are alone usually denoted by expressions meaning 'born of mud'. On the subject of the distinction maintained in Sanskrit literature between lotusses and water-lilies, see RAU 1954.

tional usage has been determined [by which the word *īśvara* is used] only of *the* Lord (*īśasyaiva*), it being [also] the case that He exercises power (*īśitayā*).[172] (81)

If conventional usage (*rūḍhiḥ*) were otherwise [i.e. not requiring that the word be at least to some extent appropriate by *yoga*], then the undesirable corollary would result (*prasajyate*) that it would be baseless.[173] †And the conventional usage (*sāpi*) [of this word *īśvara*) is such that it is used only] of the one who is thus [viz. the Lord] (*tathārūpasya*), and so this (*tadāyaṃ*) is how this name is to be analysed (*nāmni vigrahaḥ*)†.[174] (82)

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[172] Some would apply the term *yogarūḍhi*, since there is both etymological and conventional justification for the usage.

[173] *ex conj.* If the transmitted *rūḍhiniravasthā* were retained, then a possible translation might be: 'If it were otherwise, the undesirable corollary would result that there would be a [potentially] unending range [of possibilities of application] of conventional usage'.

[174] The text and therefore also the translation of this verse are far from certain. The expression *vigraha* in the sense of analysis is usually used of analysis of the members of compounds; perhaps it here refers rather to the Lord's body, which the following verses discuss.

Note that in the context in which the immediately following verses (*Parākhya* 2:83–6b≈*Pauṣkara* 8:29c–32) are placed in the *Pauṣkara* they follow on immediately from two other verses adapted from another part of our text, namely *Parākhya* 3:9–10 (≈*Pauṣkara* 8:27c–29b), and so the first of them (*Parākhya* 2:83) is there taken to be a justification for the Lord's being called *sakala*. What precedes them here in the *Parākhya* has been a discussion of the name *īśvara*, which is the *sakala* form of the Lord. The sequence of ideas in the two texts is thus probably the same, but it is much clearer in the *Pauṣkara*. Umāpati's commentary on *Pauṣkara* 8:28c–30 reads as follows:—

sa prabhuḥ sadāśiva upadeśakartṛtve praṇavādibhyaḥ madhyamādivṛttyā śāstropadeśaracanāyām itarakāryeṣv iva sarvātmanā na niṣkalaḥ kintu yathākathañcit sakalaḥ kila sakala iva bhavati. evaṃ tarhi śivo 'py asmadādivat kiṃ sakalaḥ? nety āha sākalyam iti. tasya śivasya yādṛśāt sākalyād upadeṣṭṛtvaṃ bhavati tādṛśaṃ sākalyaṃ vakṣyāmīty arthaḥ. na caivam api yādṛśaṃ tādṛśaṃ vā sākalyam. kimarthaṃ śivena parigṛhyate? na tāvat svārtham, avāptasakalakāmatvāt. nāpi parārthaṃ, karmādinaiva tadupapatteḥ. nāpi līlayā, bālādivad asamīkṣyakāritāprasaṅgād iti. tata āha sarvārambha iti. yad yasmāt kāraṇāc chivasya sarvasyāpy ārambhaḥ narārthaṃ paśuprayojanāya. na ca karmaṇā tadupapattiḥ, tasyācetanatvena cetanādhiṣṭhānaṃ vinā kāryatvāsambhavāt. ataḥ paśuprayojanasiddhaye paramakāruṇikasya śivasya tantrasyoktopadeśakartṛtvāya sākalyaparigraha iti bhāvaḥ. nijā sahajā pūrṇā sakalāvayavaparipūrṇā. yair avayavaiḥ sampūrṇā tān evāvayavān āha sampūrṇeti. sadyojātavāmadevāghoratatpuruṣātmakair īśānayuktaiḥ pañcabhir mantrair avayavair yā paripūrṇā parameṣṭhinaḥ sadāśivasya sā tādṛśī tanur ity arthaḥ.

Jñānaprakāśa's commentary on *Pauṣkara* 8:27c–33b is silent about the verses that correspond to *Parākhya* 2:83–5a (unless the remark *śeṣaṃ sugamam* refers to this portion of text) and so is not quoted here, but in fn. 180 on p. 192 below.

Because in all His undertakings [He acts] for the benefit of souls, the Lord has His own, full body.[175] This body (*sā*) is full (*pūrṇā*)[176] with [His] five mantras SADYO[JĀTA], VĀMA[DEVA], †AGHORA and TATPURUṢA†.[177] (83)

With these mantras, together with ĪŚ[ĀN]A, [is made up] the body of the Supreme. This Lord, who has ĪŚ[ĀN]A for His head, TATPURUṢA for His mouth, [A]GHORA for His heart, VĀMA[DEVA] for His genitals,[178] and SADYO[JĀTA] for His form, is taught to be composed of parts (*sakalaḥ*).[179] (84–5b)

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[175] *ex conj.* As will be seen from the commentary cited in the previous footnote, Umāpati reads the first *pāda* of this verse differently when it occurs in the *Pauṣkara*. I suspect that the *Pauṣkara*'s version is a secondary improvement intended to give clearer expression to the same idea. I have therefore chosen to emend in a way that preserves as much as possible of M^{Y}'s reading. It is of course possible, however, that M^{Y}'s text is no more than a corruption of what is transmitted in the *Pauṣkara*.

[176] Although it is clear from his commentary that Umāpati's text read *sampūrṇā*, 'complete', Jñānaprakāśa's probably read *sā pūrṇā* with M^{Y}, for, although he neither glosses this part nor offers a *pratīka*, this is how the text appears embedded in his commentary in the sources that I have examined (IFP T. 188, p. 811; T. 180, p. 469; T. 110, p. 924).

[177] Although the text here is cruxed on the grounds that the exact wording cannot satisfactorily be reconstructed, it is clear that we require names of these last two mantras. The last syllables of the verse could be emended to *-naraiḥ*, which would give us the last, but this would leave us with no solution for AGHORA. Besides it is not certain that what the *Pauṣkara* now transmits might not have been closer to the original, particularly since in our text as it now stands, the word *mantraiḥ* in the next *pāda* (84a) might be regarded as an unnecessary recapitulation. Laying aside for a moment metrical considerations, it is perhaps not impossible that AGHORA should be conveyed by *anagha*, for *aghora* appears sometimes to be glossed to mean 'destroying *agha*', e.g. in Madhyārjuna's *Siddhāntadīpikā* (IFP MS T. 112, pp. 179–180 and T. 284, p. 118): ...*yad vā aghaśabdenātra pāpasamūhaḥ. uktañ ca śarvokte "aghaṃ samastaṃ smaraṇād alaṃ naśyati tatkṣaṇāt/* (T. 284; *naśyanti lakṣaṇāt* T. 112) *aghaṃ pāpasamūhas syād* (T. 112; °*samūhasyad* T. 284) *alaṃ paryāptam iṣyate" iti. uktañ ca vyomavyāpistotre* [verse 21] *"doṣavihīnam aghoraṃ doṣakṣayakṛc ca yasya bhaktānām/ hṛdayan tatsadbhāvo namo 'stu tasmai tv aghorahṛdayāya"*. [*doṣavihīnam aghoraṃ* is the reading of Göttingen MS Schrader 121 (verso of 3rd folio), a manuscript of the *Vyomavyāpistava*; IFP MS T. 112 reads *doṣahīnaṃ ghoraṃ* and T. 284 reads *doṣavihīnaṃ ghoraṃ* (both being unmetrical).]

Perhaps TATPURUṢA could then be conveyed not by *nara*, which would be metrically problematic, but by *ānava*, which would yield the minimally emended reading *sadyovāmānaghānavaiḥ*.

[178] That *guhya* does not refer to the anus is made clear by 3:74b.

[179] This gives the order of the *brahmamantras* that is later known as *daṇḍabhaṅgi*. Cf. *Mataṅgavidyāpāda* 4:14c–15b: *īśānamūrdhā puṃvaktras tv aghora-*

His being composed of parts (*sākalyaṃ*) is not ultimately real, as it is with a[n ordinary] soul (*yathātmanaḥ*), [but] constructed (*kalpanīyam*). (85cd)[180]

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hṛdayaḥ prabhuḥ/ ucyate vāmaguhyoktyā sadyomūrtiś ca śāsane (thus Kashmirian MSS; *sadyomūrtiḥ sthitā pṛthak* BHATT). Śrīkaṇṭha could be paraphrasing the *Mataṅga* or the *Parākhya* in *Ratnatrayaparīkṣā* 281c–282: *īśānamūrdhā puṃvaktro daśadigbāhumaṇḍalaḥ/ aghorahṛdayo vāmaguhyo jātatanūjjvalaḥ/ pravṛttimān ayaṃ devaḥ sakalaḥ sarvapāvanaḥ.* Cf. also *Parākhya* 3:74 below. The *Siddhāntadīpikā* of Madhyārjuna twice attributes part of our passage to the *Kālottara*: on p. 111 of IFP MS T. 284 we read *uktaṃ ca śrīmatkālottare—'īśamūrdhā sa puṃvaktro gho[ra]hṛd vāmaguhyakaḥ/ sadyomūrtir itīśānamūrdhāyetyādibhir yutaḥ' iti.* The first of these half-lines reappears on p. 126, prefaced by *uktaṃ ca kālottare* and followed by *sadyaḥ sarvāṅgasiddhiḥ syāt iti.*

[180] Thus Jñānaprakāśa in his commentary on *Pauṣkara* 8:27c–33b, the whole of which I quote below (IFP T. 188, pp. 811–12; T. 180, p. 470): *sākalyāt tu tasya śivasya yathā yad upadeśadātṛtvaṃ tathā tad ity anvayaḥ. yathātmanaḥ paramārthataḥ sākalyaṃ tathā tasya śivasya nārthataḥ sākalyaṃ, kintu kalpanīyam. anyathā, yadi kalpanīyaṃ sākalyaṃ nāsti, tarhy asya śivasyānākāratvān nārcanam. yasmāc carmāsthyādivivarjanam. śāstrapraṇetṛtvam upadeṣṭṛtvaṃ pūjyatvaṃ ca nopapadyate. tato 'yaṃ sakalaḥ sthitaḥ. kalpitacarmāsthyādimadacal[[ābhiḥ kalābhiḥ]] sakalaḥ suniścitaḥ. śeṣaṃ sugamam.*

• nārthataḥ] T180; nārthataḥ paramārthataḥ T188 • yadi kalpanīyaṃ sākalyam] *conj.*; yadi kalpanīyamasākalyaṃ T180; ⊔ T188 • tarhy asya] T188; tasya T180 • śāstrapraṇetṛtvam upadeṣṭṛtvaṃ] *em.*; ⊔ ṇetṛtvam upadeṣṭṛtvaṃ T188; śāstrapraṇetṛ ⊔ padeṣṭṛtvaṃ T180 • nopapadyate] *conj.*; na copapadyate T180, T188 • sakalaḥ sthitaḥ] T180; ⊔ T188 • °madacal[[ābhiḥ kalābhiḥ]] sakalaḥ] *conj.*; °madacalasakalaḥ T180; °macalasakalaḥ T188 [This conjecture is advanced because Jñānaprakāśa's *avatārikā* to *Pauṣkara* 8:27c–33b reads: *tat tu* [scil. *sakalatvaṃ*] *na calābhiḥ kalābhiḥ kintv acalābhiḥ kalābhir ity āha* [IFP T. 188, p. 810; T. 180, p. 469].)

Umāpati's treatment is different (from commentary on *Pauṣkara* 8:31–2b [≈*Parākhya* 2:84c–85]): …*evaṃ ca tasya sadāśivātmanaḥ paścr ivopadeṣṭṛtvasiddhaye arthataḥ śiraḥpāṇyādimattayā sākalyaṃ na kalpanīyaṃ mantrātmakasākalyenaivopapatter baddharūpātmakasākalyaṃ na tasyābhyupagantavyam ata eva ca sadāśivaḥ sakalaniṣkala iti tantreṣu ucyate.* Note that Umāpati is explicit that it is Sadāśiva, who is Sakalaniṣkala, that has his body made up of these mantras; but in our text it seems rather to be the Sakala form, Īśvara, that is spoken of, as in the *Kiraṇa* (see *Kiraṇa* 3:16–21) and the *Ratnatrayaparīkṣā* (*Ratnatrayaparīkṣā* 281c–282, quoted in the previous footnote). In the *Mataṅga* (*vidyāpāda* 4:18c–30) this mantra-body is again dealt with at the level of Sadāśiva (although this fourth chapter, as declared in its first verse, is an account of the Lord as *adhikārin*, the *adhikāra* level is not in the *Mataṅga*, as in other texts, homologised with Īśvara, but with Sadāśiva, as is implicitly clear, e.g., from 4:54–5). Not all accounts of the Lord's mantra-body make clear whether they understand it to be that of the Lord's Sakala or Sakalaniṣkala form (see, e.g., *Mṛgendravidyāpāda* 3); but the *Pauṣkara* is explicit that the body is Sadāśiva's at an earlier stage of the

For otherwise He could not be worshipped by all, [181]being devoid of

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text (*Pauṣkara* 1:54–5), and this, no doubt, accounts for Umāpati's position here. The earlier passage of the *Pauṣkara* does not just contradict this passage in this detail, but in one other too: *Pauṣkara* 1:56ab teaches that ĪŚĀNA is not the Lord's head (as here in *Parākhya* 2:84c [=*Pauṣkara* 8:31a]), but his diadem: *īśānaśekharī sā* [scil. *mūrtiḥ*] *ca puṃvaktrā ghorahṛtsthalā*. That the topic has been covered in the *Pauṣkara* before chapter 8 and with discrepancies strengthens the hypothesis (for which see the discussion in GOODALL 2001a:329–30, the essentials of which are reproduced in the annotation to chapter 6, in particular in fn. 654 on p. 326 below) that the eighth chapter of the *Pauṣkara*, just under half of which consists of verses culled from the *Parākhya*, is an interpolation.

[181] *ex conj.* Once again I have preferred what M^Y transmits over the reading of the *Pauṣkara*, on the grounds that the latter is likely to be a secondary modification made for the sake of clarity. Once again my decision may be mistaken. This is the point where our text ceases to run parallel to that of the *Pauṣkara*, which here reads (*Pauṣkara* 8:32c–33b):

> *nānyathāsyārcanaṃ yasmāc carmāsthyādivivarjanam*
> *na ca śāstrapraṇetṛtvaṃ tenāyaṃ sakalaḥ sthitaḥ*

'Otherwise He could not be worshipped, since He would lack skin, bone, etc. Nor could He be the composer of scripture, and so He is established to be Sakala.' Jñānaprakāśa's commentary (quoted in fn. 180 on p. 192 above) is brief and uncertain, but implies a natural interpretation of this unit. Umāpati ad loc. has this to say: *yasmāt kāraṇād anyathā sarvātmanā niṣkalatve sati asmadādivat sakalatve vā tasya sadāśivasya sādhakair arcanaṃ pūjā na sambhavati, śāstrapraṇetṛtvaṃ śāstropadeṣṭṛtvaṃ ca na sambhavati. dvitīye carmāsthyādivivarjanam* [scil. *iti pāde*?] *ādipadena saptadhātuparigrahaḥ. vivarjanaṃ rāhityaṃ ca sambhavati. asminn arthe uttaratāpanīyopaniṣadvacanam asti.*

'Since otherwise, [i.e.] if Sadāśiva were wholly formless or wholly embodied in the way that we are, He could not be worshipped (*pūjā* = *arcanam*) by sādhakas, [and] His teaching scripture (*śāstropadeṣṭṛtvam* = *śāstrapraṇetṛtvam*) would also (*ca*) be impossible. In the second [verse-quarter] the word *ādi* indicates [that one is to supply the rest of] the seven bodily elements. And He would be devoid (*rāhityam* = *vivarjanam*) [of those too]. There is a teaching in the *Uttaratāpanīyopaniṣat* to this effect.'

I have also considered emending M^Y's reading to *sarvathāṅgavivarjitaḥ*, 'being altogether devoid of a body'. What motivated me to do so was the consideration that the position of the *Kiraṇa* (3:22–23b) appears to be that the supreme, bodiless Lord is unapproachable by worship or yoga of any kind; but 2:95–6 below suggest that the author of the *Parākhya* may have held a different position. And even in the *Kiraṇa*, although worship and yoga may not enable the soul to reach, in any sense, the supreme Lord, *Kiraṇa* 3:15 is probably conceding that it is possible for the soul to do so (the purport of the verse is debatable). Cf. also *Mokṣakārikā* 109–11, which Rāmakaṇṭha in his *Mokṣakārikāvṛtti* identifies as being a commentary on *Rauravasūtrasaṅgraha* 4:42c–43, and *Tattvasaṅgraha* 28–9. In these last passages (perhaps not in that of the *Rauravasūtrasaṅgraha*), 'seeing' the Lord is possible directly by means of the soul's power, once it has purified by initiation, without any mediation by the instruments a body. [Therefore] this body of that pure [Lord] is fashioned out of pure mantras. (86)

Therefore this contrivance of a body [is adopted] for the sake of worship (*upacāranimittaḥ*);[182] since worship is a necessary part of enjoined rites, it must be adopted for the sake of attaining their fruits. (87)

The fruit is achieved by the rites, and those rites are enjoined by Śiva. And since that [Śiva-principle] is sovereignty (*aiśvaryam*), consisting of powers of knowledge and action extending to all things, therefore (*tat*) since that (*asya*) rests above (*uparivartitvāt*), in the way that heads do (*mūrdhānām iva*),[183] the [mantra] ĪŚĀNA stands as the head of beings that are endowed with sovereignty that consists in the powers of knowledge and action [and] that are sentient because of the power of the supreme (*paraśaktisacetasām*[184]), and therefore He is known as the one with ĪŚA as His head (*īśamūrdhakaḥ*).[185] (88–90b).

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that derive from matter, since, as *Mokṣakārikā* 106 makes explicit,

> *antaḥkaraṇavṛttir yā bodhākhyā sā maheśvaram*
> *na prakāśayituṃ śaktā pāśatvān nigaḍādivat.*

'The activity of the internal organs known as 'knowing' cannot illuminate the Lord because, like fetters and such, they are bonds.'

Thus the point of our verse as now interpreted is that some few people would be able to worship him even without the body of mantras, but that that body makes it possible for 'all' to do so. But one could instead interpret: 'Otherwise He could not be worshipped by anybody, being without a body.'

[182] The sense 'figurative usage', though we might expect it in a discussion of Śiva's body (cf. *Parākhya* 2:42 and *Kiraṇa* 3:13), seems not to be appropriate here.

[183] *ex conj.* This is particularly tentative because it involves an *aiśa* genitive form; the sense too is painfully strained, and perhaps the passage should rather have been cruxed than bludgeoned into half sense, but the sense is often strained when a *nirvacana* is given.

[184] *ex conj.* Assuming that the syllables that are transmitted are correct and correctly placed (which may not be the case) and that no lines of text are missing, there seem few short syllables that would be appropriate. *pra-* and *vi-* might both do, but (except where Pracetas is used as a name) both *pracetas* and *vicetas* seem not common outside Vedic language. *sa-* and *su-* seem both weak solutions, but not impossible. Also conceivable would be to take *paraśaktiḥ* as a nominative in apposition with *īśānaḥ* in 90a and so to supply ≪*s tu*≫ or ≪*ḥ sa-*≫.

[185] Note that this and the following *nirvacanas* analyse not the names of the mantras (ĪŚĀNA, TATPURUṢA, AGHORA, VĀMADEVA, and SADYOJĀTA), but the five related names of the Lord listed in 2:84c–85b. It is also the names of the Lord, not those of the five *brahmamantras*, that are analysed in *Mataṅgavidyāpāda* 4:18c–30 and in *Mṛgendravidyāpāda* 3:9–13. The mantras can be transformed for *nyāsa* into similar names (*oṃ hoṃ īśānamūrdhāya namaḥ*, *oṃ heṃ tatpuruṣavaktrāya namaḥ*, *oṃ huṃ*

Since it (*tat*) cleans away (*punāti*) nescience, [and] since (*yat*) the [word] mouth (*vaktraṃ*) expresses revelation (*vyaktivācakam*)—it reveals through its power Śivahood—therefore He is taught to have PURUṢA for His mouth (*puṃvaktraḥ*). (90c–91b)

Alternatively, He has [the mantra TAT]PURUṢA on His face †*taccāstraṃ*†[186] and therefore He has PURUṢA for His mouth. (91cd)

His essential nature (*sadbhāvaḥ*), [that is His] heart is non-terrible (*aghoraḥ*) [and therefore] peaceful, and that is why because of His essential nature the supreme Lord is one whose heart is AGHORA. (92)

†Alternatively†, He is held to have GHORA as His heart (*ghorahṛt*) †through mantras or through *aghoras*†. That which is lovely (*vāmam*), [viz.] the state of liberation is hidden (*rahasyam* = *guhyam*); since that is so for Him (?), or because the path to what is *vāma* is hidden, His private

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aghorahṛdayāya namaḥ, oṃ hiṃ vāmadevaguhyāya namaḥ, oṃ haṃ sadyojātamūrtaye namaḥ), e.g. in the rite of *sakalīkaraṇa* as described by Aghoraśiva in the *Kriyākramadyotikā*, p. 24. These same datives were incorporated into the 81-word Saiddhāntika *mālāmantra* known as the VYOMAVYĀPIN and are accordingly analysed in *Rauravasūtrasaṅgraha* 10 (verses 27–37), which treats the whole VYOMAVYĀPIN, and in verses 18–23 of the *Vyomavyāpistava*, a work of ninety-one *āryā* verses attributed to Rāmakaṇṭha (IFP MSS T. 128, pp. 22–5, T. 434, pp. 293–7, and T. 112, pp. 270–348).

[186] One might consider emending to *tacchāstre*, 'in His scripture'. Cf. *Mataṅgavidyāpāda* 4:22c–23b:

> *calacchaktimayaṃ vaktraṃ tac ca sarvamayaṃ vibhoḥ*
> *pumāṃs tatra sthito yasmāt tasmāt puṃvaktra iṣyate.*

• pumāṃs tatra] Kashmirian MSS; pumān vaktre BHATT

Rāmakaṇṭha's *Mataṅgavṛtti* thereon reads: ...***vaktram api tat calacchaktimayam*** *iti. pūrvaṃ hi samavetaśaktyabhiprāyeṇa vyākhyātam. adhunā parigrahavartiśaktyabhiprāyeṇeti bhedaḥ. tathā hi—caladrūpā pariṇatidharmiṇī śaktiḥ mahāmāyākhyā parigrahavartinī bhagavataḥ; tanmayaṃ calacchaktisvabhāvam eva. na tu kūṭasthanityam. tad vaktram iva śabdakāraṇatvāt. vyāpakaṃ ca sarvasvakāryāvadhivyāpter ity uktam. tataś coktaḥ* ***pumān*** *vaktre parigraharūpe mahāmāyātmani* ***yasmāt sthitaḥ tasmād*** *asau* ***puṃvaktro*** *bhagavān.*

'And that 'mouth' is made up of mobile power. Now above [the name] was expounded with the intention of referring to the power that inheres [in Him]; there is a difference in that [it is] now [explained] with the intention of referring to the power that He uses as an assistant. To explain, [what is meant is] the mobile—[that is to say] subject to transformation—power known as *mahāmāyā* that serves as an accomplice to the Lord. [His 'mouth'] is made up of that; its nature is this mobile power. It is not eternally unchanging. It is, as it were, [His] 'mouth' because it is the cause of sound. It has been taught that it is all-pervading because it pervades as far as to include all its own effects. And so, since the Pumān resides in the 'mouth', which is His accomplice and which is *mahāmāyā*, therefore the Lord is said to be *puṃvaktra*.'

parts are VĀMA (*tenāyaṃ vāmaguhyakaḥ*). (93c–94b)

Since He immediately (*tatkṣaṇataḥ* = *sadyaḥ*) creates bodies (*mūrtīḥ*) for souls, or [because His] form is immediately [present in front] of Yogis,[187] He is taught to be SADYOMŪRTI. (94c–95b)

By the use of ritual gestures, diagrams, the mantras that are His limbs (*mudrāmaṇḍalamantrāṅgaiḥ*), by focussing the mind, concentration and yoga (*dhāraṇādhyānayogataḥ*) that Supreme, peaceful (*śāntaḥ*) [Lord] is worshipped by those who desire the fruits of supernatural powers and of liberation.[188] (95c–96b)

[It is] that same [Lord who] is worshipped residing in the body [made up] of His mantras; He is the Supreme Śiva. (96cd)

Therefore Śiva is established in scripture (*śāstre*) to be [at the same time] in two [forms]: Sakala, Niṣkala.[189] (97ab)

He who is the cause of the maintenance, creation, and destruction [of the universe] and of compassion is the Lord with office (*so 'dhikārī*) in this sakala state,[190] made up of the parts [of the mantras that are His limbs].[191] (97c–98b)

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[187] Cf. *Mṛgendravidyāpāda* 3:13:

> *sadyo 'ṇūnāṃ mūrtayaḥ sambhavanti yasyecchātas tena sadyobhidhānaḥ*
> *sadyo mūrtīr yogināṃ vā vidhatte sadyomūrtiḥ kṛtyaśaighryān na mūrteḥ.*

Nārāyaṇakaṇṭha comments thus on the second half (Devakōṭṭai ed., p. 139): *yad vā yogināṃ tattatsamādhibhājāṃ sadyas tatkṣaṇaṃ mūrtīr vidhatte. proktavan mantramayasvamūrtisadṛśīṃ tanuṃ sampādayatīty acirāt svasamādhivyañjakatvāt sadyomūrtitvam. na tu śīghrasañjātasvadehatvād ity arthaḥ.* We might therefore emend to *yogināṃ mūrtīḥ* and understand *kurute* from the previous line: 'or [because] He at once [creates] forms [similar to His own] for yogins'.

[188] In *Kiraṇa* 3:20 these means are enumerated as ways of knowing only the Sakala Lord. It is possible that this is not in contradiction with the *Kiraṇa*, since it may be understood to mean that the supreme Lord can be worshipped by way of worshipping the Sakala Lord.

[189] This appears to me to be a reference to Śiva's Sakalaniṣkala form, homologised below (99a) with Śiva as *bhogin*. Cf. the expressions *dvisvabhāvaḥ* and *dvisvabhāvagataḥ* used of Sadāśiva in *Kiraṇa* 3:14c and 3:21a respectively.

[190] I see no function for the *ca*. An ingenious commentator might take it to indicate the fifth of the five functions, *tirobhāva*, which is not otherwise mentioned; but note that when the *Mālinīvijayottara* (1:20cd) refers to the functions assigned to the Vidyeśvaras it too omits *tirobhāva*. Observe also that the *Parākhya* lists all five functions just below in 2:123–4.

[191] The *kalās* are the thirty-eight divisions of the *brahmamantras*. Cf. *Kiraṇa* 3:16c–18b and commentary and translation ad loc.

He reveals their office to the others, to the Rudras and such. Figuratively He is [known as] the Lord with office (*adhikārī*), the Lord in enjoyment (*bhogī*), and the Lord in resorption (*layī*). (98c–99b)

The beginningless compassion upon bound souls that is established [to have been bestowed by Him] because of His being the Lord (*patibhāvataḥ*) [is possible] through the teaching of the injunctions of His scripture (*tacchāstravidhicodanāt*) through the connection between *ācāryas* and their pupils.[192] Not otherwise can the state that is in Him [viz. Śivahood] (*tadgato bhāvaḥ*) [be attained] or that mercy of the guru. (99c–100)

[You may object that] that [state of] grace accomplished in the soul by means of His power as having existed in potential beforehand (*satkāryasādhitaḥ*) [surely] comes about at random, [or] because of [Śiva's] hatred [of others], [or] because of [His] affection induced by propitiating Śiva (*śivārādhanabhāvataḥ*).[193] (101)

[We reply that] Śivahood (*tadbhāvaḥ*) cannot be caused by those [factors]; it must come about because of a fall of His power (*tacchaktipātataḥ*). The linguistic usage [here of 'fall'] (*pravṛttiḥ śabdagā*[194]) is figurative (*bhaktyā*), just as in the case of saying '*karaṇa*' to mean feet and such like (*pādādikaraṇoktivat*). (102)

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[192] *ex conj.* ISAACSON (letter of 21.viii.2001). Without this conjecture, the relative pronoun in 2:99c is left hanging (but there are of course other instances of this, for see p. lxxx above), and the compound *svaśiṣyācāryasambandhāt*, in which *sva* is a possessive adjective that refers forward to a word in the same compound, namely to the *ācāryas*, might seem suspect.

[193] The text here introduces a ubiquitous and fundamental charge raised against theist systems, that of God's arbitrariness in his favouring or not favouring souls. Cf. *Kiraṇa* 4:1–4, in which, as here below (*Parākhya* 2:109–10), the image of the impartial sun awakening lotusses is used as a comparison. (The same image is to be found in *Mataṅgavidyāpāda* 9:8, but without the impartiality of the sun being made explicit.) When the issue (of arbitrariness) is addressed in the *Pauṣkara*, we find the use of the term *nairghṛṇya* (2:54); it seems to me possible that this is a conscious echo of *Brahmasūtra* 2.1.11.34 (*vaiṣamyanairghṛṇye...*).

[194] This may seem a strange expression, the *-gā* corresponding to a genitive ending (see p. lxxxi above); it seems to me conceivable that the author of the *Parākhya* was here consciously recasting *Kiraṇa* 5:3–4 (of which I quote here 3abc and 4cd):

> *upacāreṇa śabdānāṃ pravṛttir iha dṛśyate*
> *yathā pumān vibhur gantā* [...]
> *evaṃ śaktinipāto 'pi procyate sopacārataḥ.*

The text of the final *pāda* that probably underlies the various readings in all the South Indian sources is *bhāktaḥ proktaḥ śivāgame.*

For because of the fall of that [power of His] there arises fear, [fear] born of being connected with worldly existence.[195] The fall is the awakening of that [fear]; it has the form of a differentiation of worldly existence (*saṃsārakalanātmakaḥ*).[196] (103)

Discriminating (*paricchidya*) worldly existence, the soul (*saḥ*), once [thus] set on the path [taught] by the guru (*guruvartmasthaḥ*),[197] seeks the means that will grant liberation from it, and then engages in [pursuing] that [means]. (104)

The activity (*pravṛttiḥ*) of [such] souls is in the control of that [power of His] (*tadvaśā*); [she] is [therefore] necessarily their controller (*tanniyāmikā*). Awakened [then] by His grace, they become devoid of desire for worldly existence (*bhavanti bhavaniḥspṛhāḥ*). (105)

Those who are fit come to awakening. [They are] fit [because of the descent of His grace(?), and] not for any other reason. Or else [if there were some other reason] He would be subject to attachment and hatred; and those [do] not [exist] for one who is without impurity.[198] (106)

For God, who is the locus of [the power of] knowledge, neither attachment nor hatred [are possible]. Since the causes of those faults of passion and such are according to this system (*atra*) by His nature not in Him (*tasya*), therefore Śiva is devoid of them. (107–8b)

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[195] But perhaps, as Dr. ISAACSON has suggested (letter of 21.viii.2001), *bhayaṃ saṃsārayogajam* could be interpreted to mean 'fear of connection with worldly existence'.

[196] This and the following verse express the same nexus of ideas as *Kiraṇa* 5:5–6b:

> *nipāto bhayado yadvad vastunaḥ sahasā bhavet*
> *tadvac chaktinipāto 'pi prokto bhavabhayapradaḥ*
> *tasmād anyatra yāty eva tathātmā deśikaṃ prati.*

Compare also *Svāyambhuvasūtrasaṅgraha* 1:17–18:

> *tannipātāt kṣaraty asya malaṃ saṃsārakāraṇam*
> *kṣīṇe tasmin yiyāsā syāt paraṃ niḥśreyasaṃ prati*
> *sa deśikam anuprāpya dīkṣāvicchinnabandhanaḥ*
> *prayāti śivasāyujyaṃ nirmalo niranuplavaḥ.*

And cf. *Pauṣkara* 4:38–41.

[197] Or one might interpret 'set on his way towards a guru'.

[198] *ex conj.* But one could obtain this sense without emending if one were prepared to accept that *syāt* might irregularly have been used as a singular verb with a dual subject (*tau*). I also considered the conjecture *nāsau na tau stāv amalātmanaḥ*, taking the *stau* as an *aiśa* dual verb (which is arguably what M^{Y} transmits in 2:108c, though I have now emended that) and interpreting the verse as follows: 'Those who are fit come to awakening—[because they are] fit, [and] not for any other reason. He is not subject to attachment and hatred; those do not exist for one who is without impurity.'

[But, you might say,] if these are not [attributes] of Śiva (*śarvasya*), then how can souls have [in some cases] knowledge and [in other cases] nescience? (108cd)

He is constantly (*avasthitaḥ*) the same in power (*samaśaktiḥ*) in the matter of awakening (*vikāsataḥ*) for all [souls], just as the sun is in every respect (*sarvataḥ*) the same in character (*samalakṣaṇaḥ*) [in the matter of causing to bloom (*vikāsataḥ*)] for all lotuses. (109)

The Lord too, pure with His powers, remains (*vartate*) the same towards [all] souls. Some cause must be understood for [His] causing to descend [upon souls] knowledge or ignorance (*bodhābodhanipātane*);[199] now you may suggest (*cet*) good birth (*śubhā jātir*[200]) or good actions (*dharmo vā*), or extraordinary rites (*samutkṛṣṭā kriyāpi va*). (110–111b)

[We reply that] birth or excellence of good actions cannot be the cause, nor auspicious rites, because with these [there are cases of] deviation [i.e. cases where the result does not follow upon the supposed cause]; and so they are not causes. (111c–112b)

And the soul's fitness [for salvific grace] is in the seed [i.e. in *karman*],[201] and that [fitness] is [therefore] in accordance with [that] unequal

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[199] *ex conj.* ISAACSON (letter of 27.viii.2001). We might otherwise assume a use of the singular locative for the dual (*bodhābodhe*), but this would seem odd so soon after *bodhābodhau* (in 2:108d), and some emendation of the last word would still be required to yield sense.

[200] *ex conj.* The nominative *jātir* yields a *ma-vipulā* with a bad preamble, but it gives the required sense, and I imagine that it is not impossible that it should have been original.

[201] The expression is ambiguous; although I have assumed that *bīja* refers here to *karman*, I am aware that it is conceivable that it might refer instead to *mala*, and that the text may therefore be referring in the next verse to the maturation of impurity (*malaparipāka*). This would be exceptional, for, as I have observed (GOODALL 1998:xxxiii–xxxvi), no demonstrably early scripture can be said unmistakably to refer to this doctrine. The doctrine is attributed to Sadyojyotis and followed by the exegetes of the school, but the first scriptural text to refer to it may be, as I have suggested (*ibid.*, fn. 80), the *Pauṣkara* in 4:37. *Mālinīvijayottara* 1:42, as here, uses the ambiguous expression *yogyatā*:

> *evam asyātmanaḥ kāle kasmiṃścid yogyatāvaśāt*
> *śaivī sambadhyate śaktiḥ śāntā muktiphalapradā.*

It may be regarded as curious that the text should make no reference to *malaparipāka*, but it is certainly curious that the philosophically investigative *Parākhya* does not mention *karmasāmya*, the doctrine mention in *Kiraṇa* 1:20c–21 and expounded at length in *Kiraṇa* 5, according to which (*pace* Rāmakaṇṭha) a salvific descent of divine grace (*śaktipāta*) occurs when a soul's capacity to experience is blocked by the [*karman*] (*viṣamānugā*). (112cd)

The conditions [of souls are] various because of the [various degrees of] ripening of that [*karman*]; like a doctor, the Lord (*saḥ*) accordingly links each particular soul (*yasmin nare* ... *tasmin*[202]) with that means [that is a descent of His grace] (*enam upāyam*). (113)

Knowing that [means], He is intent upon effecting separation (*viśleṣakaraṇe paraḥ*)[203] from the stains that result from contact [with the world] (*samparkadoṣāṇām*). His means towards [accomplishing] that [separation] (*tadupāyaḥ*) is that of *kalā* and the others [of the six paths];[204] †[it is accomplished] through a ritual which depends upon fire†.[205] (114)

Because, being naturally devoid of attachment, He bestows compassion on bound souls, the Lord is the one who sets this [means of initiation] in motion (*tatprayoktā*) for all bound souls, according to this system (*iha*).[206] (115)

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simultaneous ripening of two equally powerful past actions. The *Parākhya* appears to give us no clear account of what must precede *śaktipāta* (though the possibility cannot be excluded that the topic is treated in a lost chapter), even though it elsewhere shows evidence of having been influenced by the *Kiraṇa* (see p. lv above).

[202] *ex conj.* This conjecture may not be strictly necessary to restore sense, but a second *tathā* seems an unlikely corelative to *yasmin nare*, and we do expect a corelative.

[203] *ex conj.* Usually *para* has this sense only at the end of a compound. It may be wrong to assume that it carries this sense here.

[204] I am assuming this to be a reference to the six initiatory paths (*Svāyambhuvasūtrasaṅgraha* 4:2):

> *tattvādhvā ca padādhvā ca varṇādhvā bhuvanātmakaḥ*
> *mantrātmakaḥ kalādhvā ca viśaty ekaṃ śivaṃ padam.*

[205] The text may well be corrupt here. Perhaps one could consider emending to *yonisaṃśrayaḥ* and interpreting as follows: 'His means towards [accomplishing] that [separation], in accordance with *karman*, is that of *kalā* and the others [of the material evolutes], which reside in the womb [that is *māyā*].' The problem with such an interpretation is that the context rather leads us to expect a mention of the descent of grace or of initiation than one of embodiment. But perhaps even with this emendation the supposition that the verse refers to the six initiatory paths need not be abandoned: 'ldots is that of *kalā* and the others [of the six paths] which rest in [i.e. extend up to the [ultimate] source [namely Śiva]'.

[206] *ex conj.* ISAACSON (partly in letter of 27.viii.2001). Two of the conjectures here are relatively obvious, and the text could hardly be construed without them. One could, however, construe the transmitted *paśvanugrahakṛtyataḥ* ('because of [His] function of bestowing compassion on bound souls'); but it seems more likely that it is a corruption resulting from some scribe having here dissolved the *sandhi* (this particular dissolution of *sandhi*, involving a final *-d*, is particularly common in Grantha MSS, sometimes even

Since otherwise [the universe would be] engulfed in darkness, like the universe deprived of the sun, therefore God, the Lord of bound souls [is] accordingly [proven to be] beginningless. (116)

He bestows grace on all, He is at peace, He is the awakener of the overlords of the mantras (*vidyāvidyeśabodhakaḥ*). These overlords of the mantras (*vidyāvidyeśvarāḥ*) are eight. Below [the level of the tattva of pure] knowledge. (*vidyādhaḥ*) they are emperors (*cakravartinaḥ*).[207] (117)

Ananta [is so called because he] is of infinitive valour (*anantavīryātmā*); Sūkṣma has subtle power of action as his body (*sūkṣmakriyātanuḥ*) (?);[208] Śivottama is just like Śiva; and Ekadṛk is intent upon the one knowledge (*ekadṛkparaḥ*). (118)

Ekarudra †[is] that [one] Rudra (?)†; Trimūrti is taught to have three bodies (*tritanuḥ smṛtaḥ*); Śrīkaṇṭha †. . . †; Śikhaṇḍin has a pure heart for his crest (*śuddhahṛcchikhaḥ*) (?). (119)

Although each of these has only one [good] quality and Śiva has all [good] qualities, nevertheless they are pure, and so they are invested with offices.[209] (120)

Devoid [themselves] of the dirt of primal matter, they accomplish

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within a word: e.g. *pat ma* for *padma*, and *ut bhava* for *udbhava*), to yield °*kṛt yataḥ*, and this having been misunderstood by a subsequent scribe.

[207] Cf. *Mālinīvijayottara* 2:18c–19b:

> *sa sisṛkṣur jagat sṛṣṭer ādāv eva nijecchayā*
> *vijñānakevalān aṣṭau bodhayāmāsa pudgalān.*

And cf. *Mokṣakārikā* 72c–73b:

> *niṣkalān sakalān aṣṭau sargādāv icchayā patiḥ*
> *mantreśvarān anantādīn anugṛhṇāti pudgalān.*

[208] Perhaps, as Dr. ISAACSON has suggested to me, the °*tanu* might here be being used as a metrically expedient synonym of °*rūpa*/°*ātma*: 'who has subtle power of action as his nature'.

[209] I have assumed here that *adhikārapade sthitāḥ* means no more than *adhikāravantaḥ* (cf. 3:61). But it is possible that the text refers to the level of the pure universe equivalent to *īśvaratattva*, in which the Lord is involved in the universe. We may recall that *laya*, *bhoga* and *adhikāra* are the names of the highest tattvas in the *Mataṅga* (see, e.g., *vidyāpāda* 2:14). We might therefore translate 'they are situated at the level of *adhikāra*'.

In other texts the hierarchy of these Vidyeśvaras is emphasised, Ananta being the highest and Śikhaṇḍin the lowest (see, e.g., *Rauravasūtrasaṅgraha* 2:13, *Mataṅgavidyāpāda* 5:15, *Pauṣkara* 4:54).

[the creation and administration of] the sphere below [i.e. of the universe evolved of *māyā*].[210] Because [the dirt of primal matter] has to be impelled [by them], they are not in its power (*na vaśās tasya*), just as snakes are not in the power of [their own] poison.[211] (121)

Because they perform the duties appropriate to their station (*sthānādhikārakāritvāt*), they do this †*bhinnakāraṇāt*†. They are all equal in power of action to Śiva (*śivatulyabalāḥ sarve*), but they are souls subject to the Lord (*kiṃ tu te seśvarāṇavaḥ*).[212] (122)

They perform their office in due order, impelled by His power. Their great office is termed the five-fold function (*pañcakṛtyavilakṣitaḥ*).[213] (123)

It consists of creation, compassion, destruction, maintenance, and obscuration. Since they perform [this five-fold office] as here described (*tathārūpam*), they are therefore taught to be office-bearers (*adhikāriṇaḥ*). (124)

Pratoda spoke:
If Śiva be the creator of the universe, then what use has He of office-

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[210] One could consider emending *nivartayanti* to *nirvartayanti*, but the two verbs are so often confused in usage that it is impossible to tell which usage was authorial. The same applies to *Mataṅgavidyāpāda* 5:12cd (quoted in the apparatus); here BHATT prints *nivartayaty* (which is shared by the early Nepalese MS) and records no variation in the manuscripts he consulted.

[211] The same image is used of Ananta's relationship to the impure universe in *Kiraṇa* 4:8c–9b.

[212] For this attribute see 1:15d and 1:95d and cf. *Mataṅgavidyāpāda* 4:55cd. One could assume there to be two words here merged in a double sandhi: *seśvarāḥ+aṇavaḥ*.

[213] *ex conj.* ISAACSON (letter of 27.viii.2001). Also possible would be emendation to *pañcakṛtyopalakṣitaḥ*; the transmitted text is perhaps improbably awkward.

It is consistent with its supposed lateness (see GOODALL, 1998:lxxiv) that the *Parākhya* uses here the developed terminology. I am aware of only one other, again relatively late, Siddhānta that uses the term: *Mṛgendravidyāpāda* 3:8cd reads *tadvapuḥ pañcabhir mantraiḥ pañcakṛtyopayogibhiḥ*. Note that here in the *Parākhya*, as in the locus classicus in *Rauravasūtrasaṅgraha* 1:15ab, it is the Vidyeśvaras to whom the five functions are assigned. It is possible, as DAGENS and BARAZER-BILLORET have suggested (2000:xxxvii–xxxix and 500) that the *Rauravasūtrasaṅgraha* did not intend to refer to the five functions; but it is plain, as they also mention, that the later exegetical tradition interpreted the *Rauravasūtrasaṅgraha* to do so. The argument of DAGENS and BARAZER-BILLORET that the *Rauravasūtrasaṅgraha* probably does not refer to the five functions in this verse since it does not refer to them elsewhere seems to me not particularly strong: the *Parākhya* too does not refer to their being five elsewhere and the *Parākhya* too elsewhere gives a list of only four (2:97cd). (For my interpretation of *Rauravasūtrasaṅgraha* 1:15ab see GOODALL 1998:173.)

bearers? If it be established that they bear office (*teṣāṃ sthite 'dhikāritve*), then it cannot be said that power [is the Lord's]. (125)

Prakāśa spoke:
If He acted Himself, then He would incur censure from all and be thought low. Without these [office-bearers] the Lord's effulgence would not shine through the whole universe (*sarvādhvani*). (126)

His power is raised up in the universe (*mārge*) without support (*nirālambā*[214]), like the multitude of stars. It is these [office-bearers], filled with Śiva's power, who agitate primal matter. (127)

These mantras[215] and overlords of mantras (*vidyāvidyāmaheśvarāḥ*) are capable of all tasks. They are all invested with duty to perform these (*tatra te 'dhikṛtāḥ*).[216] They have attained to the level of *īśvara*. That reality level (*tat tattvam*), which is situated above the reality level of [pure] knowledge (*vidyātattvordhvasaṃsthitam*) has now been dealt with (*saṃsiddham*) in this scripture (*iha*). (128)

He, the first (*ādyaḥ*), has been taught who is known by means of the pure wisdom that 'falls' when there is contact with His power, who is the creator of the means to attain the fruit that is liberation (*mokṣaphalasādhanahetuḥ*),[217] whose distinctive sign is the [texts of] reflection that are the rays that issue from the crest-jewel fixed to the high tip of the crown upon the head that is [the tattva of pure] knowledge.[218] (129)

Thus the second chapter, elucidating thoughts about the topic of the Lord, in the great tantra called the Supreme.

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[214] *ex conj.* M^{Y} transmits *nirālaṃbe*, but this seems less smooth taken with *mārge* (though perhaps one could understand '... like the multitude of stars in the supportless path [of heaven]'), and I have assumed that that ending is the result of accidental attraction. Of course it is also conceivable that the intended text is *nirālambā* + *ibhacakravat* ('like a group of servants'?), but I can make little sense of this.

[215] It is possible that these are not intended here, for cf. 117c, in which it is evident from the *aṣṭau* that despite the lengthy name, only the latter group are intended.

[216] *ex conj.*

[217] *ex conj.*

[218] Here, although apparently used in the sense of the *tattva* of *śuddhavidyā*, the word *vidyā* also signals the subject of the next chapters, since it is the name of the *padārtha* that is next to be examined.

PARĀKHYATANTRA CHAPTER III

Knowledge (*vidyā*) [means] that which is copious because of the descent of knowledge and which is the certainty of the [one] true authoritative teacher (*sadāptaguruniścayā*).[219] Knowledge [is also that] which, because it enters into mantras, accomplishes what they must perform.[220] (1)

At creation the Lord God, who is the cause of all causes, awakened Lord Ananta and the other Vidyeśas for the sake of liberating [all souls].[221] (2)

Awakened by His power, acting by pure means, these awaken[ed] Gauta and others (*gautādīn*), and those awaken[ed] Bhava and others.[222] (3)

Bhava and others [awakened] yet others, until [knowledge] reached Vīra, Vīrabhadra, the Lord of Umā (*umeśānam*). Then the gods obtained [it]. (4)

From them the Ṛṣis obtained [it], and from them the best of men. Whoever caused its transmission in this tradition (*asmin*[223]), those men are 'transmitters' (*avatārakāḥ*). (5)

They are held to be divine and not divine in this system (*asmin*). They are established to be lords (*nāthatvena vyavasthitāḥ*). They are gods (*gīrvāṇāḥ*) and sages (*munayo 'pi ca*) freed from attachment and hatred. His teaching, taught by them, is to be received (*grāhyam*) [and] is established as scripture (*āgamatve pratiṣṭhitam*).[224] (6)

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[219] This translation assumes that this is a non-*bahuvrīhi* compound inflected as a *bahuvrīhi*, for which see p. lxxxii above. Alternatively we could intrepret it 'whose certainty [comes] from the true authoritative teacher'. Details in the interpretation of every part of the verse are uncertain.

[220] Like 1:15 and the first verses of the other chapters, this verse sets the agenda for the rest of the chapter: the transmission of scripture is treated in 3:2–19, its authoritativeness is the subject of 3:20–56; the origin of mantras is discussed in 3:57–79.

[221] Cf. *Mālinīvijayottara* 2:18c–19b and *Mokṣakārikā* 72c–73b quoted in fn. 207 on p. 201 above. For *kāraṇa* used as a masculine to describe Śiva, see 6:5b, and *Kiraṇa* 6:1.

[222] These names are unfamiliar to me.

[223] For this use of *asmin* here and in the following verse, see p. lxxx. The anacolouthic use of the singular in the protasis and plural in the apodosis has not been emended away, for it might be original. For the hiatus between ca and the initial vocalic *ṛ* see p. lxxxiii above.

Pratoda spoke:

Earlier you taught that Śiva is without form, devoid of the faculty of speech. He is not capable of composing scripture (*śāstrakaraṇe*). He is established not to be endowed with power to act (*sakalaḥ*)[225] at the level of ultimate truth (*arthataḥ*). (7)

[And] these Rudras Ananta and others, they are awakeners of other Rudras. If it be established that they are awakeners, then what need is there [for them] of His power? (8)

Prakāśa spoke:

Even though God is without form, all the [necessary] arrangement of syllables etc. [that consitutes composition of scripture] takes place, just as though it were the product of a body, by means of the power that is His will (*svecchāsāmarthyayogataḥ*). (9)

But, [you may object,] if He imparts teaching, then must not this omnipotent Lord [after all] be endowed with form (*sakalaḥ*)? [We reply that] this 'being endowed with form' (*sākalyaṃ tat*) was spoken of in this way above in a figurative sense. (10)

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[224] These verses (3:1–6) are the *Parākhya*'s treatment of the stock theme of *tantrāvatāra*. Other tantras (e.g. *Rauravasūtrasaṅgraha* 3) give an account of the lineage of their particular transmission, or of the particular lineages of transmission of the Śiva- and Rudra-bhedas (e.g. *Kiraṇa* 10); the *Parākhya*'s account, however, is of the transmission of the entirety of knowledge—what Trilocanaśiva classifies as a *mahaughakramalakṣaṇaśāstrāvatāra* (*Siddhāntasamuccaya* IFP MS T. 284, pp. 128–9 [=A]; IFP MS T. 206, p. 58 [=B]; GOML MS R 14394, pp. 1–2):

> *guruparamparākramaś ca dvividhaḥ: mahaughakramalakṣaṇaḥ pratisaṃhitāgurukramalakṣaṇaś ca. tatra mahaughakramalakṣaṇaḥ pradarśyate. tatra parameśvaraḥ prathamaṃ vidyeśān anugṛhya tebhyo 'ṣṭāviṃśatisaṃhitāḥ prakāśayati. te ca punaḥ śrīkaṇṭhādikrameṇa munimanuṣyāntaṃ sarvasaṃhitā avatārayanti. so 'yaṃ mahaughakramalakṣaṇaḥ śāstrāvatāraḥ.*

• guruparamparākramaś ca] BC; guruparamparākramaś cātra A • pratisaṃhitā°] C; pratisaṃhita° AB • °lakṣaṇaś ca] AB; °lakṣaṇaś ceti C • °lakṣaṇaḥ pradarśyate] B; °lakṣaṇaṃ pradarśyate AC • śrīkaṇṭhā°] BC; krīkaṇṭhā° A • so 'yaṃ] AB; bodhaṃ C • °lakṣaṇaḥ śāstrāvatāraḥ] B; °lakṣaṇaśāstrāvatāraḥ A; °lakṣaṇaś śāstrāvatārakaḥ C

Some of this is also to be found in Madhyārjuna's *Siddhāntadīpikā*, IFP T. 284, p. 107; but it is clear from other acknowledged borrowings [e.g. on p. 102] that the *Siddhāntasamuccaya* is its source. Cf. also the *Śivajñānabodhasaṅgrahabhāṣya* of Śivāgrayogin, p. 6.

[225] Other interpretations of this label at this point are of course possible.

Because of His own very nature (*ātmasvarūpeṇa*) He performs this awakening (*pratibodhaṃ*) by means of His own power (*svaśaktitaḥ*). This awakening knowledge (*bodhaḥ*) is known of because of its effect, [namely] the sequence of descent of the scriptures. (11)

Since it is the case that what is to be accomplished is to be achieved by some means (*sādhanāt sādhyasiddhitaḥ*), so, in transmission too (*avatāre 'pi*), this [awakening knowledge] is known to come step by step from the source by means of the light of Śiva's power (*śivaśaktiprakāśena*). (12)

Just like any thing that comes from a great distance [and that must nevertheless have had an original starting point], this [awakening knowledge] cannot spread (*na yāti*) devoid of a root (*chinnamūlaḥ*). Therefore Śiva, the Supreme soul, is its creating cause.[226] (13)

And that [awakening knowledge] too, being filled with His power (*tacchaktisaṃviṣṭaḥ*), expounds that [same] truth (*tam artham*).[227] [And so] that [too] is—indirectly by this chain of intermediaries (*pāramparya-krameṇaiva*)—the cause of [further] transmission (*avatārasya*). (14)

Then (*atho*) [there takes place] a contraction of all the scriptures by a particular [process of] shrinking (*hrāsaviśeṣataḥ*),[228] since [only] by this

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[226] The slightly unusual collocation *hetukartṛ* is paralleled in *Kiraṇa* 7:4 and *Tantrāloka* 8:402.

[227] The text is suspect here: it would be smoother if a person were being described, and yet the person referred to immediately above is the supreme Śiva, who is unlikely to be described as being 'filled with His power'. It is possible therefore, as Dr. ISAACSON has suggested to me (letter of 4.ix.2001), that some text has here dropped out that made mention of a god or sage to whom awakening knowledge was first transmitted by Śiva and who now transmits it further.

[228] The 'shrinking' is not arbitrary, since that would involve losing important parts of the original knowledge. The theme of scripture being revised into shorter and shorter scriptures for the sake of short-lived and limited mortals recurs in many tantras, e.g., *Sārdhatriśatikālottara* 1:1–4, *Svacchanda* 1:5–7, *Rauravasūtrasaṅgraha* 10:103–6 and the beginning of the *Sarvajñānottara* (some of which is quoted by GOODALL 1998:lx, fn. 145). See also *Niśvāsa uttarasūtra* 1:39–40, f. 24^{v}:

> *tantrasya pāragā hy ete śataśo 'tha sahasraśaḥ*
> *tebhyo manujamukhyānāṃ tatra kiñcid ihāgatam*
> *alpāyuṣāḥ smṛtā martyā alpavīryālpabuddhayaḥ*
> *ato 'rthasaṅgrahoktaṃ tu martyebhyaś ca ≪prakā≫śitam.*

'These [above-mentioned sages] have reached the further shore [of the ocean] of scripture, hundreds and thousands of them. From them a certain amount [from] amongst this [scriptural knowledge] has come down to the foremost of men. Mortals are known to shrinking does its power (*tadvīryam*) come within the range of understanding of gods and sages (*gīrvāṇamunidṛksthitam*). (15)

This contraction that is taught by summarising teachers (*saṃhārakagurūditaḥ*[229]) is such that the essence from the root—that is to say the collection of the things that are essential (*sāravastuparigrahaḥ*)—can be understood [from it] (*saṃjñeyaḥ*). (16)

And for [the sake of] men this has come down to the earth from Śiva's 'mouth' (*śivavaktrataḥ*), [so called] in this system (*iha*) because it reveals (*vyañjanāt*) all scriptures (*sarvaśāstrāṇām*) and because it saves (*trāṇāt*) all souls. (17)

By the word 'mouth' [here is expressed] His power, because that is the cause of revealing and saving; not otherwise is His activity that is made up of phonemes, sentences and words [i.e. His authorship of scripture] possible. (18)

In this [activity] (*tatra*)[230] it is He alone, the Supreme Lord, because of His power, who is taught to be the speaker. His scripture (*tadāgamaḥ*) is in such a form as has been summarised by those [summarising teachers]. (19)

How are we to know that these, who have not [themselves] experienced [the truth], have authoritativeness? [We reply:] just as it has been taught that the Lord has it, so [too] these have authoritativeness. (20)

They are taught to be authorities (*āptāḥ proktāḥ*), not [merely] ordinary gods, such as Brahmā, [and] not [just] ordinary men; [they are] special persons (*kecit*) who expound the topics [of the tantras] (*padārthapratipādakāḥ*). They are not deceivers (*pratārakāḥ*), [but] ones who are in every respect endowed with qualities of goodness.[231] (21)

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be short-lived, of small strength and small intellect. That is why it has been expressed in [the form of] a résumé (?) and revealed to men.'

(The above translation assumes double sandhi of *alpavīryāḥ* + *alpabuddhayaḥ*.)

[229] One might consider interpreting 'is taught by the teacher who contracts [the universe, viz. Śiva,]'; but this would leave the plural pronouns in 3:19–20 without a referent.

[230] Or perhaps this might rather be rendered 'Of the [teachers and transmitters of the tantra]'.

[231] By punctuating this verse differently we could arrive at different interpretations, e.g., 'Authoritative persons are not ordinary; [they are] like Brahmā and the gods. They are not ordinary men; they are special persons who expound the topics [of the tantras].' Perhaps one could also consider conjecturing *pravaktāro* (in place of the transmitted *pratārako*) and translating: 'Teachers [of tantras] endowed with qualities of goodness are not to be found everywhere'.

Pratoda spoke:
Since [this] teaching (*vacaḥ*) is of men, it is not an authority; it is uncertain. What is enjoined by [Vedic] injunction (*codanācoditam*) is an authoritative means of knowledge (*mānam*) because this is not of men.[232] (22)

Prakāśa spoke:
Tell me plainly: by which means of knowledge among the six means of knowledge [that you acknowledge][233] is it determined that this [Vedic revelation] is not of men (*na pauruṣam*)? (23)

If this [fact of the Veda's being not of men] were perceived by direct perception, then the person by whom it were perceived would be seen. And [yet] such a person is not seen in this world, therefore this is not to be known by means of direct perception (*tena dṛṣṭyā na gamyate*[234]). (24)

And since we perceive no special nature of the composition of phonemes and so forth [in the Veda, as compared with the composition of phonemes etc. in ordinary speech], its being an effect, which [is a feature that] belongs to the various kinds [of such composition], such as words, sentences etc. (*padavākyādibhedagam*), must necessarily be inferred.[235] (25)

As for that differentiating characteristic (*yo viśeṣaḥ*) in (?) Vedic revelation (*śravaṇānugaḥ*) that [results] from its division into *arthavāda* and the rest [of the categories of Mīmāṃsaka exegesis], is that not also found appearing elsewhere (*bhinne*)? (26)

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[232] Dr. Kei KATAOKA's conjecture here is a diagnostic one: the wording of the original cannot be known; but his conjecture conveys the sense that we expect. Human utterances are not reliable (*Ślokavārttika*, *codanāsūtra* 144ab): *sarvadā cāpi puruṣāḥ prāyeṇānṛtavādinaḥ*.

[233] Prakāśa appears to admit the authoritativeness of three *pramāṇas*: *pratyakṣa*, *anumāna* (see 2:9–11) and *āgama* (see 3:56). Here he speaks of six, because these are acknowledged by Bhāṭṭas. He now deals with each in turn: *pratyakṣa* 3:24, *anumāna* 3:25–34, *upamāna* 3:35–36b, *arthāpatti* 3:36c–37b, *abhāva* 3:37ab, *āgama* 3:37cd.

[234] *ex conj.*

[235] Cf. Rāmakaṇṭha's often repeated (with slight variations) formula *racanā kartāraṃ na vyabhicarati* (*Kiraṇavṛtti* 1:12.7; *Mataṅgavṛtti* ad *vidyāpāda* 1:30c–33b, p. 18; *Mokṣakārikāvṛtti* ad 147c–148b). The formula is reminiscent of Pārthasārathimiśra's words in his exposition of *Ślokavārttika*, *vedanityatādhikaraṇa* 1ab (*vacanāntarasādharmyāt kartuḥ sāmānyasamplave*): ...*kiñ ca, racanādhīnā padānāṃ vākyatāpattiḥ; na ca racayitur abhāve racanā sambhavati: ato 'vaśyam āśrayaṇīyo vedānāṃ kartā*. And cf. *Pramāṇavārttikasvavṛtti* ad 243, p. 123 (to which Dr. KATAOKA (letter of 19.x.2001) has drawn my attention): [Buddhist:] *na cātra laukikavaidikayoḥ svabhāvabhedaṃ paśyāmaḥ*... [Mīmāṃsaka:] *nanu vedāvedayos tattvalakṣaṇo 'sty eva viśeṣaḥ*.

Or [we might argue that] such a differentiating characteristic is found in the mass of knowledge [that is the Veda, but only] for the reason that eulogies are presented in it which have deities as their subject.[236] (27)

And [you argue that] no creator of it is remembered to have existed, [and that] therefore it is taught to be not of men. [We reply: in that case] it must undesirably follow that (*prasajyate*) such things as tanks and wells would not be effects [since one does not remember their creators].[237] (28)

But in this case (*vātra*), do we not know[238] the dying out of the family of the creator of that [tank or well or the like] to be an evident [truth] (*bhāsagaḥ*); because forgetting [the creators of] other things [is possible]; [but] it is impossible of [the creators of] knowledge or the like?[239] (29)

Even though it is impossible [to forget a creator] for things that are [in any case] beginningless (*anādivastūnām*), such as [Vedic] injunctions

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[236] The point, if this interpretation of the verse as a statement of the Siddhānta is correct, would be that what distinguishes the Veda from other texts is simply its being full of praises of deities, a distinguishing characteristic that is not enough to block the inference of its being an effect. One could consider instead treating this verse as a statement of a Mīmāṃsaka *pūrvapakṣa*: 'Or [you might say that] there is such a differentiating characteristic in the mass of knowledge [that is the Veda], since there is found in it eulogy of deities'. But this seems less plausible, because the transition between 3:27 and 3:28ab would then be less smooth and both would be expressing arguments of the *pūrvapakṣa* even though only the objection of 3:28ab seems to be answered in what follows.

[237] The example probably derives from the *Śābarabhāṣya* ad 1.1.5, where the topic is the eternality of the connection between word and meaning (FRAUWALLNER 1968:42–4): *kathaṃ punar idam avagamyate 'apauruṣeya eṣa sambandhaḥ' iti? puruṣasya sambandhur abhāvāt. kathaṃ sambandhā nāsti? pratyakṣasya pramāṇasyābhāvāt, tatpūrvakatvāc cetareṣām. nanu ciravṛttatvāt pratyakṣasyāviṣayo bhaved idānīntanānām. na hi ciravṛttaḥ san na smaryeta. na ca himavadādiṣu kūpārāmādivad asmaraṇaṃ bhavitum arhati. puruṣaviyogo hi teṣu bhavati deśotsādena kulotsādena vā. na tu śabdārthavyavahāraviyogaḥ puruṣāṇām asti. syād etat: sambandhamātravyavahāriṇo niṣprayojanaṃ kartṛsmaraṇam anādriyamāṇāḥ puruṣā vismareyur iti. tan na; yadi hi puruṣaḥ kṛtvā sambandhaṃ vyavahārayet, vyavahārakāle 'vaśyaṃ smartavyo bhavet. sampratipattau hi kartṛvyavahartror arthaḥ siddhyati, na vipratipattau. na hi vṛddhiśabdena apāṇiner vyavahārataḥ ādaicaḥ pratīyeran, pāṇinikṛtim ananumanyamānasya vā. tathā makāreṇa apiṅgalasya na sarvagurus trikaḥ pratīyeta, piṅgalakṛtim ananumanyamānasya vā.*

[238] *ex conj.* KATAOKA. The constitution and interpretation of the text here are extremely tentative.

[239] In the *Śābarabhāṣya* the examples of Pāṇini and Piṅgala are adduced, for which see fn. 237 on p. 210 above.

(*vidhyādīnām*), it would follow (*prāpyate*) that some part [at least] of the statements [that make up the Veda] must have been authored by men [because they contain historical references] (*puruṣokto 'ṃśo vacasām*), since [those parts] cannot be [explained as just] eulogy (*astuteḥ*).[240] (30)

Or perhaps a statement [produced] in one man (*narāntare*) might be unworldly (*alaukikaṃ*) for another.[241] [The Mīmāṃsaka might reply:] but uncultivated men (*asaṃskṛtānām*) cannot have [authored] such a special teaching [as the Veda]. (31)

[We reply:] and yet (*ca*) [although that may be so now], at another time [long ago] such a restriction need not obviously have applied. Because of [the Veda's] being distinguished by such features as having composition (*racanādiviśiṣṭatvāt*), it follows that it is an effect (*kāryatvam upapadyate*). (32)

For these statements [of the Veda] certainty [with respect to their authoritativeness] (*niścayaḥ*) is established (*sthitaḥ*) in the same way as it is for statements of *smṛti*-literature. On the other hand (*vā*) you have taught that these [statements of *smṛti*] have authority in as much as they have the Veda as their source. (33)

And everything that arises [including the Veda, since we have proved that it is an effect] must have a source, and so (*tena*) this teaching [that is the Veda] is not to be understood by [the means of knowledge that is] inference (*anumānataḥ*) to be not of men (*apauruṣam*). (34)

Nor would analogy, which depends on a cognition of similarity (*sādṛśyapratyayānugā*), be [applicable] there. If there is some quality of something [in something else], then the means of knowledge that is analogy can be applied. Therefore analogy would not be [applicable] to statements of the Veda [if they are] such [as you conceive them to be] (*vedavākye tathāvidhe*). (35)

And if (*vā*) you wish [to use] *arthāpatti*, since language (*śabde*) is established (*sthite*) to be eternal, then let man be that which reveals it (*tadvyañjakaḥ*). [But] in that case [by this 'revealing'] (*tathā*) this act of composition is performed [though passing under another name].[242] (36)

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[240] Note that the constitution and interpretation of this passage are extremely tentative. Prakāśa's point appears to be that of the Naiyāyika: in the last *pāda* he preempts the Mīmāṃsaka's response to the suggestion that the Veda has authored passages containing historical references (namely the contention that such passages are *arthavāda*) by asserting (with no reason adduced, but presumably because he believes the historical references to be undeniable) that one cannot class such passages as *arthavāda*.

[241] Once again the text and interpretation are not secure. For the usage *narāntare*, cf. 3:46a below, and 14:99d and the annotation ad loc.

The proof of this [existing eternally] cannot be achieved by [the means of knowledge called] *abhāva*, since He [the creator] exists (*tasya bhāvaḥ*) by His own nature (*svabhāvataḥ*).[243] Nor can the eternality [of the Veda] be known from *śabda*, because it is [part of] the same *vākya* (*tulyavākyataḥ*).[244] (37)

Pratoda spoke:

True statements of Vedic injunction (*tathyaṃ yac codanāvākyam*) that teach such things as the Agnihotra[245] are not non-authoritative in [any of the] three ways [in which something may be non-authoritative][246] (*tasya … nāprāmāṇyaṃ tridhā sthitam*) since understanding arises [as a result of them] (*jñānasamutpattau*).[247] (38)

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[242] I assume that identifying *vyañjanā* with *racanā* is the step in the argument that is here intended, and that the awkwardly compressed syntax is authorial. Perhaps one might instead translate: 'And if you wish [to use] *arthāpatti*, even though language is established to be eternal, you must allow that man is its 'revealer' [when he enunciates phonemes], and that this 'composition' [of the phonemes into arrangements that we know as texts] is accomplished in the same way [viz. by men].' The structure of the Mīmāṃsakas' *arthāpatti* would be: the Veda is eternal and unauthored since one cannot account for its existence in any other way (*anyathā anupapattyā*). Prakāśa's intention is to suggest such another way in which its existence can be accounted for and thereby demonstrate the inapplicability of *arthāpatti*.

[243] Or perhaps, since it is disturbing that the *tat* in *tatsiddhiḥ* should have a different referent from the tasya, 'since it exists by its own nature'. A positive thing can be proved by a positive means of knowledge only; only an absence can be proved by *abhāva*, which is the absence of other *pramāṇas* (cf. *Ślokavārttika abhāvapariccheda* 46). The dismissal here of *abhāva* is of course inadequate. In fact the Mīmāṃsaka might have argued for there not having been a *puruṣa* as creator by *abhāva*.

[244] The suffix *-taḥ* is again treated as though it were *-tvāt* (cf. *parokṣataḥ* in 3:40d below). The reason adduced for *śabda* not being applicable is the problem of circularity (the Veda declaring itself to be eternal).

[245] These (which can of couse only be known through the Veda) are *dharma* as Śabara defines it: … *tena yaḥ puruṣaṃ niḥśreyasena saṃyunakti, sa eva dharmaśabdenocyate. na kevalaṃ loke, vede 'pi 'yajñena yajñam ayajanta devāḥ tāni dharmāṇi prathamāny āsan' iti yajatiśabdavācyam eva dharmaṃ samāmananti.* (FRAUWALLNER 1968:20–1).

[246] These three are listed in *Ślokavārttika*, *codanāsūtra* 54ab: *aprāmāṇyaṃ tridhā bhinnaṃ mithyātvājñānasaṃśayaiḥ*. For a brief discussion of the significance of this allusion to the *Ślokavārttika*, see p. l. Pratoda's strategy here is that of Śabara ad 1.1.2 (FRAUWALLNER 1968:18, lines 3–4), where he acknowledges that a *laukikaṃ vacanam* can be true (*avitatha*) when it derives from *pratyayitāt puruṣāt* or when it is *indriyaviṣayam* and not otherwise. Since *dharma* is not something that one can know about from any other source than scripture, any statement of men about it cannot be authoritative.

[247] Instead of taking the *tasya* as a correlative to *yat*, one might understand *tathyaṃ*

Since a human teaching rests upon the understanding of the person who wishes to make something known (*bodhakapratyayāśritam*), it does not serve to make known [*dharma*] (*abodhāya*): such [human] sentences (*tadvākyam*) cannot [both] be true and teach that *dharma* (*taddharmacodakam*) [viz. the Agnihotra etc.].[248] (39)

Prakāśa spoke:
Among the three grounds for non-authoritativeness that you have named (*uddiṣṭaḥ*) above (*purā*[249]), is there not doubt (*sandehaḥ*) because of its object [*svarga*] (*tadarthasya*) being beyond the sphere of the senses (*parokṣataḥ*[250])? (40)

[It is] just like the knowledge which is possible (*yad bhavet*) with respect to fire (*agnyarthe*) [and] that has as its object the universal [fire, i.e. fire in general] (*sāmānyaviṣayam*), or [like] the cognition of a possibility (*sambhavapratyayo vā*); it cannot here have universal application (*atra nāsau sārvatriko bhavet*).[251] (41)

Since there are exceptions [where it does not hold true] (*vyabhicārāt*), it is not an authoritative means of knowledge (*pramāṇaṃ no*). [You might raise the following objection:] Is it not the case that this [phenomenon of exceptions] is so even of [things that are generally accepted as] authoritative means of knowledge (*pramāṇeṣv api*) ? But if [as you Mīmāṃsakas hold] it is of itself that something is an authoritative means of knowledge

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to be the predicate of a sentence with an omitted correlative corresponding to *yat*: 'Statements of Vedic injunction that teach such things as the Agnihotra are true; it being the case that understanding arises [because of them], they are not non-authoritative in [any of the] three ways.'

[248] The second half-line might instead be interpreted as a statement about the Veda: 'Statements of this [Veda] do not fail to produce cognition [about *dharma*]; they are true and they enjoin *dharma*.' If this interpretation were accepted, then we might take the first half-line as follows: 'Because [it is only] human teaching [that] rests upon the understanding of the person who wishes to make something known,...'. But perhaps it could also be read with what precedes it.

[249] One would rather expect this not to refer to the immediately preceding question, and yet Pratoda has not otherwise referred to this group of three. Perhaps, therefore, we should understand 'that you [Mīmāṃsakas] have taught before'. The entire chapter is curious in its implicit acknowledgement that Mīmāṃsaka views predate the tantra, so perhaps an explicit acknowledgement of Mīmāṃsaka works (with the word *purā*) is not impossible. Those who are very uncomfortable with *purā* might consider emending either to *'dhunā* or to *punaḥ*, both of which are palaeographically close.

[250] I understand this to be a loose usage in the sense of *parokṣatvāt*.

[251] Is the sense of this last phrase: 'it is subject to exceptions (*vyabhicārī*)'?

(*svata eva pramāṇatve*),[252] then that means of knowledge [should by itself be the necessary and sufficient] cause [of correct knowledge].[253] (42)

Then, for the same reason[?] (*taddhetunā*), [it would follow that] the adducing of a logical ground would be pointless (*hetūpādānavaiyarthyam*). [But] it is not just of itself alone that [the means of knowledge called] scripture (*śabdasya*) is possessed of its function of according with [and thereby causing one to understand(?)][254] its meaning (*vṛttir arthānugāminī*). (43)

If, on the other hand (*vā*), you hold[255] that its function of according with [and thereby causing one to understand(?)] its meaning [operates in the same way] as [the same function] in a lamp, [then reflect that] in that case too [the lamp functions in] dependence upon someone using it (*yojakāpekṣā*): it is the same for language (*tadvad eva padādikā*[256]). (44)

Something which causes to know (*jñāpakam*) does not of itself, devoid of knowledge (*jñānavarjitam*), have the power of causing knowledge (*jñāpane śaktam*). Therefore it cannot be said that an authoritative means of knowledge is of itself [authoritative]. It (*tat*) is not certain beyond doubt (*aniścitam*). (45)

This teaching (*vākyam etat*), which does not change (*nānyathāsthitam*) when it is in another place (*deśāntaragatam*) is proven, †...†.[257] (46)

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[252] See, e.g., *Ślokavārttika*, *codanāsūtra* 47ab: *svataḥ sarvapramāṇānāṃ prāmāṇyam iti gamyatām*.

[253] There could, in other words, be no possibility of *vyabhicāra*.

[254] The awkwardness of this formulation reflects my difficulty with the Sanskrit: the form is not causative, but the context in which the parallel expression (which is also not causative in form) occurs in the next verse suggests to me that a causative sense is required. I had accordingly first translated 'its function of causing one to understand', assuming that this was a further instance of a simplex used with the sense of a causative (cf. 6:21b and 6:61d), but such an interpretation would be semantically problematic too: 'understand' appears not to be an attested sense of *anu-gam*.

[255] The use of *manyate* as a passive is rare and perhaps suspect.

[256] It is not clear to me exactly how this should be interpreted: *padādikā* could either be taken to be agreeing with (an understood) *vṛttiḥ*—'so too [the function] that belongs to words and other such [features of language]'— or with *apekṣā*—'so too there is [a dependency] that belongs to words and other such [features of language]'. In each case the 'that belongs to' would have to be expressed by the *-ka*, and this is perhaps not plausible. One should also consider the possibility suggested to me by Dr. ISAACSON (letter of 1.x.2001) that *padādikā* is an error for *padādike*: 'so too in words and so forth [viz. in language].'

[257] *ex conj.* The point of the passage as a whole appears to be to emphasise that

Otherwise it could not [be taught] in brief (*saṅkṣepāt*) or, on the other hand, at length (*punar vistarato 'pi vā*). And yet (*kiṃ tu*) His teachers (*tadgurubhiḥ*), endowed with knowledge (*prājñaiḥ*), have established the truth, [setting it forth] together with reasoning (*yuktisaṃhitaḥ*) [in various scriptures]. (47)

Thus whatever particular teaching of a [particular] sage (*gurūktā yā viśeṣoktiḥ*) there might be that [looks as though it] is contradictory (*parasparavirodhinī*) because of a division of sentences [within it] that is other [than what was intended(?)]—[that teaching in fact] relates to the truths established by Him (*tatsiddhavastugā*). (48)

†In the same way an abbreviation of rites (*kriyopasaṃhāraḥ*) accomplishes its purpose (*siddhārthaḥ*). That [abbreviation] derives from the [system of] rites [originally taught by Śiva]. Just as [in Vedic religious practice] the rituals taught by different branches of the Veda [are valid] (*śākhāntaroktakarmeva*), so too [such an abbreviation of rites] in which the sequence [of actions] is accompanied by [appropriate] mantras is established [to be effective] (*siddho 'ṇugakramaḥ*)†.[258] (49)

And (*api*) since He has been said (*yenoktaḥ*) by the statements of all educated authoritative persons (*sarvaśiṣṭāptavākyena*) to be omniscient, He understands the relation between the goal and the means of attaining it, [and] He understands the union with the highest knowledge (*uttarajñānayogavit*).[259] (50)

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authoritative means of knowledge are authoritative because they satisfy conditions of truth rather than, as for the Mīmāṃsaka opponents, because whatever is authoritative must of itself be automatically authoritative without depending on anything outside itself. In the next verse it appears that a connection is to be made with this fact (that things are authoritative because they measure up to a reality outside themselves) and the fact that Śaiva scripture consists of many redactions by various sages of what Śiva taught. It is possible that in the second half of this verse a transition was intended from the subject of the Veda to Śaiva scripture. Emendation of this half-verse, which, as transmitted, is unmetrical, could perhaps be considered to *tat siddhaṃ tantrarūpāṇāṃ pramāṇānāṃ yathāsthitam*: 'This is established [for Vedic revelation] in the same way as it is established for the authorities that have the form of tantras.' Or instead perhaps *tat siddhaṃ tantrarūpāṇāṃ pramāṇāṃ nānyathāsthiteḥ* (where *pramāṇāṃ* would be a genitive plural of *pramā*): 'This is proven for the authorities that are tantras [too], since they are established to be not [essentially] different.'

[258] The syntax of this sentence is odd, but we have seen other instances of statements involving comparisons that seem anacolouthic. The interpretation allowed in this text of the syllable *ga* appears, as we have seen elsewhere (see introduction, p. lxxxi), to be very wide.

[259] Other interpretations of the last compound seem possible. The awkwardly placed

He is the omniscient one in whom all distinctions have their rest. †[Even] the distinction that is [apparently] without resting point [?] (*yo 'navasthānaḥ*), since it moves [?] (*yato gantā*) it must come to rest (*viśramet*)†. (51)

This [sort of] internal resting (*so 'ntaraviśrāmaḥ*) [can be] directly perceived (*dṛṣṭaḥ*) in the flood of rivers [once entered] in the water of the ocean.[260] † The supreme Lord... †.[261] (52)

That which is composed by Him (*tatpraṇītam*) [and] that which expresses His meaning (*tadarthasya vācakam*) [are said to be] Śiva's teaching (*śivabhāṣitam*). This is to be understood from [their] agreement (*saṃvādāt*) [with each other], for they cannot be devoid of a root source.[262] (53)

That is certain with respect to what is not directly perceived (*adṛṣṭārthe*), just as is the case with the moon, sun, planets and such.[263] Having seen what is manifest in [this] world, we can infer it[s existence] also when [that thing is] beyond the range of our senses (*parokṣe 'pi*). (54)

[That which establishes] the authority of direct perception and the others [of the valid means of knowledge that are dependent on perception] is [their] application (*vyāpāraḥ*) in the functioning of the world (*lokasaṃsthitau*); heaven (*svargaḥ*) and liberation are not within their scope, since those are beyond the range of the senses. (55)

His teaching is the one authority; it is that which overrides all [the

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tu has not been translated because, whether primary or a secondary insertion, its only purpose must be to avoid a hiatus.

[260] *ex conj.* The interpretation is uncertain. The use of *antara*° with the sense of *antaḥ* is probably possible in this sort of literature. Note that Rāmakaṇṭha assumes the reverse (*antaḥ* with the sense of *antara*) in his interpretation of *Kiraṇa* 2:9.

[261] Perhaps the text could be emended to *tadvaj jñānaviśiṣṭo 'pi viśrāntaḥ parameśvaraḥ*: 'In the same way the supreme Lord too is endowed with [all] knowledge, being rested in by [all knowledge].'

[262] *ex conj.* No doubt other reconscructions are possible. Moreover other interpretations of this rather tentative reconstruction are possible, e.g.: 'That which is composed by Him and expresses His meaning [is said to be] Śiva's teaching; this [i.e. that something is Śiva's teaching] is [to be] understood from [its] agreement [with other works that are recognised to be Śiva's teaching]; [it is not improper to make such an inference] since nothing can be devoid of a root source.'

[263] Perhaps what is alluded to here is that we know of the existence of the sun, moon and other celestial bodies in spite of our not perceiving the sun at night and our not perceiving the stars and the moon during the day. Once again the wording of the text and the interpretation offered are quite uncertain.

others].[264] Therefore the teaching of the authoritative person [viz. Śiva] is to be accepted wherever, with respect to whatever subject and however it occurs. (56)

Therefore one must accept [the existence of] the lords who are Rudrāṇus (*rudrāṇunāyakāḥ*)[265] on the authority of His teaching. By the will of the Lord (*īśvarecchāvaśāt*) seven crores [of mantras] became manifest in [the reality level of pure] knowledge (*vidyāyām*). (57)

Seeing this terrible creation, overrun with troubles and pains (*duḥkhakleśair upadrutām*), they take counsel among themselves (*sampradhārya mithaḥ*[266]), †*tasmin*† and certain (?) [among them] (*tathānyāś ca*), ready to enter a Śaiva body (*praveṣṭuṃ śāṅkarīṃ tanum/ samudyatāḥ*),[267] full of longing, their minds fixed on the will to go to the supreme state (*paraṃ padaṃ yiyāsāsiddhacetaskāḥ*), speak to him [viz. Ananta] with determinate thought (*savikalpāḥ*):[268] (58–9)

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[264] Or perhaps 'His teaching is the one authority; it is that which determines all things [seen and unseen]'. The close parallel to this that appears in the *Pauṣkara* (7:63ab) is unaccountably garbled in the Adyar edition (where it reads, nonsensically, *ekaṃ pramāṇam ekaṃ tadvākyaṃ śreyonidhiḥ sadā*). The form quoted (in the apparatus) is that of the Chidambaram edition (which is also the form in which Jñānaprakāśa quotes it towards the beginning of his *Śivāgamādimāhātmyasaṅgraha* (IFP T. 372, p. 1194)). The passage of the *Pauṣkara* in which this unit occurs is clearly related to that in which it occurs in the *Mataṅga*: *Pauṣkara* 7:61cd, 62d and 63ab are the same, respectively, as *Mataṅgavidyāpāda* 3:18cd, 3:19b and 3:20ab. Once again (see introduction, p. liii) the *Mataṅga* and the *Pauṣkara* display their common allegiance to the *Pārameśvara* division of scripture. It is conceivable that the *Parākhya* has drawn here on the original *Pauṣkara-Pārameśvara*, in which a similar line probably occurred. It is even possible that the passage of the original *Pauṣkara-Pārameśvara* is actually what is cited by Umacigiśaṅkaraśāstrin in his *Brahmasūtraśāṅkarīvṛtti* (pp. 35–6), though it is possible that the quotation is from the South Indian *Pauṣkara*:

> *pauṣkarapārameśvare 'pi*
> *yathā sā śaṅkareṇoktā tathāpi śrutir āstikā*
> *pramāṇaṃ sutarām āptatama eva maheśvaraḥ*
> *suprasannendriyagrāmaḥ sarvajñaḥ sarvagocaraḥ*
> *pakṣapātavinirmukto yathārthagrāhakaḥ sadā*
> *avyayaḥ paripūrṇaś ca svatantraḥ paśupāśahā*
> *pramāṇam ekaṃ tadvākyaṃ tathyaṃ śreyaskaraṃ sadā.iti.*

[265] This compound could of course be analysed variously. Compare *Mataṅgavidyāpāda* 7:3ab: *rudrāṇavo mahābhāgā mantrāṇāṃ saptakoṭayaḥ*. Rāmakaṇṭha, in his commentary thereon, understands *rudrāṇavaḥ* to be in apposition to *saptakoṭayaḥ*: *ye caite proktāḥ, te na vidyeśāḥ... api tu tā etā mantrāṇāṃ saptakoṭayaḥ*. In our context too it seems likely that it is the seven crores of mantras that are meant.

[266] This expression is paralleled (with *parasparaṃ sampradhārya*) in *Mataṅgavidyāpāda* 7:14bc, for which see fn. 270 on p. 219 below.

[267] That this enjambement is intended here is suggested to me by *Mataṅgavidyāpāda* 7:9ab, for which see fn. 270 on p. 219 below.

'How can we go to that [supreme] state? Ananta is blocking us.'[269] Then the magnanimous (*mahātmanā*) Ananta, the overlord of the lords of the mantras (*vidyeśanāthena*), in the position of his own office (*svādhikārapadasthena*) himself thought (*saṅkalpya manasā*) [the following]: (60c–61b)

'Because of their duties (*svādhikārāt*) how can these [*vidyā*s] enter the imperishable state (*acyutaṃ padam*)?' (61cd)

The overlord of the lords of mantras divided off half [of them] for the sake of maintenance [of the universe] (*sthitihetutaḥ*).[270] (62ab)

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[268] One might suspect the conclusion of this verse to be intended as an echo of a famous line, *Sārdhatriśatikālottara* 1:6c–7b (*āgopālāṅganā bālā mlecchāḥ prākṛtabhāṣiṇaḥ/ antarjalagatāḥ sattvās te 'pi nityaṃ bruvanti tam*); but probably the expression is rather intended to convey that the mantras (referred to as feminine plural perhaps because the unspoken subject is *koṭayaḥ*, or because they are *vidyāḥ*) do not 'speak' with conventional language but address Ananta with their thoughts. That it is Ananta whom they address is clear from the parallel account in the *Mataṅga* quoted in foonote 270 on p. 219 below.

[269] *ex conj.* The conjecture *gacchāmas* is supported by *Mataṅgavidyāpāda* 7:11cd (quoted in foonote 270 below), which also speaks of Ananta blocking the mantras. One might have expected vocatives, but that would render the text unmetrical.

[270] The number of mantras being seven crore is universal. It is also typical that only half of this number are actually employed in the tasks of the impure universe. Other tantras differ about what happens to the other half, and the account here is unfortunately corrupt, so that it is not easy to determine what the *Parākhya* teaches. According to *Tattvasaṅgraha* 32–5 and to *Mṛgendravidyāpāda* 4:7–8 (quoted below in fn. 277 on p. 220 below), half the mantras are involved in the initiation of beings in the pure universe. Such initiation does not require an *ācārya* as a locus (*adhikaraṇa*). They accomplish this immediately after creation and are then liberated. The other half are employed for the initiation and such of beings in the impure universe. They are liberated once they have performed these tasks only at the end of a cycle of creation. The account of the *Mataṅga* could perhaps be reconciled with this, but its treatment of the subject is very different: according to *Mataṅgavidyāpāda* 7:6–14 as interpreted by Rāmakaṇṭha, the mantras see and become disenchanted with impure creation and desire to become liberated (as here in the *Parākhya* and in Rāmakaṇṭha's *Mokṣakārikāvṛtti* ad *Mokṣakārikā* 88–9). Ananta, at Śiva's bidding holds them back from this, and so they approach Ananta and ask why it is that he holds them back, since they have performed the tasks which had up to then been given them. Ananta allows the purest (*śobhanāḥ*) to attain liberation after bearing office for just a day(?)—a detail that Rāmakaṇṭha's commentary overlooks—but the remaining half he invests with offices after they have first discussed among themselves who is suited to go where. Since

Since (*yasmāt*) the attainment of omniscience (*jñānaprāptiḥ*), which is known as the attainment of self (*ātmalābhākhyā*), and which is its revelation (*tadvyaktiḥ*), [being that] in which there is the 'arising' of one's own [innate] qualities of sentience (*svacaitanyaguṇodayā*), comes about through initiation [which is in turn accomplished] by means of knowledge (*vidyādvāreṇa*)—as is also (*ca*) the attainment of the [eight supernatural] accomplishments of making oneself tiny and so forth (*aṇimādiguṇānām*) by those who aim to attain that (*tatsādhakātmanām*)[271]—

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this difficult portion (*Mataṅgavidyāpāda* 7:8–14 and commentary) is in some respects parallel to what we have here, I quote it below:

> *tato 'dhikāraṃ nirvartya svabhāvenaiva tāḥ kalāḥ*
> *pratisañcāram āpannās tat tejaḥ pārameśvaram 8*
> *praveṣṭum udyatāḥ sadyaḥ kāraṇena mahātmanā*
> *vāritā viniyogārtham anantena śiveraṇāt 9*
> *tatas tāḥ praṣṭum ārabdhāḥ kāraṇaṃ mantranāyakam*
> *bhagavan yas tvayāsmabhyam adhikāro 'tiduṣkaraḥ 10*
> *prāg dattaḥ sa samasto 'yaṃ samyaṅ nirvartito 'dhunā*
> *gacchāmaḥ svocitaṃ sthānaṃ kimarthaṃ vinivāryase 11*
> *tato 'nantena tāḥ proktā vidyā vedyārthadāyikāḥ*
> *bhavatyaḥ svocitaṃ sthānaṃ prayāntv ardhena śobhanāḥ 12*
> *matprītyā viniyogārthaṃ dhāryatām ekavāsaram*
> *tataḥ svācāravartinyo bhartur ājñānupālikāḥ 13*
> *sthitās tv ardhena senāyā gatāḥ śiṣṭāḥ parasparam*
> *sampradhārya mahāvīryā bhartuḥ śāsanatatparāḥ.*

tatas tāḥ *mantrarūpāḥ kalāḥ viraktāḥ, sadyaḥ taṃ prāguktam īśvarājñānurūpam* **adhikāraṃ** *svaśaktyaiva* **nirvartya** *pratisañcarasyādhikāraṃ pratinivṛttyātmano hetutvāt pratisañcaraṃ parameśvarābhyarthanānurūpaṃ prāptāḥ. yatas tatprasādaṃ vinā tāsām api ca parāṃ muktiṃ praveṣṭum asāmarthyam iti. tās tathābhūtāḥ satyaḥ parameśvaracoditenānanteśenādhikārārtham eva dhṛtāḥ.*

tatas tābhir ananteśaḥ pṛṣṭaḥ '**bhagavan,** *atyantakutsito 'pi* **ayam adhikāro** *'smābhiḥ pāśacchedaśivatvavyaktyātmakatvena* **samasta** *eva īśvarādiṣṭatvāt kṛtaḥ.* **adhunā** *mokṣādhiṣṭhānapravṛttāḥ. tat* **kimarthaṃ** *vayaṃ* **vāritāḥ**' *iti.*

tato 'nanteśaḥ pratyuvāca—"bhavatīṣu madhyād yāḥ prakṛṣṭataramalaparipākayuktatvāt **śobhanāḥ** *tāḥ parameśvarājñayaiva mokṣaṃ yāntu. yās tu tadviparītatvād adhikārābhilāṣiṇyas tā mahāpralayaṃ yāvat tiṣṭhantu" iti. "sarvabhūtasukhaprado hi patiḥ. sa katham asmadādīn anabhimate viṣaye pravartayati" ity upaśrutya,* **parasparaṃ** *kasyāḥ kutra ratir iti sammantrya, yāḥ* **svācāravartinyaḥ** *adhikārakāmāḥ, tāḥ saptakoṭisaṃkhyāyāḥ* **senāyāḥ ardhena sthitāḥ gatāḥ śiṣṭāḥ iti** *ato 'nyārdhena yā* **mahāvīryāḥ** *paramuktibhājaḥ, tāḥ* **bhartuḥ** *śāsanaparāḥ muktiṃ gatāḥ iti.*

[271] For this otiose use of *ātman* at the ends of words, cf. the *Mataṅga*, in which it is commonly employed (see p. liv). A translation such as 'mantra-practitioners' (for *sādhaka*) would leave the *tat* unaccounted for. But even with the flatter interpreta-

therefore (*tena*) mantras are known as (*smṛtāḥ*) 'knowledges' (*vidyāḥ*), [because of their being] connected with the power that is the meaning of the verbal root [√*vid*].[272] (62c–64b)

The seven crores that have been spoken of [were spoken of] with the intention of mentioning the principal among them: since the grace is infinite and those on whom grace is to be bestowed are infinite, they too are therefore taught to be infinite, having various designations[273]—≪and among these≫ they are of two kinds: *vidyās* and the others are mantras[274]—since interaction would be impossible [with them] if they were without designations. (64c–66b)

A means with these as instruments (*tatsādhanopāyaḥ*) has been created by the omniscient [Lord] for the sake of the goal (*arthahetutaḥ*).[275] The goal is called *nirvāṇa* in this [system] (*asmin*); it is established (*sthitaḥ*) to have the cessation [of bondage] as the way to achieve it (*nivṛttiprakramaḥ*).[276] (66c–67b)

That half [of the mantras],[277] having accomplished its duties, turns

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tion that has been accepted, it seems probable that the text is alluding here to the fundamental Śaiva dichotomy between *mokṣa*, which is the goal of the *mumukṣu*, and *bhoga/siddhi*, which is the intermediate goal (before attaining full liberation) of the power-seeking *sādhaka* or *bubhukṣu*.

[272] Cf. *Mataṅgavidyāpāda* 7:36c (which is in fact giving a *nirvacana* of *vidyā* in the sense of the tattva of *śuddhavidyā*): *vidyā vedanaśīlatvāt*. Rāmakaṇṭha's *Mataṅgavṛtti* thereon reads: *vidanti anayā mantrāḥ sarvam arthajātaṃ, māyātmikayeva māyāgarbhādhikāriṇa iti vidyā*. Here we might expand the *nirvacana* thus: *vidanti tābhir jñānaṃ sādhakā iti vidyāḥ*.

[273] *ex conj.* The transmitted *trividha*° is not interpretable to me because I see no three groups. The weak *vividha*° could have given rise to such a corruption. It is possible, of course, that more is missing from the text, or that some other undetected corruption makes interpretation of what is transmitted difficult.

[274] It is not here made explicit here what the distinction is between these. Sometimes both terms appear to be used generically, but where the two terms are distinguished as sub-groups among 'mantras', it is possible that the difference is only one of gender, the mantras being the ones with masculine names and the *vidyās* being ones with feminine names. It is probable that this is how the terms are used in *Mataṅgavidyāpāda* 7, e.g. in verse 30.

[275] Others might prefer to assume *s̄adhanopāya* to be a fixed compound meaning 'means to attainment' and to interpret this half-line to mean: 'Therefore (*tat*), for the sake of the goal, the omniscient Lord has created a means of attainment.'

[276] Perhaps *prakrama* should be interpreted differently.

[277] *ex conj.* It is a guess that half of the mantras are again being referred to here. Cf. *Mṛgendravidyāpāda* 4:7–8: *prayoktṛdehasāpekṣaṃ tad ardham akhile 'dhvani/ kṛtvādhikāraṃ sthityante śivaṃ viśati seśvaram/ vinādhikaraṇenānyat pradhānavikṛter*

aside from duties (*adhikāraparāṅmukham*) and, ≪becoming[278]≫ equal to Śiva, it is spoken of as [being] in the body of Śaṅkara.[279] His body is of the form of [powers of] knowledge and action (*dṛkkriyārūpā*); that [half] has that nature (*tatsvarūpeṇa tat sthitam*). (67c–68)

They shine having that nature (*tatsvarūpasthitaṃ bhāti*) [having] come down [into impure creation] after having, as it were, 'taken counsel'.[280] Their 'taking counsel' (*sampradhāraṇam*) must take place (*sthitam*) in the path of matter (*prakṛter vartmani*). (69)

And these *vidyās* that are given responsibility (*adhiropitāḥ*) for the cutting of bonds are not of matter (*prākṛtāḥ*). †The purpose for which a body is consituted [for them] is the same as that [for which] a body is taken by the Lord†.[281] (70)

Therefore it is figuratively that this 'taking counsel' (*sampradhāraṇam*) of the soul(?)[282] is spoken of. (71ab)

Having seen creation, which is made up of troubles, they all, it seems (*kila*), become disenchanted (*viraktāḥ*).[283](71cd)

This has been expounded in this [tantra] for the sake of encouraging dispassion in souls (*puṃvirāgapravṛttyartham*). They are employed

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adhaḥ/ kṛtvādhikāram īśeṣṭam apaiti svādhvasaṃhṛtau.

[278] *ex conj.* ACHARYA.

[279] *ex conj.* I suppose the text to be alluding back to the expression *śāṅkarīṃ tanuṃ praveṣṭum* (used in 3:58d) and to be explaining that it is a figurative expression for supreme liberation.

[280] There is an *aiśa* hiatus if this is intended. The term *sampradhārya* occurred above in 3:58 and in *Mataṅgavidyāpāda* 7:14c (for which see fn. 270 on p. 219 above), and *sampradhāraṇam* is expanded upon further in this verse and in 3:71, but I am not certain that I have correctly understood the metaphor. What seems certainly intended is that literal *sampradhāraṇa* is impossible because the faculties of thought and speech as we understand them belong to the lower reaches of the universe. The second half of this verse seems to tell us that the mantras must be in the lower universe for this activity, and the following verse explains that the faculties which they employ for it are not those of physical bodies.

[281] If this is the sense, this verse makes the point that they do not have bodies produced by *karman*, *māyā* and so forth, but a kind of subtle-matter body that they take on at will for fulfilling their tasks. It does not have material (*prākṛta*) faculties of sense and action.

But perhaps *arthaṃ* is once again an error for *ardhaṃ* and the purport is quite different.

[282] Should be perhaps emend to *ātmanām* and assume that this refers to the mantra-souls?

[283] This disenchantment of the mantras upon their first contact with impure creation is spoken of also in *Mataṅgavidyāpāda* 7:6–7.

as office-bearers (*niyuktā*[284] *adhikāritve*) by means of the relation between that which expresses and that which is expressed (*vācyavācakayogataḥ*).[285] (72)

Now mantras have been taught. They are numberless. They came forth from the body of Śiva. They express no other meaning [than Śiva?].[286] (73)

ĪŚĀNA was revealed (*vyaktaḥ*) from the head (*kāt*), VAKTRA [viz. TATPURUṢA] from the face, GHORA from the heart, GUHA [viz. VĀMADEVA] from the penis (*dhvajāt*),[287] AJA [viz. SADYOJĀTA] from the two feet. SARVĀTMAN again from the heart, SUŚIVA from the head, JVĀLINĪ arose from the top-knot (*cūlikodbhavā*), PIṄGALA from all the limbs,

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[284] *ex conj.* It is possible however that the transmitted *niyuktam* is intended to agree with *ardham*.

[285] Presumably what is meant is that mantras function in their offices by means of the same relation that connects word and meaning.

[286] It is possible that what is intended is that this particular group of central mantras that is enumerated in the following verses express Śiva.

[287] I assume that this is intended in this way; Dr. ISAACSON (letter of 5.x.2001) has pointed out to me that *dhvajāgre* is so used in the Buddhist *Kālacakratantra* (5:57c) and supported by the gloss *liṅgamukhe* in the *Vimalaprabhā* on this verse. As for the correlations, they are the same, except for that of SADYOJĀTA, with those of *Parākhya* 2:84–5.

GHORĀSTRA was born from the right hand.[288] (74–5)

From the two shoulders (*bāhuśṛṅgadvayāt*) [came] ĪŚĀ;[289] the others[290] were generated forth from [His] hairs. Thus these arose from the

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[288] After the five *brahmamantras*, these are the names of the *śivāṅgamantras*. In the paddhati literature we do not encounter these names, but instead HṚDAYA, ŚIRAS, ŚIKHĀ, KAVACA, and ASTRA, and, of course, synonyms of these. The *Parākhya*'s names are however shared by the *Svāyambhuvasūtrasaṅgraha* (7:19–22) and by the *Mataṅga* (*kriyāpāda* 1:63c–64b), in which they are explicitly identified with the more usual names (*vidyāpāda* 7:27–28b):

> *sarvātmā hṛdayaṃ mukhyaṃ suśivākhyaṃ śiraḥ prabhoḥ*
> *jvālinīti śikhā jñeyā kavacaṃ piṅgalaṃ mahat*
> *śivāstraṃ ca mahādīptam agnijvālākulaṃ param*

The name AGHORĀSTRA does not appear in this account of the *Mataṅga*, but it does in *Svāyambhuvasūtrasaṅgraha* 7:22a. Both in this passage of the *Parākhya* and in the above quoted passage of the *Mataṅga* NETRA is omitted. It is omitted also in the *Mālinīvijayottara* (3:61–5) and appears to be omitted again (corruption in the text means that this cannot be determined with certainty) when the *aṅga* mantras are again listed in *Parākhya* 6:32–3. It is included, however, when the mantras are raised in chapter 7 of the *Svāyambhuvasūtrasaṅgraha*, but it is then referred to as NETRA and given no special name (7:3 and 23). In the *Sārdhatriśatikālottara* it is not an independent mantra, but the *anusvāra* that is placed at the top of the other mantras (1:10ab): *anusvāro bhaven netraṃ sarveṣāṃ copari sthitaḥ*.

Some of the names given here by the *Parākhya* are names that are given elsewhere to another group of *aṅgamantras* called the *vidyāṅgamantras*. Thus, as BRUNNER explains (1986:118), SARVĀTMAN, BRAHMAŚIRAS, JVĀLINĪ, PIṄGALA, and PĀŚUPATĀSTRA appear as the *vidyāngamantras* of Bhairava in *Svacchanda* 1:60c–65b, and these are distinct from the *aṅgamantras* of the *niṣkala* deity given in *Svacchanda* 1:71. But, as we have observed above, the *Parākhya*'s names are given to the *śivāṅgamantras* in *Svāyambhuvasūtrasaṅgraha* 7 and in *Mataṅgavidyāpāda* 7:27–28b. The names of the *vidyāṅgamantras* in *Mataṅgavidyāpāda* 7:16c–18 (and *kriyāpāda* 1:111c–114) are instead VIDYĀDHIPA, BRAHMAŚIRAS, RUDRĀṆĪ, PURUṢṬUTA, and PĀŚUPATĀSTRA.

Moreover some tantras, as BRUNNER observes (1986:120–1) do not teach a group of *vidyāṅgamantras* separate from the *śivāṅgamantras* (e.g. the *Kiraṇa* and the *Sārdhatriśatikālottara*), and the *Parākhya* appears to belong to this category.

The history of the development of these mantras and their terminology would be difficult to disentangle: as BRUNNER observes (1986:121): 'Tel ouvrage, qui semblait avoir soigneusement distingué les deux groupes, les confond ensuite, comme s'il oubliait ses résolutions. Bref, la confusion est totale et semble même, à première vue, désespérée.' It is perhaps just worth remarking that among the Saiddhāntika sources that BRUNNER consults for her discussion of the topic (listed 1998:117, fn. 101), only one, the *Mataṅga*, belongs to the corpus of tantras known to the tenth-century Kashmirian exegetes. This is not to say that the distinction is unknown in early Siddhāntatantras other than the *Mataṅga*, for the *Svāyambhuvasūtrasaṅgraha* clearly distinguishes the two groups (e.g. 14:18–21 and 16:24), though it seems only to teach the formation of one, namely the *śivāṅgamantras* (in chapter 7).

[289] I am not certain which mantra is here referred to. Assuming that the name is not

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corrupt, all that is clear is that a female mantra is intended. Possible candidates are a GĀYATRĪ, who is raised before NETRA and after the other *aṅgas* in *Svāyambhuvasūtrasaṅgraha* 7:22, or perhaps the eighty-one-syllabled VYOMAVYĀPIN, who, though usually masculine, is feminine in *Mataṅgavidyāpāda* 7:31–34b, a passage that follows closely upon the above quoted list of *śivāṅgamantras*. Most likely, perhaps, is that it refers to the GĀYATRĪ *oṃ taṃ maheśāya vidmahe vāgviśuddhāya dhīmahe taṃ naḥ śivaḥ pracodayāt*. (Thus, as SANDERSON (*1994) observes, *Niśvāsa guhyasūtra* [15:232] f. 109^{v}, line 4, except that we there find *no* (an instance of frozen *sandhi*) for *naḥ*.)

SANDERSON (*1994) observes that '[a]n inner circuit comprising at least the Brahmas and the Śiva-auxiliaries is taught in all the Siddhāntas but one.' The exception is the *Dviśatikālottara*, which, at the beginning of its fourth chapter, teaches 'a maṇḍala populated only by Śiva (the *mūlamantraḥ*) and five of the Śiva-auxiliaries'. [The one omitted is NETRA.] SANDERSON goes on to observe that the GĀYATRĪ is included in the inner circuit of the *Svāyambhuvasūtrasaṅgraha* (14:21), the *Niśvāsa mūlasūtra* (2:3bcd [f. 19^{v}, line 2]: *navātmānaṃ tato'pari/ paṁcabrahmasamāyuktaṃ sāṅgaṃ gāyatrisaṃyutaṃ*) and the *Sarvajñānottara* (Nepalese MS f. 7^{r}). In the case of the *Sarvajñānottara*, the first *āvaraṇa* actually contains four *aṅgamantras* (excluding NETRA and ASTRA) placed in the cardinal directions, and a second *āvaraṇa* is formed with ASTRA in the cardinal directions and GĀYATRĪ in the intermediate ones:

āgneyyāṃ hṛdayaṃ nya≪sya≫ īśānyān tu śiro nyaset
nairṛtyāṃ tu śikhān dadyād vāyavyāṃ kavacaṃ nyaset
astraṃ diśāsu sarvāsu dvitīyāvaraṇe sthitam
pūrvād ārabhya mantrajño gāyatrīṃ vidiśāsu tu.

• kavacaṃ] *em.*; kavace MS • mantrajño gāyatrīṃ] *em.*; mantrajñaḥ gāyatrī MS

[290] Which are these 'others'? It is conceivable that the *vidyāṅgamantras* are intended: Rāmakaṇṭha observes in his *Mataṅgavṛtti* ad *vidyāpāda* 7:16c–19b that though the *Mataṅga* regards these as part of the throne, other tantras say that they too make up part of Śiva's body: ...*saṃhitāntareṣu tu śivāṅgabrahmavad vidyāṅgānām api śivatanutvam uktam.* Otherwise the text is referring to other circuits (*āvaraṇa*) of the *yāga*, which vary somewhat in different Siddhāntas. Those of the *Somaśambhupaddhati* are tabulated by BRUNNER 1963, Appendice VIII. SANDERSON (*1994) points out that the *Sārdhatriśatikālottara* (7:6c–10b) has the Lokapālas and their weapons as its outer circuits; the *Niśvāsa mūlasūtra* (2:9–10, f. 19^{v}) and the *Mataṅga* (*kriyāpāda* 5:50–71 and 3:83c–91) have the Vidyeśvaras, the Lokapālas, and their weapons; the *Kiraṇa* (25:7–12 and 27:5c–6b) and the *Bṛhatkālottara* (13:102c–103) have the Vidyeśvaras, the Gaṇeśvaras, the Lokapālas, and their weapons; and the *Mṛgendra* (*kriyāpāda* 3:20–26b) and the *Sarvajñānottara* (f. 7^{r}–7^{v}) have the same without the weapons of the Lokapālas. (In the case of the *Sarvajñānottara* the Vidyeśvaras, Gaṇeśvaras, Lokapālas form the third, fourth and fifth *āvaraṇas* respectively.)

SANDERSON (*1994) further observes that additional outer circuits are found in the Śaivism of the Kashmirian manuals, to substantiate which he quotes from Takṣakavarta's *Nityādisaṅgrahābhidhānapaddhati* (f. 63), which in turn cites the authority of a *Nandīśvarāvatāra-Niḥśvāsa* in 9000 verses.

body of Śiva. [His] body is characterised by their power (*tacchaktilakṣaṇaḥ*). (76)

What is called his mantric body (*yad aṅgaṃ khyāpyate māntraṃ*) is the power of the supreme Lord (*sā śaktiḥ pārameśvarī*). This power of His is accepted to be [His] body (*aṅgasammatā*) because it performs His tasks (*tatkāryakartṛtvāt*). (77)

Thus the mantras (*vidyāḥ*) are said figuratively (*bhaktiyogataḥ*) to have 'arisen' (*samutpannāḥ*). Where they have office that is called the *vidyātattva*. Their scope is knowledge (*vivekaviṣayāḥ*)—no others [are such] (*nānyāḥ*)—they are pure; they reside in the pure path.[291] (78)

Thus the coming into being of the collection of mantras capable of granting all rewards (*sakalaphalārho mantracakrapracāraḥ*),[292] as well as the particular place from which they come forth, called 'pure knowledge' (*śuddhavidyābhidhānam*), has been taught in this [tantra], [that is to say the place from] where these shakings of the matrix [that is *māyā*] (*te yonikampāḥ*) [come forth] produced by the pure instruments [that are the mantras].[293] (79)

Thus the third chapter, expounding the topic of *vidyā*, in the great tantra called the Supreme.

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[291] *ex conj.* This last line as I have emended it is not convincing to me. Instead of *nānyāḥ* (for the transmitted *nānyā*), perhaps *nānā* or *vidyāḥ* would be better. The passage is comparable to *Mataṅgavidyāpāda* 7:3c–4b:

> *viveko yat suśuddhānāṃ mantrāṇāṃ sarvatomukhaḥ*
> *vivekāt tatsvarūpeṇa vidyātattvam ataḥ smṛtam*

Rāmakaṇṭha's commentary thereon is as follows: ***yad*** *yasmāt tasmin vidyātattve sthitānāṃ* ***mantrāṇāṃ vivekaḥ sarvatomukhaḥ*** *sarvajñatvaṃ bhavati.* ***śuddhānām*** *iti nivṛttāśuddhīnām. ataś ca samalānāṃ vijñānakevalināṃ* (thus Poona MS, f. 135$^{\mathrm{r}}$; *samalānāṃ vijñānāṃ vijñānakevalināṃ* BHATT) *satāṃ mantrāṇām apy adhikāra iti siddham.* ***ato vivekāt*** *samānād dhetoḥ tena mantrasvarūpeṇa saha* ***tad vidyātattvam*** *ucyate. tattvadīkṣāyāṃ mantraiḥ saha etat tattvaṃ śodhyam ity arthaḥ.*

[292] Of course *sakalaphalārhaḥ* agrees in gender and number with °*pracāraḥ*, but I assume that it is intended to qualify *mantracakra*.

[293] This last *pāda* may well not be interpreted properly. One rather expects the concluding verse to refer forward to the topic about to be treated in the following chapter, so perhaps we might understand instead: '[there now follows an account of] where these shakings of the matrix that are produced by the pure instruments [that are the mantras take place]'.

PARĀKHYATANTRA CHAPTER IV

Prakāśa spoke:

Māyā is subtle, stable, without form, all-pervading, the locus of sentient beings,[294] shakeable by parts of the Lord's power (*īśaśaktikalākṣobhyā*), [and] with a range from *kalā* [down to] earth (*kalādikṣitigocarā*).[295] (1)

This tattva is called 'the thicket' (*gahanaṃ*); [it is] large (*mahat*), the locus of various Rudras, the support of various worlds and studded with all [manner of] powers (*khacitaṃ sarvaśaktibhiḥ*). (2)

Pratoda spoke:

This tattva of Māyā is taught, we are told (*kila*), to be be the cause of *kalā* and the rest [of the tattvas of the impure universe]. [But] this is not a cause, nor an effect, since we cannot perceive [its] true nature (*svarūpānupalabdhitaḥ*). (3)

Prakāśa spoke:

Indeed the impossibility [of a given thing's existence] need not [be concluded] from the fact of that thing not being perceived. When something is [extremely] distant, [extremely] close,[296] when the senses fail, when

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[294] Note that *cetanāśrayā*, though not a *bahuvrīhi*, is made a feminine adjective agreeing with *māyā*. I have rejected the possibility of emending to *cetanāśrayaḥ*, making it, as we would expect in standard Sanskrit, a masculine noun in apposition to *māyā*, because this anomalous usage appears to be a feature of the style of the *Parākhya*: see introduction, p. lxxxii.

[295] This string of epithets, in rather less detail than those of 1:15 and 2:1, sets the agenda for discussion in the chapter: *māyā* is subtle (4–7); she is required to be the stable cause of the elements (8–16); she is formless and all-pervading (17–19); she is the resort of sentient beings (20–1 and 156–7); she has to be shaken by the Lord (22–4); the emanation and the character of her evolutes from *kalā* down to earth are the subject of the remainder of the chapter.

[296] I assume that these conditions that prevent perception are intended to be those of the Sāṅkhyas enumerated in *Sāṅkhyakārikā* 7:

> *atidūrāt sāmīpyād indriyaghātān mano'navasthānāt*
> *saukṣmyād vyavadhānād abhibhavāt samānābhihārāc ca*

The *Parākhya*'s list, however, has only seven elements, instead of eight. I am assuming that *mano'navasthānāt* is omitted, and that the *Parākhya*'s *atirohaṇe* is intended there is something in between [the thing and the sense organ], when the object is overpowered [by something else] (*atirohaṇe*), when [the object is enveloped as part of] a conglomeration, when [the object is] extremely subtle, then there is no perception of the object (*naivārthasyopalambhanam*).[297] Since that *tattva* is extremely subtle,[298] it is therefore not perceived. (4–5)

And what is extremely subtle can be known through what it does (*kriyāgamyam*); by our perceiving [less] subtle effects (*sūkṣmakāryopalabdhitaḥ*)[299] we infer from [this] fact, in accordance with probability (*yathāsambhavato 'rthataḥ*), that there must be a material cause (*upādānam*) of that [body of effects]. (6)

It has been established before by scripture, therefore this [tattva of *māyā*] is taught to be proven to be thus. Nevertheless, if reasoning is to be given (*yadi sā vācyā yuktiḥ*), it will still (*kiṃ tu*) be based upon that [scripture] (*tadāśrayā*).[300] (7)

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to correspond to *abhibhavāt* (which Vācaspatimiśra illustrates ad loc. with the following example: *yathāhani saurībhir bhābhir abhibhūtaṃ grahanakṣatramaṇḍalaṃ na paśyati*) and the *Parākhya*'s *samāhāre* is intended to correspond to *samānābhihārāt* (which Vācaspatimiśra illustrates ad loc. with this example: *yathā toyadavimuktān udabindūn jalāśaye na paśyati*).

It is possible that *akṣabhaṅge* is intended to cover both what the *Sāṅkhyakārikā* refers to with *indriyaghātāt* as well as what it refers to with *mano'navasthānāt*. It seems that the interpretation of this last term is in any case not uniform. Vācaspatimiśra, whose examples of these factors do not otherwise contradict those of the *Yuktidīpikā*, illustrates it thus: *yathā kāmādyupaplutamanāḥ sphītālokamadhyavartinam indriyasannikṛṣṭam apy artham apaśyati* (if we accept SRINIVASAN's text, in which he allows the main verb to be prefaced by a privative a, for which see SRINIVASAN 1967:42). In the *Yuktidīpikā*, however, which gives only one-word illustrations of the kinds of objects that can exist and not be perceived as a result of the various factors listed, we read: *tatrātidūrāt tāvat tadyathā proḍḍīnasya śakuneḥ; atisāmīpyād añjanaprabhṛtīnām; indriyaghātāc chabdādīnām; mano'navasthānāc chakaṭādīnām*... Whereas for Vācaspatimiśra it is emotion that clouds the mind, the idea here might be that fast-moving things, such as chariots, can be unseen because the mind cannot focus on them.

[297] *ex conj.* In the transmitted text there is one negation too many.

[298] *ex conj.*

[299] If we retained the transmitted text of 6b, perhaps the first half of the verse could be interpreted as follows: 'Extremely subtle things are inferred from their actions; [less] subtle things from perceiving their effects.' But could this make sense?

[300] If this is really the intended rhetorical structure, then the particles are misleading. Perhaps I have misunderstood the text here, and perhaps it is corrupt. Cf. the odd use of *kiṃ tu* in 4:113.

First of all (*tāvat*) there are the gross elements; their causes are the subtle elements (*mātrās taddhetutāṃ gatāḥ*); *ahaṅkāra* is the cause of those and of the senses, as effects.[301] (8)

Its cause is the intellect (*buddhiḥ*), [and of that the cause is] the mind (*manaḥ*), [and of that the cause is the tattva] of the *guṇas*. Of that [the cause is] unmanifest [secondary matter] (*avyaktam*), and of that [the cause is the tattva of] limited power to act (*kalā*). Of that [limited power to act] are born *rāga* and limited knowledge (*rāgavidye dve*). Limited power to act and time (*kalākālau*) are born [directly] from the matrix [viz. *māyā*].[302] (9)

[All] this is taught to be a body of gross effects (*etat kāryaṃ mahat proktam*), each with a further cause beyond it (*uttarottarakāraṇam*). It is established that this *māyā*, which is the [ultimate] material of this, can be inferred [from it].[303] (10)

A creator cannot create without a material cause, since in every creation (*sṛṣṭau sṛṣṭau ca*) a truly existing effect (*satkāryam*)[304] has a cause (*sakāraṇam*). Therefore a material cause is required. (11)

If that [material cause] were not enduring (*sthiram*[305]), then from what could these effects arise? Seeing where, for whom and how these bodies [of ours] are accomplished, we establish that there must be (*sthi-*

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[301] I am assuming that *kāryataḥ* is used as though it were equivalent to *kāryatvena*: see introduction, p. lxxxii.

[302] Observe that *niyati* is not mentioned here even though it is counted as a tattva later in the text (5:152a), just as it appears not to be mentioned in *Svāyambhuvasūtrasaṅgraha* 2:9a (*tasmāt kālakale*) even though it occurs later in that text (*Svāyambhuvasūtrasaṅgraha* 4:27). In his *Svāyambhuvavṛtti* ad 2:9 Sadyojyotis accordingly interprets *kālakale* to mean *kāla*, *kalā*, and *niyati*: *kalā ca kalā cety ekaśeṣaḥ. kālaś ca kalā ca kālakale. tatraikaḥ kalāśabdo niyatim abhidhatte, dvitīyas tu kalām eva. kathaṃ kalāśabdo niyatim abhidhatte? yataḥ sāpi kalayati prerayatīti niyatiḥ, karmaphalabhojakatvena.* It is conceivable that the same is intended here and that we should interpret, 'Time and the [two] factors that impel [viz. *kalā* and *niyati*] are born from *māyā*.' Even if one takes the view that Sadyojyotis's interpretation is a sophistic distortion, it is evident that it was later accepted as unproblematic: note that Rāmakaṇṭha, when he quotes *Svāyambhuvasūtrasaṅgraha* 2:9a in his *Kiraṇavṛtti* ad 4:22c–23 evidently presupposes Sadyojyotis's interpretation without mentioning that he does so.

[303] *ex conj.*

[304] This does not appear here to allude to the position that an effect preexists in its cause (a position which the text does accept, for see 1:66–7), but is instead, I think, merely intended to exclude the illusory 'effects' which some models of creation of the universe might allow.

[305] It is of course possible that this is an error for *sthitam*.

tam) an appropriate material cause (*tathādānakāraṇaṃ kāraṇam*)[306] for that person there. Impelled by the Lord by means of [His] power, it generates its effects. (12–13)

Now (*tu*) its effects are subtle, beginning with limited power to act (*kalādikaṃ*), [and] gross, ending with earth (*dharāntakam*). [This body of effects] is inferred (*anumīyate*) to be connected, in accordance with [the retributive force of each individual's] own past actions (*svakarmataḥ*), in this body. (14)

And the effect is dependent on its cause (*kāraṇāyattam*), and that cause is called *māyā*. Since it 'creates' (*māti*) all effects, it is called the tattva of *māyā*.[307] (15)

This too is well established in scripture; and scripture is taught by Śiva. He is the creator, proven to be beginningless; *māyā* is the material cause. (16)

This cause has to be all-pervading; it rests pervading [its] effects, even though it is formless, because of its power (*tadvīryāt*). It is bodiless [and none the less can produce effects], like the tattva of time.[308] (17)

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[306] I assume that the omission of the characteristic prefix *upa-* here does not change the meaning, and that *ādānakāraṇaṃ kāraṇam* is a pleonasm. Cf. the similar pleonasm *kāraṇaṃ sahakāraṇam* in the verse and a half quoted with the label *anyatra* in the *Śataratnollekhinī* ad verse 15 (cited in fn. 128 on p. 175 above).

[307] One could conceivably also interpret 'since all effects are contained [in it]...' This is how Nārāyaṇakaṇṭha uses *māti* when he gives a *nirvacana* of *māyā* introducing his quotation of *Parākhya* 4:19 (for which see apparatus): *māty asyāṃ śaktyātmanā pralaye sarvaṃ jagat sṛṣṭau vyaktiṃ yātīti māyā, yathoktaṃ śrīmatsaurabheye...* (Devakōṭṭai edition p. 67). The *Parākhya* verse that he quotes does not obviously give the etymology that Nārāyaṇakaṇṭha makes, and it would be rather forced to read it in. Nārāyaṇakaṇṭha has to find an etymology of *māyā* because he is glossing a verse of the *Mṛgendra* (*vidyāpāda* 2:7) in which the four bonds (*mala*, *rodhaśakti*, *karman*, and *māyā*) are listed with names that are supposed to express their natures:

> *prāvṛtīśabale karma māyākāryaṃ caturvidham*
> *pāśajālaṃ samāsena dharmā nāmnaiva kīrtitāḥ.*

The *nirvacana* that Nārāyaṇakaṇṭha gives is to be found elsewhere too, for cf. the following verse quoted in *pariccheda* 4 of the *Śaivāgamaparibhāṣāmañjarī*, p. 87:

> *māti yatra jagat suptau sṛṣṭvā vā yāti sā tataḥ*
> *māyā tena samākhyātā tattvam uktaṃ gurūttamaiḥ.*

But in our verse no word expresses that the *kāraka* relation is one of *adhikaraṇa*, no connection is suggested between the syllable *yā* and the verb *yāti*, and the context emphasises rather *māyā*'s creative role: it is unlikely, therefore, that the *nirvacana* given by Nārāyaṇakaṇṭha is here intended.

[308] This is a stock example of a bodiless entity that is responsible for effects. Cf.,

It is the locus of all effects, just as the sky (*suravartmavat*) [is the locus] of the planets. At the time of a great resorption [of the universe] (*mahākṣaye*) its effects exist merged in it (*tallīnāni*) as potentials (*śakti-rūpāṇi*). They become manifest with their own forms at its creation by His will.[309] And the arising of effects [takes place] everywhere because of the all pervading cause that is Śiva.[310] (18–19)

Since in a great resorption [of the universe] (*mahākṣaye*) there is no other lower tattva than that [of *māyā*], those bound souls who are merged in *māyātattva* are called *akala*, 'devoid of *kalā*'. They are subject to the bond of innate impurity (*malināḥ*), their bodies are dissolved (*mūrcchitākārāḥ*), they are without power to act (*niṣkriyāḥ*), they are *pralayākalas*.[311] (20)

Now they remain exactly until their ripeness for a body [comes about]

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for example, *Kiraṇa* 3:10. But it is conceivable that the intended sense is rather: '...though it is formless...like the bodiless entity time'.

[309] Note that this final *pāda* is absent in the KSTS edition of Nārāyaṇakaṇṭha's *Mṛgendravṛtti*, where 18c–19a are quoted ad 2:7, p. 58, with the attribution *yathoktaṃ śrīmatsaurabheye*; but a version of the *pāda* appears at this point in the Devakōṭṭai edition of the same text: *svakāryeṇa kalādinā*. When the same unit of text is quoted in the *Sarvadarśanasaṅgraha*, in a part of the text which is unmistakably cribbed from the same passage of the *Mṛgendravṛtti*, this *pāda* has been corrupted to *sā kāryeṇa kalādinā*. The evidence of the *Sarvadarśanasaṅgraha* is nonetheless useful, because it suggests that Nārāyaṇakaṇṭha's text did include the *pāda* and that he probably read *svakāryeṇa kalādinā*. The same idea is similarly expressed in *Mṛgendravidyāpāda* 9:13: *tadādhārāṇi kāryāṇi śaktirūpāṇi saṃhṛtau/ vivṛtau vyaktirūpāṇi vyāpriyante 'rtha-siddhaye.*

[310] It may seem odd that the ablative is used of what is not a material (*upādāna*) cause but an instigating (*nimitta*) cause; but cf. *Kiraṇa* 1:16ab: *tasyāśuddhasya sambandhaṃ samāyāti śivāt kalā*. It is, however, also conceivable that *śivāt* is intended to qualify [*māyā*-]*kāraṇāt* as 'auspicious'; but it is more usual to see *māyā* described as *aśivā* (e.g. *Svāyambhuvasūtrasaṅgraha* 2:8b, *Mṛgendravidyāpāda* 9:2a), or to see the attribute so placed that sandhi makes it impossible to judge whether *śivā* or *aśivā* is intended, e.g. South Indian *Pauṣkara* 3:2b and *Mālinīvijayottara* 1:26c, for a discussion of which see SANDERSON 1992:300ff.

[311] I have suggested (GOODALL 2001a:331) that this may be the first surviving usage of the term in a Saiddhāntika tantra; but see pp. xliii and liii. (My eye skipped over this half line when I first copied the text, which is why this instance of the term was not taken into consideration in the discussion of its usage in GOODALL 1998:184–5, fn. 71.)

(*yāvat tatpakvatā tanoḥ*).[312] The souls, [still] subtle,[313] drawn by this[314] become turned towards experience (*bhogāyābhimukhāḥ sthitāḥ*). (21)

The Lord, using His powers (*svaśaktitaḥ*),[315] shakes[316] her for the sake of [generating] bodies for them. Her becoming turned towards [the production of her] effects is [her] 'shaking', [which is brought about] by [the Lord's] shaking (*kṣobhena*). (22)

Once it is shaken, those souls are cast into this [*saṃsāra* in different places] according to [the retributive force of] their past actions. [We speak figuratively of] their 'being cast' (*teṣāṃ kṣepaḥ*) because they are placed in bodies (*aṅganikṣepāt*)[317] for the sake of revealing their power of consciousness (*caitanyavyaktihetutaḥ*). (23)

Cast into worlds where they can experience [the fruits of their past actions], they experience their own rewards (*svabhogān anubhuñjate*). The Lord first causes to evolve *kalā*, which is the [primary] means for enabling their experience.[318] Then that [*kalā*], being by the will of Śiva then engaged (*āyuktā*) in the creation of that [means to experience] (*tatsṛṣṭau*) for [souls], who lack the means [to create it for themselves] (*vinimittānām*), effects a slight (*kiñcit*) opening up of the power of knowledge for those [souls] whose consciousness is enveloped by impurity (*ajñānāvṛtacetasām*).[319] (24–5)

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[312] Of course the wording might allow the reverse: 'until [their] body becomes ready for them'; but it seems more likely that the souls should be said to ripen rather than their bodies, since the bodies do not yet exist. Since there is no verb in the second quarter, some might prefer to emend to an accusative (*tatpakvatām*) governed by *yāvat*.

[313] Perhaps what is meant by this is that they still have no gross body.

[314] Assuming an *aiśa* double sandhi of *ākṛṣṭāḥ* + *aṇavaḥ*. The referent of the *tena* is not clear. Could it perhaps be *kalātattva*?

[315] One could understand *svaśaktitaḥ* to refer to the powers of *māyā* and take it in conjunction with the following *tatkāryābhimukhībhāvaḥ*.

[316] Note the *aiśa* usage of the present participle *kṣobhayan* apparently as though it were a main verb (cf. 2:59c).

[317] *ex conj.*

[318] Tryambakaśambhu, whose reading is unfortunately corrupt in the crucial place, evidently understands that Śiva causes a partial revelation of a soul's *karman* (IFP T. 1102, pp. 20–1): *atha tasyāśuddhasya māyīyakarmabhogārthaṃ śivād iti śivenānujñāto bhagavān ananteśabhaṭṭārako māyāṃ vikṣobhya kāryābhimukhīṃ* (*conj.* ISAACSON [letter of 22.x.2001]; *vikṣobha kāryābhimukhāṃ* MS) *kṛtvā tadaiva kiṃcit karmavyaktim utpādayati. tad uktaṃ parākhye 'tadbhogasādhanaṃ pūrvaṃ vyanaktīśaḥ †kalonnata†' iti tatas tenābhivyaktena karmaṇā kāryābhimukhamāyayā* (*conj.*; *kārye 'bhimukhamāyāyā* MS) *sahātmano yaḥ sambandhas tasmāt sambandhād utpadyate kalā.*

[319] *ex conj.* For *ajñāna* as a synonym of *mala* see 4:162c below, *Kiraṇa* 2:19c–20

She is not directly perceptible (*alakṣyā sā*)[320] because she is extremely subtle, like the faculty of touch, which [in spite of being imperceptible] is conjoined with [every part of] the body. [Through her] consciousness (*saṃjñā*) arises (*bhavet*) to a small degree (*manāk*) for the soul (*tasya*), just as [it does] for someone who has fainted (*mūrcchitāṇoḥ*) [when they are aroused] by water.[321] (26)

†Just as a man with fever (*agnimān*)†, becoming gradually released from the fever (*śanair agnyaviruddhaḥ san*) †by such means as the application of *ceya* (?)†,[322] is able [once more] to eat food, so too the soul,

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(quoted in fn. 464 on p. 276 below) and *Mālinīvijayottara* 1:23c (=*Tantrāloka* 1:23a). Note that when I translate *kalā*, I use the expression 'limited power to act', but it is common, when speaking of the first function of *kalā*, to talk of its enlivening of consciousness (*caitanyodbalana*), cf., for example, *Kiraṇa* 1:16, *Kiraṇavṛtti* 4:28.3, *Svāyambhuvasūtrasaṅgraha* 1:10, and *Haravijaya* 6:126. This may seem odd, but note that in *Mṛgendravidyāpāda* 2:5ab the soul's innate sentience (*caitanya*) is said to consist both in the power of knowledge and in the power of action: *caitanyaṃ dṛkkriyārūpaṃ tad asty ātmani sarvadā*. The same notion is expressed in the *Parākhya* in 2:70cd above and also in *Mataṅgavidyāpāda* 6:33cd: *anenaivānumānena citir jñānakriyātmikā*. Cf. also *Pauṣkara* 5:3c–4a:

> *caitanyaṃ jñatvakartṛtvarūpaṃ tad balam ātmanaḥ*
> *kalayā vyajyate tat tu tasyaiva hi tiraskṛtam.*

[320] *ex conj.*

[321] I assume that the addition of *aṇu* at the end of the compound adds no shade of meaning. It is comparable to the *ātman* frequently added in the same position in verses of the *Mataṅga*, for which see introduction, p. liv. But perhaps, as Dr. DEZSŐ has suggested to me, we should consider emendation to *mūrcchitānām*: 'for people who faint'.

[322] The first half-line is hypometrical as transmitted. My translation assumes the correction of °*bhir naraṃ* to °*bhir naraḥ*, but since the verse as a whole is obscure, I have not incorporated this conjecture into the text. It is possible that some substance or remedy known to *āyurveda* is referred to here. It is uncertain to me whether *agni* can refer to fever.

But it is very possible that the verse once conveyed a quite different image, one similar to that found in *Mataṅgavidyāpāda* 9:28:

> *yathāgnitaptaṃ mṛtpātraṃ jatunāliṅgane kṣamam*
> *tathāṇuḥ kalayāviddho bhogāñ chaknoti vāsitum.*

'Just as a clay vessel, once heated in the fire, is capable of holding the exudation of the Palāśa tree [thus Rāmakaṇṭha's gloss of *jatu* in the *Mataṅgavṛtti* ad loc.], so too the soul, once penetrated by *kalā*, is capable of taking aboard (?) experiences.'

Here the last *pāda* is essentially the same as our 4:28b, and it is possible that *vāsitum* is a corruption for *vāñchitum* or vice versa.

by being joined with *kalā* and the rest [of the evolutes of *māyā*], becomes able to desire experience. (27–28b)

[*Kalā*] has always (?) the form of the [limited] power of agency of souls;[323] she increases their strength (*tatsāmarthyopabṛṃhikā*). (28)

And just as a medicinal herb,[324] [though it is itself] insentient, because of its power [enlivens consciousness] in one who is tormented by poison, so too, in the [process of the] soul's attaining of a revelation of its [innate power of] consciousness, an instrument must necessarily be made, [and that instrument is:] *kalā*. [Only] then, when he has had his activity enlivened by *kalā* (*kalodbalitavṛttikaḥ*),[325] does the soul (*asau*) become extroverted towards the objects of experience (*viṣayānveṣī*). (29)

Only in such a one [whose faculties have been enlivened by *kalā*] (*tatraiva*) does another instrument arise from *kalā*: limited power of knowledge (*vidyā*).[326] When joined with [this] other instrument he becomes slightly fitter [for experience] (*manāg yogyaḥ*) and discriminates (*vivecayet*).[327] (30)

Pratoda spoke:

Discrimination is [ordinarily] understood to be connected with the [faculty called] *buddhi* [and takes place] always [only] when objects have been perceived. It cannot be connected with limited power of knowledge (*vidyāyāḥ*),[328] since it is *buddhi* that illuminates itself and other

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[323] Assuming that *kartṛrūpā* is intended as an equivalent of *kartṛtvarūpā*.

[324] *ex conj.* The transmitted text could have been retained, in which case one might have rendered *vidhir yathā* with 'like a [poison-quelling magical] rite'; but this would have meant that *acidrūpā* could only have been taken with *kalā*.

[325] The use of the expression *udbalita* in connection with *kalā* is widespread (see, e.g., *Mataṅgavidyāpāda* 10:17c and the passages referred to in fn. 319 on p. 233 above).

[326] The word *karaṇa* is here and in verse 35 pointedly used three times to refer to *vidyā*, for in other Śaiva literature (e.g. *Tattvasaṅgraha* 12, *Tantrāloka* 9:183, *Mataṅgavṛtti* ad *vidyāpāda* 10:4cd, all of which are cited in GOODALL 1998:206, fn. 138) *vidyā* is said to be the supreme instrument (*paraṃ karaṇam*).

[327] There is a certain awkwardness in the bald use of *yogyaḥ* without some further qualification. One might therefore consider emending *vivecayet* to *vivecane*: '. . . he becomes to a small extent (*manāk*) capable of discrimination'.

It is possible that some text is missing from this passage, for note that in the above presentation of *kalā*, the verse that is quoted in the *Bhogakārikāvṛtti* 100c–101b is missing: *uktaṃ ca śrīmatparākhyādau*

> *kartṛśaktiṃ vyanakty asya kalāsyātaḥ prayojikā*
> *tataḥ kalāsamāyukto bhoge 'ṇuḥ kartṛkārakaḥ.*

TORELLA (1998:62) suggests, supposing the verse to belong to the *Parākhya*, which indeed it might have, that it may be the earliest instance in which a *kāraka*-model, calqued from grammar, is used to explain the operation of the *kañcukas*.

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[328] I assume that Pratoda is using the genitive here with *vidyā* as parallel to *buddhi* in the compound *buddhisambaddhaḥ* (*ex conj.*) above: in other words, since the genitive expresses *sambandha*, *buddhisambaddhaḥ* could have been interchanged with *buddheḥ*, and therefore *vidyāyāḥ* can be used as syntactically parallel.

This is a stock objection on Sāṅkhya lines (cf. *Mṛgendravidyāpāda* 11:9ab and its answer in 11:14–15a, as well as the following passages, mentioned by TORELLA 1998:55, fn. 2: *Mataṅgavidyāpāda* 10:5 and 19, *Tattvasaṅgraha* 14–16, *Bhogakārikā* 93c–98b, *Tattvaprakāśa* 47). In taking over the Sāṅkhya conception of a tripartite internal organ of 'thought' and at the same time adding above that in the evolutionary scale a tattva *vidyā* the Saiddhāntikas have to justify that these things fulfil different functions. As TORELLA (1998:55) observes, the *kañcukas* (*kalā*, *vidyā*, *rāga*, *kāla*, and *niyati* form 'a foreign body with respect to the Sāṅkhya basis of *tattvas*…', and further they give 'the impression of doubles, having an uncertain status, so much so that not only all the Śaiva philosophers but also some of the Śaiva scriptures themselves feel bound to answer the objections they already foresaw in the opponents' minds and to highlight the specificity, for example, of *rāga* 'Attachment' and *vidyā* 'Science' with respect to their seeming doubles *avairāgya* and *buddhi*.'

According to the *Sāṅkhyakārikā* (second half of 37), it is the *buddhi* that is responsible for discriminating between *prakṛti* and the soul: *saiva ca viśinaṣṭi punaḥ pradhānapuruṣāntaraṃ sūkṣmam*. The Śaiva justification for having *vidyā* as well is that *buddhi* cannot examine itself and therefore the soul must have a further instrument. See Sadyojyotis's argumentation in the *Bhogakārikā* (93c–98b):

karaṇaṃ na vinā kartuḥ kṛtiḥ karmaṇi dṛśyate 93
ato 'sti karaṇaṃ vidyā buddhibodhavivecinī
pradīpavan matis tasya svaparātmaprakāśikā 94
vidyate karaṇaṃ puṃso vidyayā kiṃ kariṣyati
pradīpaḥ karaṇaṃ puṃsaḥ stambhādyarthopalabdhiṣu 95
dīpopalabdhau cakṣuś ca buddhāv apy evam iṣyatām
traiguṇyāt sā vivekena śaktā darśayituṃ na hi 96
viṣayākāram ātmānam aviviktā yataḥ svayam
vidyā guṇaparā vedyaṃ viviktā 'to vivekataḥ 97
śaktā darśayituṃ puṃso nātra kāryo. 'timatsaraḥ

'Without an instrument an agent is not known to act with respect to an object. Therefore there must exist an instrument: *vidyā*, which discriminates among the awarenesses of the intellect. [Objection:] the soul's (*tasya*) intellect is like a lamp that illuminates itself and others: [thus] the soul has an instrument; what will he do with *vidyā*? [Response:] A lamp can be an instrument for the soul in perceiving stumps and such like external objects, but for perceiving the lamp the faculty of sight [is necessary as a further instrument]. We must accept that the same is the case for the intellect too [i.e. to grasp that too we require a further instrument]. For that [intellect], being itself not separate [from what it illuminates] (*aviviktā*) because of its being made up of the three *guṇas*, is not itself capable of displaying itself distinctly (*vivekena*) when it has taken on the form of external objects. And so *vidyā*, which is beyond the *guṇas* and

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separate (*viviktā*), is capable of displaying distinctly (*vivekataḥ*) the objects of experience (*vedyaṃ*) for the soul. There is no need to be excessively niggardly in this [viz. in acknowledging the existence of this 'extra' tattva *vidyā*].'

The argument here in the *Parākhya*, though less clearly stated, runs along similar lines. Like Sadyojyotis's opponent in 94cd, Pratoda here points out in 4:31d that *buddhi* illuminates itself and other things; as in Sadyojyotis's response, here in 4:34 Prakāśa teaches that *buddhi* cannot take on the form of the object and then perform any operation of discriminating upon itself as having the form of that object. Why does Sadyojyotis make a point of emphasizing the contrast between *buddhi* being permeated by the *guṇas* and *vidyā* being above the *guṇas*? Presumably the answer is that, as we have seen above, *viveka* in the Sāṅkhya context is the salvific discrimination between soul, which is beyond the *guṇas*, and *prakṛti*, which is permeated by them: an entity which is of the *guṇas* should not be capable of serving as an instrument of seeing beyond them. But for Rāmakaṇṭha and other Saiddhāntikas, the *viveka* that is now assigned to *vidyā* rather than to the *buddhi* cannot have the same soteriological function. It seems rather to be a term that covers experiencing the various modes of knowing (discerning, remembering, etc) that the *buddhi* presents to it. See Rāmakaṇṭha's remarks in his *Mataṅgavṛtti* ad *vidyāpāda* 10:5: ... *kiṃ ca sarvasya bhogabhogyādivyavahārasya aṅgaṃ buddhiḥ, adhyavasāyātmakatvāt. tasya* ***āliṅgane*** *saṃvedane saiva* [*scil. vidyā*] ***kṣamā*** *bhavati. etad uktaṃ bhavati: adhyavasāyasmṛtipratibhādipratyayabhedabhinnā buddhir api yayā vedyate 'sā vidyā tat paraṃ karaṇam'* [*Tattvasaṅgraha* 12d]. *yataḥ prakṛtisambandhinyā buddheḥ* ***na tathā*** *svātmānam eva grāhyatāpannaṃ karaṇatvena āliṅgane kṣamatvam, grāhyatvena bahiraṅgatvāt. iti vidyāsiddhiḥ.* (Another passage in which Rāmakaṇṭha distinguishes the function of *vidyā* and *buddhi* is *Kiraṇavṛtti* 1:17.10–12, where we should remove a wrong 'emendation', for the text there should read *vinivṛttamalasyāpi hi puṃsaḥ smṛtipratibhāvikalpādivakṣyamāṇabuddhivṛttyātmakārthasaṃvittau avaśyaṃ karaṇāntareṇa bhavitavyaṃ....*) Cf. also the *Śivatanuśāstra* as cited in *Tantrāloka* 9:210ab: *sukhaduḥkhasaṃvidaṃ yā vivinakti paśor vibhāgena.*

An early source that we may assume to have inspired Sadyojyotis's above-cited deliberations in the *Bhogakārikā* (and so those of others too) is the passage introducing *kalā* and *vidyā* and the immediately following tattvas in the *Rauravasūtrasaṅgraha* (1:7–10a). This should probably be reconstituted on the basis of the testimony of M^{Y}, which was not collated for the edition of the beginning of the text (up to 4:41), and for which I am obliged to rely here on its apograph MS B 776 (ff. 27^{v}–28^{r}):

> *kalām utpādayāmāsocitāṃ kṣetrajñasaṃsṛtām*
> *yayā yuktaḥ samabhyeti vedanāṃ sukhaduḥkhajām*
> *vidyāṃ ca tattvadharmādikarmasaṃvedinīṃ parām*
> *vivecayati yā puṃsaḥ śubhāśubhaparicchadam*
> *rāgaṃ ca rañjakaṃ caiva viṣayānandalakṣaṇam*
> *tasmāt kṣobhāt samutpādya pradhānam asṛjat guṇāt*
> *buddhyādikāryakaraṇaṃ...*

• utpādayāmāsocitāṃ] B 776; utpādayāmāsa vidyāṃ Bhatt • °saṃsṛtāṃ B 776; °saṃvṛtāṃ Bhatt • tattva°] B 776; dharmā° Bhatt; nanva° Bhatt's MS A • puṃsaḥ] B 776, Bhatt's MS A; puṃsāṃ Bhatt • kṣobhāt] B 776; kopāt objects. (31)

Prakāśa spoke:

First of all (*tāvat*)[329] the perception of an object (*arthālocanam*)[330] approaches the soul's (*tasya*) gateway [made up] of the [three internal] instruments (*karaṇadvāram āśritam*).[331] The cause for the setting in motion(?) of that [perception(?)] is the mind (*manas*); its [viz. the mind's] volition (*tatsaṃkalpaḥ*) takes place for one who [by means of the *buddhi*] discerns (*adhyavasyataḥ*). And for this [person] the object is located in the *buddhi*. The mind is [then] capable of conceptual constructions of it (*tadvikalpe*).[332] *Buddhi* (*dhīḥ*) presents (*arpayet*) the object to the

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Partly because I constitute the text differently from the edition, my understanding of this passage differs in almost every respect from that offered by DAGENS and BARAZER-BILLORET (2000:499–500). I would interpret it, tentatively, as follows:

> He [viz. Ananta] caused *kalā* to arise that is appropriate [to the soul] and that accompanies the soul [through *saṃsāra*]. Linked with this [*kalā*] the soul attains experience born of [i.e. consisting of] happiness and unhappiness. And [then he caused to arise] a further [instrument] (*parām*), *vidyā*, which makes [the soul] aware of the tattvas and of *karman*, which consists of merit and [demerit. It is she] who causes souls to discriminate all the things that are good and bad. And [then he caused to arise] *rāga*, which impassions, whose nature is pleasure in the objects of the senses. Once He had caused *prakṛti* to arise out of this 'shaking', he created out of [the tattva] *guṇa* [all] the instruments and effects, beginning with [the instrument] *buddhi*.

[329] *ex conj.* ISAACSON.

[330] *ex conj.* *ālocana* has been preferred to *locana* because it is the term used in this context in *Sāṅkhyakārikā* 28 and, speaking of prediscursive awareness, in *Ślokavārttika pratyakṣasūtra* 112.

[331] *ex conj.* This appears to have been adopted as a technical term from the *Mataṅga* (or a related source), for see *Mataṅgavidyāpāda* 18:83:

mano garvas tathā buddhir dvāram etat sadātmanaḥ
bhūtaye bhūtanāthena nirmitaṃ karaṇaṃ tridhā.

Cf. also *Mataṅgavidyāpāda* 18:86 and *Mataṅgavidyāpāda* 10:7 (quoted in the next footnote). Whether it was really intended as a technical term in the *Mataṅga* is perhaps open to doubt: note that *kalā* is also so characterised earlier in the text (*vidyāpāda* 9:16cd): *sukhaduḥkhopabhogasya dvāram etat sadā citeḥ*.

[332] 4:32d–33b seem problematic syntactically and surprising from the point of view of content and we should perhaps assume them to be corrupt or missing some text. In Sāṅkhya acounts we expect all three internal organs to be accounted for, the *buddhi* being responsible for discernment (*adhyavasāya*), *ahaṅkāra* for appropriation (*abhimāna*),

knower [viz. the soul] (*jñātre*), [and] he [then] discriminates (*vivekas tasya*) by means of *vidyā*. (32–3)

Coloured by the object (*artharaktā satī*), the *buddhi* can be perceived as having the object's form (*upalabhyā tadākṛtiḥ*). Like a lamp whose

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and the *manas* for volition (*saṃkalpa*): ... *mahato 'dhyavasāyo 'haṃkārasyābhimānaḥ saṃkalpo manaso vṛttiḥ*... (thus Vācaspatimiśra ad *Sāṅkhyakārikā* 29). Cf. prose units 37–40 (the last of which is actually an orphaned half-line of *anuṣṭubh*) of *Sarvajñānottara* 3 in the edition of Tanjore:

> ... *manasā saṅkalpaṃ karoti.*
> *ahaṅkāreṇābhimānaṃ karoti.*
> *buddhyāvasāyaṃ karoti.*
> *sa eva manasā yukta indriyaiḥ saha yujyate.*

It may seem surprising that the *Sarvajñānottara* contains prose, particularly to those familiar with its text only from the other (also partial) editions of Devakoṭṭai 1923 and Adyar 1998. As I have demonstrated (Goodall, forthcoming B), these two editions are fundamentally unreliable and completely mislead the reader earlier in the text (their first chapter contains a distortive interpolation composed of 20 verses culled from the *Sūtasaṃhitā* on the subject of the rôle of *dīkṣā*); their text of this passage is in verse, whereas that of all the MSS I have been able to consult, as well as that of the in every respect more reliable Tanjore edition of 1933, is in prose. (For a further quotation from this prose passage, see fn. 348 on p. 245 below.)

Cf. also *Mataṅgavidyāpāda* 10:6–12b:

> *akṣārthasaṅgamodbhūtaḥ pratyayo yo 'vadhāryate*
> *ākṛṣṭaḥ sa kaṣāyeṇa bhogākhyenātmavartinā 6*
> *āśayenātitīvreṇa samyag vegavatā bhṛśam*
> *atyutkaṭābhilāṣena dvāram āśritya garvajam 7*
> *kramāt sañcoditaṃ cittaṃ bahiraṅgena vāsyate*
> *vāsitaṃ tena bhāvena saṅkalpya ca cikīrṣayā 8*
> *saṅgṛhyāśu viśed garvaṃ garvo 'py āśayagocare*
> *prāpto 'ntaraṅgatāṃ yena svābhimānena garvitaḥ 9*
> *abhimānayituṃ śaktaḥ svadharmeṇa balīyasā*
> *abhimānātmakāt tattvāt khyātir adhyavasāyinī 10*
> *tam ālambyātmadharmeṇa bodhākhyena sumedhasā*
> *tatas taducitaṃ cittaṃ khyātir nyāyānuvartinī 11*
> *nivedayati vidyāyā bahiścārasupeśalā.*

• saṅgṛhyāśu] Kashmirian MSS and *Mataṅgavṛtti* as transmitted by Kashmirian MSS; saṅgṛhyānu° Bhatt

Even with the help of Rāmakaṇṭha's *Mataṅgavṛtti* I am unfortunately not able to arrive at a satisfactory translation of this passage. Cf. also *Mataṅgavidyāpāda* 18:90c–91b:

> *gṛhīto 'rtho 'bhimānena khyātir adhyavasāyinī*
> *nivedayati vidyāyā vidyayā vindate pumān.*

[illuminated] objects are [both] itself and other things, it is [itself] the object of another instrument (*karaṇāntaragocarā*).[333] (34)

An instrument [can be] dependent on an[other] instrument, just as in battle an elephant [uses its] trunk, [which uses] weapons.[334] Therefore, because of [the evidence of] discrimination (*vivekena*), [we know that] *vidyā* must be a further instrument [that we exercise] upon what can be known (*jñeye*[335]). (35)

Otherwise there could then be no extroversion towards external objects (*viṣayānveṣaḥ*) and [no] slight [capacity for] discrimination (*vivekaś ca manāk*). And then experience [would] plainly [be impossible] for the soul, and he would then lack the power to be liberated (*na ca moktuṃ balaṃ tadā*),[336] because all the rest of the tattvas are subordinate [to *vidyā*] (*śeṣatattvaguṇībhāvāt*), just as a crane or such like [water bird] in the water [depends] on a [submerged] rock.[337] (36)

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[333] If this interpretation is correct, then this is another *tatpuruṣa* compound inflected as though it were a *bahuvrīhi* (for which see fn. 294 on p. 227 above). For the impossibility of *buddhi* taking on the form of the object and then examining itself having taken on that form, see *Bhogakārikā* 95c–98b quoted and translated above in fn. 328 on p. 235.

[334] This half-verse appears quoted in the *Mṛgendravṛtti* ad 11:11 introduced by ...*pratyuta karaṇāntarāpekṣasya kāsu cit kriyāsūpalambhaḥ. uktaṃ ca śrīmatparākhye....* HULIN's translation (1980:254) reads: 'Au contraire, dans certaines actions, on admet qu'un instrument puisse dépendre d'un autre instrument. Il est dit dans le vénérable *Parākhya* : "On sait que sur le champ de bataille un instrument, éléphant, main ou arme, dépend d'un autre." ' It is not explicit in the text that there is a chain of dependency between the instruments mentioned in the example, and HULIN could perhaps defend not understanding one; the first *pāda* however, he has implausibly translated as though it were inside the example, which, without the context of the immediately preceding verses, it might be judged to be. But since there is no general statement of the principle that an instrument may depend on another (such as Nārāyaṇakaṇṭha supplies in his introduction to the verse), I prefer to interpret the first *pāda* as such a general statement.

[335] *ex conj.* The transmitted *jñeyaṃ* is perhaps just possible, but awkward in conjunction with *syāt*: '*vidyā* should (*syāt*) be understood to be (*jñeyam*) another instrument'.

[336] *ex conj.* Retaining what is transmitted and adding (with B) an accusative ending to *bhoga* might also be considered: 'And then the soul would plainly not have the power to experience his experience'. But in that case the second *tadā* becomes problematic. One might also consider emending to *na ca bhoktuṃ balāntaram*: 'and there is no other power [that enables one] to experience'.

[337] *ex conj.* I am far from certain that this is the intended image. If it is, then the syntax is problematic, for we must assume ellipse of a main verb such as *adhitiṣṭhati* (with *bakādiḥ* as its subject) to account for the accusative *śilām*.

Among those [other tattvas] *rāga* binds the soul. It arises from *kalā*. The coarse [worldly] passion (*rāgaḥ*) that is directed at external objects (*arthaviṣayaḥ*) is nourished by [this] subtle [principle called] *rāga* (*sūkṣmarāgopabṛṃhitaḥ*).[338] (37)

Infected by the subtle *rāga* (*sūkṣmarāgoparaktaḥ*), the coarse [passion] is to be known as its effect (*sthūlas tatkāryalakṣitaḥ*). This *rāga* of the soul is powerful, like red dye (*kaṣāyaḥ*) in a garment.[339] [It is that] by which there then arises in the soul (*asya*) a slight tendency to lust (*manāg laulyam*) after external objects. (38)

Pratoda spoke:

Why not let the soul [just] have (*astu tasya*) the same attachment (*yo rāgaḥ saḥ*) that we [ordinarily] feel in this world (*iha*) towards external objects (*viṣayeṣu*), since there would be no contradiction [if one were to adopt this position] (*avirodhataḥ*)?[340] [And] the attachment that we observe towards even contrary things (*viruddheṣv api*) [must be just] exceedingly pronounced [attachment].[341] (39)

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[338] The relatively sophisticated account of *rāga* given in these two verses (4:37–8)—sophisticated by comparison with what is offered in the *Kiraṇa* (1:17 and 3:1–5), *Svāyambhuvasūtrasaṅgraha* (1:10–12) and *Rauravasūtrasaṅgraha* (1:9ab)—is similar, even in its vocabulary, to that of the *Mataṅga* in *vidyāpāda* 11:5–7b:

> *yenoparakto laulyena rāgī samupalakṣyate*
> *sati tasmin pradhānātmā sthūlas taṃ prati yujyate*
> *ekībhūtas tataḥ paścād balavāñ jāyate kṣaṇāt*
> *yenābhibhūto bāhyeṣu pratyayeṣv anurajyate*
> *tenāyaṃ sukhadaḥ proktas tadvīryeṇopabṛṃhitaḥ*

'As a result of which [*scil.* subtle *rāga*] the soul becomes tainted (*uparaktaḥ*) by desire (*laulyena*) and is characterised as "im-passioned" (*rāgī*). When that [subtle *rāga*] is present, then the coarse [rāga] that is of the nature of secondary matter (*praddhānātmā*) is conjoined with the soul (*taṃ prati*). Once united [i.e. once the coarse *rāga* has joined the subtle], it then becomes straight away powerful. When the soul is overcome by it (*yenābhibhūtaḥ*), he is attracted to external sense objects. Therefore (*tena*) it is this [coarse *rāga*], once it is strengthened with the power of that [subtle *rāga*], that is taught to be that which bestows pleasurable [and painful] experience.' Rāmakaṇṭha's interpretation, particularly of 11:6cd, is evidently different, but it is not entirely clear to me. The interpretation of the anonymous commentary on the *Mataṅga* printed as an *anubandha* is different again: **yena** *prākṛtarūpeṇa* **abhibhūtaḥ** *san sa rāgo* **bāhyeṣu pratyayeṣu** *srakcandanavanitādiguṇagrahaṇabuddhiṣu* **anurajyate** *atiprītido bhavati.*

[339] This image for *rāga* and the soul is used also in the *Śivatanuśāstra* as quoted in *Tantrāloka* 9:210cd: *rāgaś ca kalātattvāc chucivastrakaṣāyavat samutpannaḥ.*

[340] As we saw above with *vidyā*, the text must attempt to explain why there should be need of a *kañcuka rāga* when we already have other lower entities that might serve its function, in particular *avairāgya*, which is one of the eight qualities of the *buddhi* (cf. fn. 328 on p. 235 above) and which is sometimes referred to with the label *rāga* (e.g. in *Mṛgendravidyāpāda* 10:24d).

The sun (*bhāsvān*) spoke:[342]

Attachment comes about as a result of the accumulation of [the retributive force of past] actions (*karmāśayavaśāt*); it does not come about for something 'contrary'.[343] It is rather that (*punaḥ*) the same kind of *karman* has to be experienced as is determined to exist. (40)

And [the retributive force of] past action that the bound soul has to experience is of two kinds: *dharma* and *adharma*. There is attachment that is linked to *dharma* (*dharmānubandhako rāgaḥ*), and, different from it, there is attachment that is connected to *adharma* (*tadanyo 'dharmasaṃśrayaḥ*). (41)

Through the attachment that is the result of *dharma* the soul enjoys pleasure; he has sorrow from the [attachment that results from the] opposite of *dharma* (*duḥkham asya vidharmataḥ*). It is as a result of the destruction of that [*karman*] (*tatkṣayāt*... *nimittāt*) that the soul can become dispassionate (*sa virajyeta*), not from *virāga*.[344] (42)

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[341] *ex conj.* It is possible that *nirnitaḥ* is rather an error for *niścitaḥ*, which is then an invitation for the use of that word in Prakāśa's reply. The question is not satisfactorily interpretable to me, and it is not clear how Prakāśa's reply deals with it. Nor have I been able to find a parallel account that appears to deal with the same concerns about *rāga*. In the more detailed discussions of *rāga* elsewhere, we commonly encounter four themes: 1) the distinction between coarse *rāga* (*abhilāṣa*) and subtle *rāga* (*rāgatattva*, *abhilāṣahetu*) [e.g. *Kiraṇa* 3:1–5 and, pregnantly, in *Mṛgendravidyāpāda* 10:11]; 2) the distinction between *rāgatattva* and *avairāgya*, one of the eight *buddhidharmas* [e.g. *Tattvaprakāśa* 48 and *Mṛgendravidyāpāda* 11:15 and commentary]; 3) the argument that we cannot appeal to external objects themselves as the causes of attachment, because that would entail that no person could ever become dispassionate [e.g. *Tattvasaṅgraha* 10 and *Mṛgendravidyāpāda* 11:15 and commentary; and 4) the assertion that we cannot appeal to other factors, such as *māyā* or *karman*, to account for attraction [e.g. *Tattvasaṅgrahaṭīkā* ad 10]. (More passages bearing on the treatment of *rāga* are adduced by TORELLA (1998:63ff).) But I cannot see how the second part of Pratoda's question might fit into any of these familiar discussions. The account of the *Mataṅga* too, which seems similar to ours up to this question of Pratoda's, appears thereafter to be of little help.

[342] This is the only instance in M^Y where Prakāśa is identified with the sun, but see introduction p. xl.

[343] *ex conj.* ACHARYA. The conjecture is tentative.

[344] What I assume is meant here is that, of the two kinds of *rāga*, the positive one that is the result of *dharma* can also be termed *virāga*, which, in this particular instance, is therefore not merely the absence of *rāga*, but a positive entity that is itself a kind of *rāga*. (Cf. *Yogasūtras* 2:7 and 2:8: *sukhānuśayī rāgaḥ* and *duḥkhānuśayī dveṣaḥ*.) True

Since this positive attachment (*virāgaḥ*), as well as [the other, negative] attachment (*rāga eva vā*) are caused by past action, how then (*kasmāt*) can a soul who is stained [by them] (*raktaḥ*) become dispassionate (*virajyeta*)? [True] dis-passion [is surely possible only] of one who is without [any kind of] attachment (*viraktasya virāgatā*),[345] because these two are dependent on past action (*karmāyattau*). Therefore this attachment resides in each individual's past actions. These three 'cuirasses' rest together in the subtle body.[346] (43–4)

[The powers that are his self] are [partially] revealed when he is joined with a foetus (*garbhasaṃyoge*) once he has in due order (*kramāt*) been impelled (*kalitaḥ*) by the tattva of time (*kālena*). And time too is [a

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dispassion, a revulsion towards all that is worldly, is therefore something that comes about when one has neither the *rāga* that is the result of *adharma* nor that which is the result of *dharma* (here and in 4:43b confusingly referred to as *virāga*, even though *virāgatā* in 4:43d appears actually to refer to true revulsion towards all that is worldly).

[345] The sense is, I think, *rāgarahitasyaiva virāgaḥ*, where we must understand *virāga* in its more usual sense of dispassion, such as we find, e.g, in *Mṛgendravidyāpāda* 10:12, *Mataṅgavidyāpāda* 17:75, 78, 147, etc. If the interpretation offered is correct, the idea is certainly clumsily expressed.

[346] As a term for the subtle body *sūkṣmaliṅga* does not appear to be common in Śaiva texts, but it is occasionally used, e.g. in Tryambakaśambhu's *Kiraṇavivṛti* ad 2:10 (IFP MS T. No. 1102, p. 36). As TORELLA points out (1998:58), *kalā*, *vidyā*, and *rāga* form a special inner group among the five *kañcukas*, such that these three alone are sometimes referred to with the term *kañcuka* even where the existence also of *kāla* and *niyati* is acknowledged (as here). Cf., for example, *Mataṅgavidyāpāda* 11:33c–34b, 12:1, 12:25, and 14:2. In the *Rauravasūtrasaṅgraha* they are the only *kañcukas*, as we have seen in *Rauravasūtrasaṅgraha* 1:7–9 (quoted in fn. 328 on p. 236 above), which is confirmed by 10:98–101. Accordingly they appear also to be the only three in the *Śivatanuśāstra* (as cited in *Tantrāloka* 9:208c–12b), for that text may well closely have followed the *Rauravasūtrasaṅgraha* (see fn. 104 on p. lx above). Jayaratha ad loc., following the lead given by Abhinavagupta in his *avatārikā* in *Tantrāloka* 9:206ab, asserts that the *Śivatanuśāstra* too knows six *kañcukas* (including *māyā* as the sixth), arguing that *kāla* and *niyati* are not mentioned not because they are held not to exist but because they are purified (in initiation) when one purifies the other three, and to this effect he quotes a prose statement that he attributes to the *Ruruvṛtti*, and which therefore may have belonged to a lost section of Sadyojyotis's commentary on the *Rauravasūtrasaṅgraha* (see introduction, p. lx): *kalādibhir eva śuddhais tac chuddhaṃ draṣṭavyam ity abhiprāyato 'nābhidhānaṃ nābhāvāt*. (It would not be surprising to find Sadyojyotis reading these missing tattvas into the *Rauravasūtrasaṅgraha*, for, as we have seen (fn. 302 on p. 229), he reads them into *Svāyambhuvasūtrasaṅgraha* 2:9.) In fact the *Śivatanuśāstra* does appear to refer to three other entities as *kañcukas* (in *Tantrāloka* 9:208ab), but these are *mala*, *māyā*, and Śiva (by which is presumably meant his *nirodhaśakti*).

constitutive part] in the subtle body (*sūkṣmadehasthaḥ*). It is known (*lakṣyate*) through its having characterising signs (*liṅgayogataḥ*). (45)

Those signs are such [cognitions] as 'second', going up to 'aeon' (*tuṭyādyam. . . mahākalpāvasānakam*).[347] They cause one to infer time (*kālasya gamakaṃ tat*), since time is that which 'divides' (*kalayitā*). (46)

Impelled (*kalitam*) by this [time], the male seed (*bījam*), joined with the female seed (*sa-raktam*), becomes a *kalala*.[348] The *kalala* [next

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[347] When quoted in the *Mataṅgavṛtti* ad *vidyāpāda* 12:25–17b the line begins with *udājyaṃ*, of which I can make no sense. I assume therefore that this is no more than an accidental corruption that can be partly explained away by palaeography: in Śāradā script the graphs for *tu* and *ṭa* can be confusingly similar to those for *u* and *dā*. Cf. Rāmakaṇṭha's *Kiraṇavṛtti* ad 1:18cd and cf. towards the beginning of the *kālaprakaraṇa* (1.6.68) in the *Praśastapādabhāṣya*: *kṣaṇalavanimeṣakāṣṭhākalāmuhūrtayāmāhorātrārdhamāsamāsartvayanasaṃvatsarayugakalpamanvantarapralayamahāpralayavyavahārahetuḥ*.

The smallest division mentioned is the *tuṭi* (or *truṭi*; but see GOODALL 1998:lxx for a defence of the other orthography) also in *Mṛgendravidyāpāda* 10:14ab, *Mataṅgavidyāpāda* 25:12c–13b, *Mālinīvijayottara* 1:29cd and *Niśvāsa guhyasūtra* 7:23, f. 62^{v}.

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[348] This is the smallest form of the embryo. According to a quotation in the *Abhidharmakośabhāṣya* ad 3:19abc (p. 130), there are five stages:

> *kalalaṃ prathamaṃ bhavati kalalāj jāyate 'rbudaḥ*
> *arbudāj jāyate peśī peśīto jāyate ghanaḥ*
> *ghanāt praśākhā jāyante keśaromanakhādayaḥ.*

This has the appearance of a Sanskrit rendering of a non-Sanskrit verse (note that *bhavati* renders it unmetrical), and indeed it corresponds to a portion of the *Yakkhasaṃyutta* (*Saṃyuttanikāya* X 1,3) quoted in SUNESON's useful article on embryological terminology (1991:112):

> *pathamaṃ kalalaṃ hoti kalalā hoti abbudaṃ*
> *abbudā jāyate pesī pesī nibbattati ghano*
> *ghanā pasākhā jāyanti kesā lomā nakhāni ca.*

The earliest non-Buddhist classification that SUNESON quotes (1991:111) is that of *Mahābhārata* 12.308:116–17:

> *bindunyāsādayo 'vasthāḥ śukraśoṇitasambhavāḥ*
> *yāsām eva nipātena kalalaṃ nāma jāyate*
> *kalalād arbudotpattiḥ peśī cāpy arbudodbhavā*
> *peśyās tv aṅgābhinirvṛttir nakharomāṇi cāṅgataḥ.*

A number of variant accounts that use overlapping terminology are to be found (see, e.g., *Bhāgavatapurāṇa* 3.31:2–3, and for others see SUNESON 1991). But the first three stages of the above quoted lists are common to a number of early sources. (One demonstrably early Purāṇic account that was not accessible to SUNESON is that of Ur-*Skandapurāṇa* 176:7c–10.)

In the classification that the *Parākhya* appears to be using, the second stage is called *budbuda* and the third *māṃsapeśī*. Admittedly 4:47d as transmitted in M^{Y} reads *māse peśītvam āgatam*; but *māṃsapeśī* appears to be the terminology of both versions of the *Sarvajñānottara*, for which see below. The same confusion (*māse* for *māṃsa°*) is to be found in the secondary verse account given in the Devakoṭṭai edition of the *Sarvajñānottara* that has replaced the original prose, for 3:28d–30b of the Devakoṭṭai edition reads as follows:

> *... ekāhāt kalalaṃ bhavet*
> *pañcarātreṇa kalalaṃ budbudākāratāṃ vrajet*
> *budbudaṃ saptarātreṇa māse peśī bhavet punaḥ*
> *dvisaptāhād bhavet peśī raktamāṃsāc citā dṛḍhā.*

In the *Parākhya* it is merely probable that *māse* has to be corrected to *māṃsa°*, but in this just quoted passage it seems to me certain that it must (the Adyar edition has, however, reproduced *māse*): I understand the passage to say that a *kalala* comes about in one day, a *budbuda* in five, a *māṃsapeśī* in seven, and that this same *peśī* [viz. the *māṃsapeśī*] becomes 'firm' in two weeks. I mention this because SUNESON (1991:113), when discussing the last two of the above half-lines (reading māṃsapeśī bhavet punaḥ and raktamāṃsacitā) as they appear quoted in the Śabdakalpadruma from the text of the Sukhabodha (which he describes as 'a late unpublished comprehensive medical

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kośa work probably composed in 1568 by a certain Vaidyarāja') interprets them as explaining *māṃsapeśī* and *peśī* to be two different stages, the first 'covering the period from the 8th to the 14th day', and the second, i.e. *peśī*, taking 'the fourth position in the series, usually designated *ghana*'. This interpretation is not borne out by the context offered by the Devakoṭṭai version of the *Sarvajñānottara*. Furthermore SUNESON (1991:109) characterises *māṃsapeśī* as a new term 'probably coming into use during the 16th century'. The evidence of the *Parākhya* and of the primary prose passage of the *Sarvajñānottara* that is quoted below shows that the term is several centuries older. (Dr. ISAACSON, in a letter of 2.xii.2001, has pointed out to me that there is also the evidence of Candrānanda's commentary on *Vaiśeṣikasūtra* 5.2.19.) It seems that *peśī* and *māṃsapeśī* appear as alternative designations of the third stage, just as (as SUNESON observes, 1991:111, fn. 10) *arbuda* and *budbuda* do of the second stage.

The text-units numbered 19–30 in the original prose passage of the third chapter of the *Sarvajñānottara* appear thus in the Tanjore edition:

> *ekarātroṣitaṃ kalalaṃ; pañcarātreṇa budbudam*
> *saptarātreṇa māṃsapeśī sambhavati*
> *dvisaptarātreṇa māṃsapiṇḍākṛtir bhavati*
> *māsād abhyantare bāhur aṃso jāyate*
> *māsadvayena hastapādāṅguṣṭhādayo jāyante*
> *tribhir māsair jarāyusnāyutvaṅmarmāṇi bhavanti*
> *caturbhir māsair vaṃśapṛṣṭhe udaraṃ kaṭiś ca bhavanti*
> *pañcabhir māsaiḥ śirolalāṭakarṇanāsā bhavanti*
> *ṣaḍbhir māsaiś chidrāṇi bhavanti*
> *saptabhir māsaiḥ śarīrasya vyaktir bhavati*
> *aṣṭabhir māsaiḥ pūrṇākṛtir bhavati*
> *navabhir māsaiḥ samāyuktacetano bhavati.*

This prose section has in the Devakoṭṭai edition of the *Sarvajñānottara* (and in the Adyar edition that, in spite of its claim to be based on MSS, plainly derives from the Devakoṭṭai edition) been entirely replaced by the secondary verse passage from which we have quoted above and in which all but the first three stages differ (*bhūtātmaprakaraṇa* 3:28ff). In this the Devakoṭṭai and Adyar editions diverge from all the other sources of the *Sarvajñānottara* that I have been able to consult, including the early Nepalese MS (in which only the tail end of this prose portion survives) and the MSS of the twelfth-century *Sarvajñānottaravṛtti* of Aghoraśiva. Their diverging texts rejoin each other with what is the second half of 3:44 in the Devakoṭṭai edition and the second half of 3:43 in the Tanjore edition. (For a further quotation from this passage see fn. 332 on p. 238 above.) Note that this passage provides much earlier evidence of *māṃsapiṇḍa* being used to designate a stage in the embryonic development than the *Kṛṣṇacaritranāṭaka*, the eighteenth-century Nepalese drama to which SUNESON refers (1991:119–20).

Some Śaiva sources name only the first two stages, the *kalala* and the *budbuda*: *Mataṅgavidyāpāda* 19:26ff, *Vāyupurāṇa* I.14:17 (quoted by SUNESON 1991:112), and Tryambakaśambhu's *Kiraṇavivṛti* ad 1:18 (IFP MS T. 1102, p. 23). (The latter two give the rarer form *kalana* for *kalala*.)

Note that though the terminology of the first three stages is shared by a wide range becomes] bubble-shaped (*budbudākāram*), [then] it becomes a *māṃsapeśī*. (47)

It next becomes complete, equipped with [all its] major and subsidiary limbs (*aṅgapratyaṅgasambaddham*). In its rising, its perduring, its perishing, it is this time that is what impels it (*sa kālaḥ kalanātmakaḥ*). (48)

Just as [time] is said to be connected with the foetus, so too it is to be understood to be connected from the beginning [i.e. beginninglessly, independent of particular embodiments]. Not otherwise can the three [modes of time] (*nānyathā tritayam*), which exist before [the soul is linked to] the foetus (*garbhapūrvakam*),[349] be connected with the soul (*tasya yujyate*). (49)

Past time, future time, as well as the time that is now passing, (*yaḥ kālo vartamāno 'pi*)[350] are connected. Without time [the soul] could not be conceived of as †having any part (?) of action, subtle or gross (*sūkṣmasthūlakriyāṃśakaḥ*)†.[351] (50)

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of texts (either *arbuda* or *budbuda* quite likely arose because of error out of the other, and *peśī* and *māṃsapeśī* are, as we have seen, in origin probably the same), it is not just their sequence and the amount of time that each phase lasts that varies enormously. Thus in the *Aṣṭāṅgahṛdaya*, *śārīrasthāna* 1:49cd, we read: *dvitīye māsi kalalād ghanaḥ peśy athavārbudam*. For a brief discussion of these terms in the medical tradition, according to which the *peśī* is the form taken by the female embryo and the *arbuda* that taken by the male, see SUNESON 1991:113–14.

[349] Or perhaps we should interpret 'which depend [for their operation on the soul] on the foetus'. Both interpretations seem conceivable to me. On the one hand the text might be asserting that the bound soul is connected with time independently of its being linked to a particular embodiment—unless souls are connected with, i.e. subject to, time, they could not come to be embodied at all; the very fact that at some point *in time* a foetus starts to arise means a difference for the soul between an earlier state and a state in which the foetus first arises. In this case it is not only within the states of the foetus that we see temporal differentiation. On the other hand the text might be stressing that time does not actually act upon a particular soul unless that soul is embodied. Cf. the end of Sadyojyotis's *Svāyambhuvavṛtti* ad 1:10, justifying that the tantra there mentions the first three *kañcukas* but not time or *niyati*: *kālaniyatyoś ca pravṛttaprayojakatvād atrāgrahaṇam. kālo hi pravṛttam eva puruṣaṃ truṭyādibhiḥ kalayati. niyatir api pravṛttam eva yatra karmaphalaṃ tatra niyamayatīti*. I have chosen to assume that the text asserts that time is connected with bound souls even when they are not embodied on the grounds that the other possibility appears to conflict with the only interpretation of 4:50cd that seems conceivable.

[350] This is a slightly laboured formulation; but it would be over-interpreting to suggest that it is intended to hint at the problem that present time is sometimes said to be unknowable (for which cf. *Mataṅgavidyāpāda* 12:7c–14b).

[351] This follows the suggestion of Dr. ISAACSON (letter of 2.xii.2001), which makes

Binding fate (*niyati*) is to be understood [to be so-called] because of the compulsion [that she exerts] (*niyamāt*). She is that which binds to the bound soul [the fruits of his particular] past actions. She is empowered to bind for [all] three [modes of time]. Not otherwise is [this] binding held to be. (51)

Pratoda spoke:
In binding past actions [to particular souls] since past action itself [can be] the agent of binding (*karma eva niyāmakam*), [determining] what [action] (*yat*) [accrues] to whom (*yasmin*), how large it is (*yāvat*), and in what way, what is the purpose [then] of [positing this imperceptible entity] *niyati*?[352] (52)

Prakāśa spoke:
If binding were to be produced [as an effect] of past action, then let intellection too be an effect of past action (*dhiṣaṇā tarhi karmajā*). If the revelation of the power of consciousness (*cidvyaktiḥ*) were to be produced by past action, then what need would there be of the mind?[353] (53)

Then it would [in turn] obtain that the eyes and other senses were pointless (*akṣāṇāṃ cakṣurādīnāṃ vaiyarthyaṃ*).[354] Therefore that which

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sense if 4:49cd indeed makes the point that bound souls must be subjected to time regardless of whether they are embodied. Here *kriyāṃśa* might refer to degrees of manifestion of *kriyāśakti*, the soul's power of action. Rāmakaṇṭha refers to coarse and subtle degrees of revelation of the power of action in his *Tattvatrayanirṇayavṛtti* ad verse 6: *…dīkṣādinā…asya…kriyāśakteḥ sthūlasūkṣmaparabhedena vyaktatvād…* (f. 109$^{\mathrm{r}}$).

I had earlier emended *gamyaḥ* to *garbhaḥ* and translated: 'The foetus cannot be without time…'. This might fit with the other interpretation of 4:49, but it would probably rule out the above interpretation of 4:50d.

[352] This is a stock objection. Cf. *Mṛgendravidyāpāda* 10:15:

> *sasādhanasya bhogasya karmatantratayā jaguḥ*
> *kecin niyāmakaṃ karma yad anyad atiricyate*

'They say that experience, as well as the means [of experience], are in the control of [the retributive force of] past actions. Some hold [this retributive force of] past actions to be that which determines [which fruits accrue to whom]; as for that other [entity that is postulated to perform this function, *niyati*], it is superfluous.'

[353] There are a number of ways in which this could be interpreted. The word *dhiṣaṇā* one would expect to refer to *buddhi* (as below in 4:74b) or to its functions and *cidvyakti* to refer to what is done by either *kalā* or *vidyā* rather than by the *manas*. Thus one could understand 4:53b to refer to a different corollary from 4:53cd, or one could assume that 4:53bcd all refers to the same corollary. Fortunately this interpretative decision cannot affect the argument, for which see the next footnote.

[354] As commonly in defences of the existence of the *kañcukas*, the argument (here

binds a soul's past action [to himself] (*tatkarmaṇaḥ*... *yat tu niyāmakam*) is taught to be a tattva.[355] (54)

That on which the controlling power (*niyāmikā śaktiḥ*) †that is in time as well as in *niyati*†[356] acts is in this system (*atra*) [known as] the tattva of the [bound] soul (*pauruṣaṃ tattvam*); it 'fills' the path of creation below it (*adhomārgāvapūrakam*).[357] (55)

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implicit) is that each imperceptible entity in the *tattvakrama* actually accounts for a different known effect, and that if one were to heap a number of these effects on to one imperceptible entity, then there would be no reason to stop the reductionism, and the absurd consequence would be that even the existence of the sense-faculties, which are not directly perceptible, could not be defended. Cf. Rāmakaṇṭha's elegant expression of the principle in *Kiraṇavṛtti* 1:17.6–8: *na hi yat kāryāntarānyathānupapattyā saṃsiddhasattākam atyantātīndriyaṃ vastu tat kāryāntarakāraṇatvena śakyam adhyavasātum anekendriyādikāraṇāntaraklpter apy abhāvaprasaṅgāt.* 'For some utterly transcendental entity whose existence has been established on the grounds that one particular effect cannot otherwise be accounted for cannot be claimed as the cause of another; for if it could, one would have to admit that there is also no need to postulate *any* other cause, including the various sense-faculties.'

[355] Here *tatkarmaṇaḥ* is taken as a compound, but one could split it and take the *tat* as the correlative to the following *yat*: 'What binds past action, that is taught to be a tattva'. A more natural word-order would then be: *yat tu niyāmakaṃ karmaṇaḥ, tat tattvaṃ proktam.*

These two verses (4:53–4) are comparable to the refutation of the same objection in *Mṛgendravidyāpāda* 10:16–17:

> *bhogo 'rthaḥ sarvatattvānāṃ so 'pi karmanibandhanaḥ*
> *karmaivāstu śarīrādi tataḥ sarvam apārthakam*
> *atha dehādisāpekṣaṃ tat pumarthaprasādhakam*
> *tato niyatisāpekṣam astu karma niyāmakam*

[356] The interpretation of this *pāda* is very uncertain. It is just conceivable that the text might speak of both *kāla* and *niyati* possessing a controlling power. Cf. Sadyojyotis's justifying what he interprets to be a reference to *kalā*, *kāla* and *niyati* with the expression *kālakale* in his *Svāyambhuvavṛtti* ad 2:9a (quoted in foonote 302 on p. 229 above).

[357] A *nirvacana* of *puruṣa* is implied; hence this choice of words. Cf. *Mataṅgavidyāpāda* 14:3–4b:

> *yasmāt pradhānam utkaṇṭhād āpūrayati bhāvitaḥ*
> *tasmāt pumbhāvasāmarthyāt pañcāvayavalakṣitaḥ*
> *puṣṇāti prakṛtiṃ yasmāt tasmāt puruṣa ucyate*

In his *Mataṅgavṛtti* ad loc. Rāmakaṇṭha interprets this as follows: *utkaṇṭhā vidyate kāryatvena yasya, asau* ***utkaṇṭhaḥ*** *rāgaḥ, tasmān nimittāt. yataś ca puṃstattvamalasāmarthyena* ***bhāvitaḥ*** *kalādipañcatattvayukta eva* ***pradhānaṃ*** *bhogyatvena* ***āpūrayati****;* ***prakṛtiṃ*** *ca* ***puṣṇāti*** *tato 'pi nimittāt sa eva puṃstattvam ity ucyate.* The same *nirvacana* is perhaps intended to be implied in *Mṛgendra* 10:18:

This is taught to be the place of the [eight] yogins,[358] the pinnacle of the realm of [secondary] matter (*avyaktagṛhaśekharam*).[359] This is also the 'eternal place' [viz. the liberated state that can be achieved] through ever cultivating consciousness (*sadā caitanyabhāvataḥ*).[360] The

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puṃstattvaṃ tata evābhūt puṃspratyayanibandhanam
āpūrakaṃ pradhānāder bhauvane rudrasaṃśrayam.

Also comparable is *Mataṅgavidyāpāda* 12:25–27b:

kalito 'dhomukho jantuḥ kañcukair avaguṇṭhitaḥ
na vijānāti ruddhātmā mahāmāyāṃ yataḥ paśuḥ
paśutvāt, kalitaḥ kṣipraṃ kālenānantatejasā
niyatyākhyena tattvena sa ca paścān niyamyate
yena pumbhāvam āyāti jagadāpūraṇaṃ prati.

As Dr. ISAACSON has pointed out to me (letter of 19.xii.2001), the association with *pūrayati* appears already in Yāska's *Nirukta* (2.3) and in *Mahābhārata* 5.68:10 and 5.160:3. Cf. also the *nirvacana* of TATPURUṢA given in *Rauravasūtrasaṅgraha* 10:30–1.

[358] These are presumably the *bhuvanas* of the yogins elsewhere called the *yogāṣṭaka*. These are commonly placed in *guṇatattva*, but it is not inconceivable that they should be here, because the tantras differ about which tattvas they accept at this level of the universe (see GOODALL 1998:lii–lv). In the *Svāyambhuvasūtrasaṅgraha* (4:38–9) they are placed in *pradhāna*; in the *Mṛgendra* (*vidyāpāda* 13:144–148b), the *Kiraṇa* (8:120–121b), the *Mataṅga* (*vidyāpāda* 16:25–32, where, in 29c, we must either read *ribhos* with the Kashmirian MSS or emend to *ṛbhos*, in place of BHATT's *vibhos*), in the Ur-*Pauṣkara* as quoted in the *Siddhāntasamuccaya* (IFP T. No. 206, p. 81 and IFP T. No. 284, p. 148) and in the *Sarvajñānottara* (90c–94 of the *adhvaprakaraṇam* as transmitted in IFP T. Nos. 334 and 760) they are placed in *guṇatattva*. They are: *akṛta*, *kṛta*, *raibhava* (often erroneously given as *bhairava*, but what is intended is a derivative from the name Ṛbhu), *brāhmya*, *vaiṣṇava*, *kaumāra*, *auma*, and *śraikaṇṭha*. It is a peculiarity of the *Parākhya*'s account of the *tattvādhvan* (chapter 5) that it mentions regents of the *tattvas* (which appear not to be given in other tantras, but have passed into the *paddhati*-literature, for see GOODALL 2000:216, fn. 41) and not *bhuvanas*. Thus in 5:149a we learn that Sūkṣmadeha rules over *puṃstattva*; but it is only here that we learn that the *yogāṣṭaka* too is situated herein. For more on the *aṣṭakas*, see fn. 620 on p. 314 below.

[359] *ex conj.* I think that the text intends to express that they are located at the very top of *prakṛti*, in other words sandwiched between the tattvas of *puruṣa* and *prakṛti*. Placing worlds and creatures at the tops, middles and bottoms of tattvas is not unparalleled, for see, e.g., *Kiraṇavṛtti* 1:15.46–7; *Somaśambhupaddhati vratoddhāravidhi* 7 (BRUNNER 1977:553); Rāmakaṇṭha's *Sarvāgamaprāmāṇyopanyāsa* 6c (GOODALL 1998:xxi); and *Siddhāntasamuccaya* IFP T. No. 206, p. 99 and T. No. 284, p. 163: . . . *guṇamastakasthakrodheśādibhuvanōpādānatvena cāvyaktā eṣā prakṛtiḥ siddhā*. Furthermore the collocation *avyaktagṛha*, used to mean *prakṛtitattva*, has a parallel in *Kiraṇa* 8:125ab: *tatraiva puruṣo jñeyaḥ pradhānagṛhapālakaḥ*.

[360] Perhaps my assumption that *bhāva* is irregularly used here as though it were *bhāvanā* is not warranted; one could render this instead with 'because consciousness

ones situated [there] in [this] resort of Rudras[361] are, although they are yogins, deluded.[362] (56–57b)

Because [he is now] a [bound] soul (*puṃbhāvāt*) by being connected to the subtle [body],[363] he moves with binding fate (*niyatyā saha sarpati*).[364] (57cd)

From *kalā* arises the unmanifest (*avyaktam*), the cause of [all] manifest effects (*vyaktakāryanibandhanam*). She is called *prakṛti* because she creates her creation (***kṛtim***). (58)

Or [she is so-called] because the experience (?)(*pratyayaḥ*) that souls have that is of the nature of doubt is derived from *prakṛti* (*prākṛtaḥ*).[365] She is the material cause for bodies and effects, both subtle

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always exists there'.

[361] The label *rudrasaṃśraya* is used of *puruṣatattva* also in *Mṛgendravidyāpāda* 10:18 (quoted in fn. 357 on p. 248 above). Following Nārāyaṇakaṇṭha's commentary ad loc., Trilocanaśiva in his *Siddhāntasamuccaya* does not interpret this literally, for he quotes *Mṛgendravidyāpāda* 10:18 with the following introduction (IFP T. No. 284, p. 164 and T. No. No. 206, pp. 99–100): *nanu puruṣatattve 'pi keṣu cic chāstreṣu bhuvanāni śrūyante. satyam. tadadhipatīnāṃ rudrāṇām āśrayatvena bhuvanāni śrūyanta eva. tāni tu puruṣasya cetanatvena bhuvanādhāratvāyogāt puṃstvamalasambandhasamānadeśarāgatattva evāvasthitāni. ata eva śrīmanmṛgendre...* The justification offered for locating these worlds in *rāga* is that the *Kiraṇa* (in 8:125ab, quoted in the previous footnote) locates the *puruṣa* there. This the *Sarvajñānottara* also does in verse 106 of its *adhvaprakaraṇa* (IFP T. No. 334, p. 66 and T. No. 760, p. 48).

[362] This seems comparable to the instances in other works of placing the liberated states of followers of other doctrines in particular tattvas. Cf., e.g., the beginning of the *liṅgoddhāraprakaraṇa* of the *Sarvajñānottara* (IFP T. No. 334, p. 96); South Indian *Pauṣkara* 6:68–76 and *Somaśambhupaddhati vratoddhāravidhi* 7–8 (BRUNNER 1977:553).

[363] This might be taken as an indication that the *Parākhya* regards the subtle body as constituted of these top tattvas only rather than of all the lower tattvas, as is the position of the *Mataṅga* and Rāmakaṇṭha. It seems indeed from 4:62–4 that Prakāśa is using the word *sthūla* to refer to the effects below *avyakta*, and the *sūkṣma* to refer to the effects above it. The change of subject is surprising, but we are in fact only returning, after a digression, to the main theme: the soul being gradually empowered for experience after a phase of *pralaya*.

[364] I.e. whatever he does, *niyati* accompanies him and ensures that he gets his just deserts in accordance with his *karman*. The choice of the verb *sarpati* may seem odd, but cf. *Mataṅgavidyāpāda* 13:1cd: *śaktir niyāmikā puṃsaḥ saha tattvena sarpitā*. Elsewhere too (e.g. *Mataṅgavidyāpāda* 14:1; *Svāyambhuvasūtrasaṅgraha* 1:8 and Aghoraśiva's commentary on *Sarvajñānottara*, *bhūtātmaprakaraṇa* 7 [IFP MS 47818, p. 115]) the verb appears to be used of moving about in *saṃsāra* in accordance with or for the sake of experiencing one's *karman*.

[365] This *nirvacana* is obscure to me. The range of possible meanings for *pratyaya* here

and gross.[366] (59)

Since she gives forth (*pradhatte*) her creation, [this] cause is therefore [also called] *pradhānam*.[367] Without a cause how could the effects that are the *buddhi* and so forth come into being? (60)

Pratoda spoke:
Since that [*prakṛti*] is [both] cause and effects [in the sense that it produces effects], what is the use of *kalā* and the others that are posited?[368] For would not the purposes of the soul be served[369] by the soul's being united with its effects [alone]? (61)

Prakāśa spoke:
[But] how could the mind and the other [necessary effect]s come about? An effect is taught [to be produced] from [another] effect. Therefore that which is linked [with the soul] (*niyujyate*) before what is coarse must be different from it [and relatively] subtle.[370] (62)

And because of that which is subtle [viz. the soul] being connected to the subtle [body(?)] (*sūkṣmayogitvāt*) connection may then [follow] (*punaḥ*) with the gross [body(?)].[371] For souls the bond that consists of *kalā* and those others is like dye in a white garment (*svacchavāsaḥkaṣāyavat*).[372] (63)

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is large.

[366] The *ādi* in this compound seems to be otiose.

[367] The *nirvacana* offered in *Mataṅgavidyāpāda* 15:5c–6 is as follows: *prakṛtyā dhāritaṃ śakte svodare vinipātya tu/ tasmāt pradhānaśabdena tattvam uktaṃ sanātanam.*

[368] Perhaps the following interpretation is also conceivable: 'What is the use of *kalā* and the others that are posited to stand in a relation of cause and effect to this [*prakṛti*]?'

[369] *ex conj.* Other emendations could be considered: *narārthāvirbhavo na kim* could be interpreted to give the same sense and would be palaeographically closer to the transmitted reading.

[370] Dr. ISAACSON (letter of 19.xii.2001) has suggested to me the following alternative interpretation of the second half: 'Therefore there must be a subtle entity, different from those [i.e. from *buddhi* etc.], which is linked [with the soul] before what is coarse [can be produced and likewise linked with the soul].'

[371] The interpretation is far from certain here. It is plain that Prakāśa is distinguishing two groups of effects: the relatively coarse group that emanate from *prakṛti*, and the relatively subtle group above that. What is not plain is whether he intends to equate these with the gross and subtle bodies respectively. The evidence of 4:66a rather suggests that he does not, but cf. also 4:57 and note ad loc.

[372] *ex conj.* Instead of this small emendation, one could consider *svacche vāse kaṣāyavat*. But, as Dr. ISAACSON has pointed out to me (letter of 19.xii.2001), the

The other [bond], which consists of the *buddhi* and the others, is a powerful intoxicant (*rāgaḥ sāndraḥ*); by it the soul is impassioned (*anurajyate*). These are the various effects and causes (*kāryakāraṇabhedo 'yam*), divided into subtle and gross (*sūkṣmasthūlavibhāgataḥ*). (64)

The group of *kalā* and the others is there for the soul (*asya*) in just the same way as the group [of effects] beginning with *buddhi* is: all their efforts are for the sake of the soul (*narārthaḥ sarvasaṃrambhaḥ*). The aims of the soul (*narārthaḥ*) are impossible [to achieve] (*na*) without a body (*tanūjjhitaḥ*).[373] (65)

And for that [body] (*tasyāś ca*) [there must] first [be] connection with *kalā* [etc.], and afterwards *buddhi* and the rest may arise. Just as the seed of *buddhi* and the rest is *prakṛti*, so too [that *prakṛti*] is born of *kalā* etc. (66)

Since [these] effects are insentient (*kṛter acitsvabhāvatvāt*), and because of the soul's [condition of] impotence (*puṃsaś cākartṛbhāvataḥ*), there must be a cause that joins him [with it] (*tadyoge kāraṇam*): that [cause] is proclaimed to be the Lord (*khyātaḥ sa īśvaraḥ*),[374] for he has the power. (67)

His instrument is His will;[375] it is His power that is inseparable (*śaktir abhinnā*), like the power [of yogins attained] by yoga.[376] With that [power] He unites [each soul] with his body (*tatkāye*), in order that he may consume the accumulated [fruits of his past actions] (*svārjitāśanahetutaḥ*). (68)

Since *prakṛti* is the cause of the *guṇas*, the *guṇas* are definitely effects, since their own effects (*yenātmakāryāṇi*) are produced from them as effects (*kāryataḥ*) separately.[377] (69)

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consonant stem seems to be more widely attested in Śaiva texts, and it is used in the same image in *Mataṅgavidyāpāda* 8:41.

[373] Cf. *Kiraṇa* 4:29ab: *na dehena vinā muktir na bhogaś cit kriyā guruḥ.*

[374] Note the *aiśa* double sandhi of *sa+īśvaraḥ*.

[375] *ex conj.* The emendation of *kāraṇaṃ* to *karaṇaṃ* is perhaps not necessary, but it is preferred for two reasons: the cause has just been identified as the Lord; and the Lord's will is identified as an instrument in *Kiraṇa* 3:11ab, *icchaiva karaṇaṃ tasya yathā sadyogino matā.*

[376] It seems to me likely that the power of yogins attained by yoga is intended (cf. *Kiraṇa* 3:11b quoted in the previous footnote), and one could therefore consider emending to *yogiśaktivat.*

[377] When this verse is quoted in the *Siddhāntasamuccaya* it is introduced thus (IFP MS T. No. 284, p. 163 [=A]; T. 206, p. 99 [=B], GOML MS R 14394, p. 39 [=C], and GOML MS R 16820, p. 1 of final sequence of numeration [=D]):

Awakening, impelling, and blocking—these exemplify, in order, [their] effects. Since she [*prakṛti*] must be common [to them all], just as the ego-principle (*ahaṃkṛtiḥ*) [is common] amongst [all] the faculties [of sense and action], their locus (*ādhāram*[378]) is established to be the unmanifest (*avyaktam*); that which is manifest is established to be the production of effects (*kāryavidhiḥ sthitam*). Since their activities are mutually supportive (*anyonyāśrayavṛttitvāt*),[379] [a single] activity (*kriyā*) of the *guṇas* can be [said to be] discerned (*lakṣyate*). (70–1)

[Thus] this group of three may fittingly be one tattva, the locus of Rudras.[380] The name 'quality' (*guṇasaṃjñā*) applies to the *guṇas* because the soul adopts their qualities (*tadguṇasaṃśrayāt*).[381] (72)

Could they not belong to others too (*anyeṣām api kiṃ na syuḥ*)? But they are held to be all-pervading.[382] According to this system, the activity

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> *tataś ca guṇānām ācaitanye saty anekatvāt tatkāraṇatayā guṇamastakasthakrodheśādibhuvanopādānatvena cāvyaktākhyā prakṛtiḥ siddhā. tad uktaṃ śrīmatparākhye....*
>
> • tatkāraṇatayā] BCD; karaṇatayā A • guṇamastakasthakrodheśādi°] B; guṇaṃstatasthaḥ krośādi° A; guṇamastakasthaḥ/ krodhosādhi° C; guṇamastakasthaḥ ko ye sādhi° D • cāvyaktākhyā prakṛtiḥ] CD; ca vyaktaghaṭaprakṛti A; cāvaktā eṣā prakṛtiḥ B

It is then followed (except in MS T. No. 206) by the quotation of *Bhogakārikā* 88c–89b (cited in fn. 413 on p. 264 below) and, in MSS C and D, 89cd. We might be led to infer from this that Trilocanaśiva interpreted it to express both that the *guṇas* are effects of *prakṛti* and that this can be known because they are plural and insentient. But it is the quoted unit of the *Bhogakārikā* that expresses this; with our verse Prakāśa seems to intend to emphasize that the *guṇas* form a separate tattva (unlike for the Sāṅkhyas), since they produce their own separate effects.

[378] The use of this word as neuter may be an original *aiśa* feature of the language, and so it has been retained. One could, however, emend to *ādhāraḥ*.

[379] The wording echoes the second half of *Sāṅkhyakārikā* 12: *anyonyābhibhavāśrayajananamithunavṛttayaś ca guṇāḥ*.

[380] Cf. *Mṛgendravidyāpāda* 10:21:

> *trayo guṇās tathāpy ekaṃ tattvaṃ tadaviyogataḥ*
> *ekaikaśrutir eteṣāṃ vṛttyādhikyanibandhanā.*

'The three *guṇas* are nevertheless one tattva, because they are inseparable. Their being mentioned individually in scripture is occasioned by the predominance of [one or other of] their functions.'

[381] Or perhaps 'because the soul adopts them as qualities'?

[382] The point here appears to be that they cannot be 'possessed' as 'qualities' by any non-pervasive entity, but they can be 'possessed' by the soul, which is yet more pervasive. But their relationship cannot be one of *saṃyoga*, for see 1:41 and note

that belongs to them (*vṛttir ihānvitā*) [is directed] towards [respectively] awakening, setting in motion, and deluding. (73)

From that same tattva comes forth *buddhi* (*dhiṣaṇā*), with its eight constituent parts (*aṣṭāṅgasaṃyutā*): *dharma*, *jñāna*, *vairāgya*, and *aiśvarya*, through which the *sāttvika* [*guṇa* is to be known]; because of *adharma* the *rājasa* [*guṇa*] is to be known, and *ajñāna* is a property of *tamas* (*ajñānaṃ yat tamoguṇam*).[383] (74–75b)

When, because of the suppression of *rajas* and *tamas*, [a soul] abounds in *sattva* (*sattvasamutkaṭaḥ*), then [that] soul will have a clean mind for engaging in *dharma* (*dharmasamārambhe puṃsaḥ śuddhā matiḥ*). Engaged in that [*dharma*(?)] (*tatpravṛttaḥ*), he will not harm [others], and he will speak the truth. (75c–76)

He will not take others' property; disciplined, he will observe sexual abstinence (*nīto brahmacaryeṇa vartate*) and he will be without confusion (*akāluṣyatayā so 'pi*).[384] He will not be angry with anyone. (77)

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thereon. If correctly understood, the point is oddly expressed.

[383] If the text and this interpretation are correct, the author's intention was not smoothly expressed. It is possible that a half-line has dropped out between 4:75b and c that accounted for *avairāgya* and *anaiśvarya*. Cf. *Mṛgendravidyāpāda* which, as here, connects the positive properties with *sattva*, but connects all the others with *tamas* with the exception of *avairāgya*, which is presumably therefore connected with *rajas*:

> *bhāvā buddhiguṇā dharmajñānavairāgyabhūtayaḥ*
> *sāttvikā vyatyayenaite rāgam utsṛjya tāmasāḥ.*

[384] Thus far the five *yamas* have been listed. Hereafter are listed the five *niyamas*. Cf. *Mataṅgavidyāpāda* 17:29c–31:

> *dharmaś ca dvividhaḥ prokto yamaś ca niyamo 'paraḥ*
> *ahiṃsā satyam asteyaṃ brahmacaryam akalkatā*
> *yamaḥ pañcavidhaḥ prokto niyamaś cāpy athocyate*
> *akrodho guruśuśrūṣā śaucaṃ santoṣa eva ca*
> *ārjavaṃ ceti niyamaḥ pañcadhā parikīrtitaḥ.*

The *Parākhya*'s lists are the same as those of the *Mataṅga* even in their order. The lists of other texts vary considerably both in order and content. See *Yogasūtra* 2:30 (*ahiṃsā satyam asteyabrahmacaryāparigrahā yamāḥ*) and 2:32 (*śaucasantoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ*), and cf., for example, the two verses quoted on p. 16 of Kauṇḍinya's *Pañcārthabhāṣya* on the *Pāśupatasūtra*:

> *ahiṃsā brahmacaryaṃ ca satyāsaṃvyavahārakau*
> *asteyam iti pañcaite yamā vai samprakīrtitāḥ*
> *akrodho guruśuśrūṣā śaucam āhāralāghavam*
> *apramādaś ca pañcaite niyamāḥ samprakīrtitāḥ.*

He practises obedience to his guru, purity (*śaucam*), the cultivation of contentment, and he is always morally upright (*ārjave tu gato nityaṃ*). Such a man (*eṣa*... *pumān*) is intent on *dharma*. (78)

And knowledge can be that inferred by one's own intellect by constant practice (*abhyāsato nityaṃ*).[385] Or knowledge can be that learned from another; or [it may be what is learned] with correct understanding (*subodhataḥ*) from scripture itself (*jñānād eva*),[386] or from the teaching of one's guru (*gurūpadeśataḥ*), or from meditation (*bhāvanāvaśataḥ*). (79–80b)

By nature [?] (*prakṛtyā*) [there can arise] knowledge with regard to the self (*ātmaparaṃ jñānam*) or [that] other [knowledge]: the knowledge of the things as they are [?] (*anyad vā tattvarūpakam*).[387] (80cd)

Cf. also *Liṅgapurāṇa* I.89.24–5:

> *asteyaṃ brahmacaryaṃ ca alobhas tyāga eva ca*
> *vratāni pañca bhikṣūṇām ahiṃsā paramā tv iha*
> *akrodho guruśuśrūṣā śaucam āhāralāghavam*
> *nityaṃ svādhyāya ity ete niyamāḥ parikīrtitāḥ.*

This belongs to a passage shared with the *Vāyupurāṇa*, where these two verses are I.16:17–18. They occur also as *Mārkaṇḍeyapurāṇa* 38:16–17. Cf. also, e.g., *Vāmanapurāṇa* 14:1. Many other passages could be adduced. Colas (1988:256–60) tabulates and discusses some quite different lists.

[385] *ex conj.* Perhaps a genitive of the present participle, *abhyasyato nityaṃ*, is also possible; but parallelism with the other ablative nouns in the list (admittedly a weak ground) has led me to prefer this.

[386] This interpretation is suggested to me by *Mṛgendravidyāpāda* 10:28ab (*lokadhīguruśāstrebhyo bhāti vainayiko guṇaḥ*), which Aghoraśiva quotes in his *Mṛgendravṛttidīpikā* after his quotation of *Parākhya* 4:79ab, for he follows that with ... *ityādi. ihāpi vakṣyati* '[*Mṛgendravidyāpāda* 10:28ab]' *iti*. In other words, he appears to regard both passages as giving a list of what can lead to knowledge, and in the *Mṛgendra*'s list we find *śāstra*, which might correspond to *jñānāt* here.

[387] I have not cruxed this half-line, because it may well not be corrupt, but it is obscure to me. Cf. *Bhagavadgītā* 13:7–11:

> *amānitvam adambhitvam ahiṃsā kṣāntir ārjavam*
> *ācāryopāsanaṃ śaucaṃ sthairyam ātmavinigrahaḥ*
> *indriyārtheṣu vairāgyam anahaṃkāra eva ca*
> *janmamṛtyujarāvyādhiduḥkhadoṣānudarśanam*
> *asaktir anabhiṣvaṅgaḥ putradāragṛhādiṣu*
> *nityaṃ ca samacittatvam iṣṭāniṣṭopapattiṣu*
> *mayi cānanyayogena bhaktir avyabhicāriṇī*
> *viviktadeśasevitvam aratir janasaṃsadi*
> *adhyātmajñānanityatvaṃ tattvajñānārthadarśanam*
> *etaj jñānam iti proktam ajñānaṃ yad ato 'nyathā.*

From any one of these kinds of knowledge *vairāgya* can arise. That [comes about] as a result of trouble that arises from individual factors (*adhyātmajaduḥkhena*)—[trouble] such as cold, burning, fever—as well as from trouble that results from factors determined by nature (*adhibhūtajena*), [i.e.] caused by such factors as rain, thunderbolts and so forth; and so too from factors connected with spirits (*tadvat tad adhidaivottham*), [i.e.] what is produced by flesh-eating demons, demons that possess, and ghosts (*piśācagrahabhūtajam*).[388] (81–2)

As a result of *vairāgya* [the soul] begins the practice of yoga, from which, according to this system (*iha*), there comes about *aiśvarya*, [that is to say] that preeminence that consists in the capacity to make one's body minute (*aṇimādigam*), and other such powers, [i.e.] which is accompanied by the eight supernatural powers (*aṣṭadharmaparicchadam*).[389] (83)

When, because *sattva* and *tamas* are obscured, *rajas* is preeminent,

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Here too a distinction which is not clear to me is implied between *adhyātmajñāna* and *tattvajñāna*, and they are placed here at the end of a list which is said to be a list of *yamas* and *niyamas* in the *Gītābhāṣya* attributed to Śaṅkarācārya. In our passage, what follows in 4:81c–82b suggests that reference may here (in 4:80cd) be intended to *ādhyātmika* and *ādhibhautika* knowledge. 4:82cd then refers also to *ādhidaivata* knowledge, but the *tadvat* that introduces that line suggests that this might have been an afterthought which was not referred to above. But we could interpret 4:80cd to refer to all three by taking *prakṛtyātmaparaṃ* as a compound: 'knowledge, whose form is truth, that relates to *prakṛti*, to the *ātman*, or that other [knowledge, viz. that which is to do with divine beings]'. Further support for this interpretation is perhaps afforded by the expression of *ekatamāj jñānāt* in 4:81a, since *ekatama* should properly mean 'one among more than two', but this is not strong, firstly because confusion about the proper use of *ekatama* is not unknown, and secondly because a number of types of knowledge could be said to be referred to in 4:79–80b.

[388] Cf. *Mataṅgavidyāpāda* 17:77c–85, where these form part of a list of ten *tuṣṭis* (17:74–103) that lead to *vairāgya*.

[389] In the *Mataṅga* a description of these (*vidyāpāda* 17:108–25) follows on from its account of the attainment of *vairāgya* to which we have referred above. See 14:91–4 for the *Parākhya*'s treatment of them.

. The expression here is awkward, not only because the suffix *-ga* is oddly used and because we must assume that *utkarṣa* has been attracted to the neuter, but also because the qualifiers that bracket it both appear to be referring to the same group of eight supernatural powers. This might be slightly less awkward if one were to translate the second with '[i.e.] that which is the panoply of the eight supernatural powers'; it is true that *paricchada* is commonly used at the end of *bahuvrīhi* compounds, but I think that there are occasional uses of the word as a plural marker (i.e. at the end of *tatpuruṣa* compounds): see, e.g., *Rauravasūtrasaṅgraha* 1:8d, quoted in fn. 328 on p. 236 above. (If this interpretation were adopted, one would have to assume attraction to the neuter of this the noun *paricchada* too).

then [there will be] craving for *adharma* in that man (*adharmānurāgo 'smin*), and therefore (*tat*) he does not have *aiśvarya* (*naiśvaryeṇa vartate*). (84)

As a result of *adharma* he becomes a non-believer (*nāstiko bhūtvā*) and abandons rites of purity (*śaucācāravivarjitaḥ*). Assuredly he becomes a thief and murders living beings.[390] (85)

Because of attachment (*rāgāt*) he becomes tainted with the intoxication of lust (*rāgaprāmādyarañjitaḥ*[391]) for women who are his relatives. He does not regard [the fact that a woman may be] his father's wife, his daughter or his sister. (86)

The trouble that consists in being without *aiśvarya* and other such [positive qualities] he [wrongly] regards as itself the highest *aiśvarya*. He who is intent on that remains one whose property of omniscience is enveloped by nescience (*avidyākrāntacidguṇaḥ*). (87)

When, because *rajas* and *sattva* are obscured, *tamas* is preeminent in the soul (*tasya*), then he remains powerfully deluded by the confusion of *tamas* (*mūḍho mohatas tamaso bhṛśam*).[392] (88)

As a result of delusion he sees an ugly woman to be beautiful, like a celestial nymph (*apsaropamām*). A deity or a beautiful woman he grasps as the opposite [of what they are]. Deluded by the properties of nescience he sees everything topsy-turvy.[393] (89)

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[390] *ex conj.* Cf. *Mataṅgavidyāpāda* 17:139–142b:

> *tato 'ṇo ratimāhātmyāt pravṛttiḥ parapīḍane*
> *hiṃsāto 'līkabhāṣitvam asmāc caurye pravartate*
> *paradāreṣv anāyāsam ato gurvaṅganāgamaḥ*
> *kāluṣyam atidaurbhāgyaṃ krodhaś cāpy anivāritaḥ*
> *satāṃ vyatikrame prītir aprītir gurusantatau*
> *śaucahāniś ca satatam atidauḥkhyaṃ pramādataḥ*
> *anārjavaṃ ca satatam adharmākuliteksaṇaḥ.*

[391] *ex conj.* This is a modification of a suggestion of Dr. ACHARYA: *rāgapramādarañjitaḥ*. The suggestion has been rejected on the grounds that it would yield an entirely iambic *pāda*; but I should add that this is a metrical solecism that is not inconceivable here, for see fn. 613 on p. 312 below.

[392] *ex conj.* Instead of emending to the genitive *tamasaḥ*, one could retain the instrumental and emend *mohataḥ* to *mohitaḥ*, following the testimonium. Or again one could retain M^{Y}'s reading and interpret: 'powerfully deluded because of *tamas* by delusion'. Note that in the quotation in the *Ñānāvaraṇaviḷakkattarumpatavivēkam* (see apparatus) the soul in question is deluded by lust; but lust is more appropriate of the man in whom *rajas* predominates, which is indeed what our text says. It is possible that a transmitter or editor of the *Ñānāvaraṇaviḷakkattarumpatavivēkam* was faced here with a corrupt line which he has emended plausibly but in ignorance of the wider context.

Buddhi, which determines, together with its eight qualities, has been expounded. Not otherwise is she to be understood to be, according to this *śāstra* (*asmin*). She is that which determines (*bhaved adhyavasāya-kṛt*). (90)

Pratoda spoke:

That cannot be how they are in this system (*saṃsthā naiveha sā teṣām*), for they must reside in the soul (*yatas te puruṣāśrayāḥ*). If the *buddhi* (*sā dhiṣṇā*) were thus invested with the eight properties, then there could be no sentience [in the soul][394] if that [sentience][395] is produced from *prakṛti*. (91)

Prakāśa spoke:

Buddhi is that which awakens them, and that is why they are figuratively [referred to as her] properties, for responsibility over them (*teṣāṃ yenādhikāritvam*) rests always with the soul (*sarvadā puruṣāśrayam*). The quality that is the particular property of (*guṇaḥ svākyaḥ*[396]) the *buddhi* is that called '[the faculty of] determination', which brings about perception (*vibodhakaḥ*).[397] (92)

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[393] More literally: 'he sees the reverse of everything'.

[394] This seems to be intended. The *buddhi* is any case not sentient. The argument seems to presuppose that the eight properties of *dharma* etc. are thought of as integral parts of the sentient being, and that they cannot belong to *buddhi*, which is an insentient evolute of *prakṛti*.

[395] But it might be possible to take *sā* as referring to the *buddhi* rather than to *cidrūpatā*.

[396] Dr. ISAACSON once suggested considering an emendation to *guṇo vācyo*, but I have retained the transmitted text (with the insertion of a *visarga* before a sibilant in ligature with a semivowel, which for the scribe of M^{Y} would probably not have been regarded as an alteration). The anomalous adjective *svākya* appears to be an *aiśa* form used with the same sense as *svaka* though it is a derivative from it, for cf. *Mataṅgavidyāpāda* 4:5cd: *yogo 'sya śaktayaḥ svākyā visphuranti samantataḥ*. In the *Mataṅgavṛtti* here Rāmakaṇṭha's attempt to account for the form is not convincing: *svakasya bhāvaḥ svākyaṃ, tad vidyate bhagavataḥ sambandho yāsāṃ tāḥ svākyāḥ*. [Here *bhagavataḥ sambandho* is the reading of the Kashmirian MSS; BHATT has adopted the reading of his other sources, *bhagavatsambandhitayā*, which I suspect to be a clarificatory alteration.] Commenting on *Mataṅgavidyāpāda* 16:1cd (*prabuddho 'harmukhe svākye śrīkaṇṭho 'nantavikramaḥ*), Rāmakaṇṭha appears again reluctant to allow that the word is ordinarily used (in scripture) as an adjective, for he remarks: *svam eva svakaṃ, tasya bhāvaḥ svākyam atyantātmīyam; na tu brahmādīnām aharmukham ity arthaḥ*. But no justification of the form is attempted when glossing *Mataṅgavidyāpāda* 23:2a, which tell us of the property particular to earth: *svākyo 'sau gandha evoktaḥ*. In the *Mataṅgavṛtti* this is glossed with *etasyāś cāsādhāraṇo guṇo gandha eva*. The same treatment is given to the form in *Mataṅgavidyāpāda* 22:2c, which tells of the property particular to water. Nor does Rāmakaṇṭha comment on the form (beyond glossing it

This *buddhi*, which takes the form of the objects of experience (*viṣayākārā*), we hold to be that which the experiencer experiences. Since *buddhi* takes the form of the experienced objects, she is the locus of the experiencer's experience (*bhoktur bhogasamāśrayā*).[398] (93)

From that [*buddhi*] arose the I-principle (*ahaṅkāra*), which is threefold in accordance with the [threefold] division of its evolutes (*triguṇaḥ kāryabhedataḥ*); by name [its three parts are] Taijasa, Vaikṛta, and Bhūtādi. (94)

Then (*tad*) from that Taijasa *ahaṅkāra* there develops the five faculties of sense. The [five] faculties of action are born from the Vaikṛta [*ahaṅkāra*], together with the mind (*samanaḥ*), because of [its] connection [with them] (*bandhena*) [?].[399] (95)

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with ātmīyam) when it occurs in *Mataṅgavidyāpāda* 7:40ab: *dīkṣānalapluṣṭamalasya puṃsaḥ svākyaṃ balaṃ vyaktim upaiti yogāt.*

If *svākya* differs in sense from *svaka* it is perhaps only in that it is more emphatic.

[397] *ex conj.* Perhaps the transmitted *vibodhataḥ* could be interpreted 'because [it is through this function of *buddhi* that we can account for] perception'.

[398] For this anomalous agreement of the *āśraya* with *buddhi* even though it does not come at the end of a compound with *bahuvrīhi* structure, cf. fn. 294 on p. 227 above. The verse is similar to *Tattvasaṅgraha* 13.

[399] Accounts of this ancient doctrine differ. According to *Sāṅkhyakārikā* 25, all eleven faculties derive from Taijasa (the *sāttvika* aspect of *ahaṅkāra*), and the *tanmātras* derive from Bhūtādi (the *tāmasa* aspect). Both groups, however, are said in some sense to derive from Vaikṛta (the *rājasa* aspect of *ahaṅkāra*). Glossing the phrase *taijasād ubhayam* (the last words of *Sāṅkhyakārikā* 25) Vācaspatimiśra explains: *taijasād rājasād ubhayaṃ gaṇadvayam bhavati. yady api rajaso na kāryāntaram asti tathāpi. sattvatamasī svayam akriye samarthe api na kāryaṃ kurutaḥ. rajas tu calatayā yadā te cālayati, tadā kāryaṃ kuruta ity ubhayasminn api kārye sattvatamasoḥ kriyotpādana-dvāreṇāsti rajasaḥ kāraṇatvam iti na vyarthaṃ raja ity arthaḥ.* The *Kiraṇa* itself, as well as a number of other early Siddhāntas (e.g. the *Rauravasūtrasaṅgraha* and the *Svāyambhuvasūtrasaṅgraha*), is silent on these sub-divisions of *ahaṅkāra* and their evolutes; but the doctrine of the mature Śaiva Siddhānta, as expressed for example in *Bhogakārikā* 35–45, in *Mṛgendravidyāpāda* 12:3–5, in the South Indian *Pauṣkara* 6:140–3, in Aghoraśiva's *Tattvaprakāśavṛtti* ad 55, is that the faculties of sense, as well as the *manas*, evolve from Taijasa; the faculties of action evolve from Vaikṛta; and the subtle elements evolve from Bhūtādi. The above-mentioned Sāṅkhya version is something like what Tryambakaśambhu intends in his account in the *Kiraṇavivṛti* 4:23 (IFP MS 47625, f. 58^{v}and IFP MS T. No. 1102, p. 91), except that Tryambakaśambhu holds that Taijasa is *rājasa* and that Vaikṛta is *sāttvika*, and hence presents Vaikṛta, when impelled by Taijasa, as producing the eleven faculties, and similarly Bhūtādi,

From Bhūtādi there arise the five *tanmātrās*;[400] from the *tanmātras*

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when impelled by Taijasa, as producing the elements: *tatra taijasena vikṣubdhād vaikṛtāhaṅkārād ekādaśākṣāṇīndriyāṇy asṛjat ... punas taijasāvikṣubdhāt bhūtāder ahaṅkārāt pañcatanmātrāṇi...* As I have observed before (GOODALL 1998:cvii–cviii), Tryambakaśambhu appears to have been remarkably innocent, on other points too, of the mature Saiddhāntika doctrine. But the treatment of Taijasa as *rājasa* and Vaikṛta as *sāttvika* is not unique; it is that of the *Mataṅga* (*vidyāpāda* 18:44–5b) and may have been shared by Bhoja, if we follow the reading of *Tattvaprakāśa* 54 that Kumāradeva defends (mentioning as a variant that which is evidently followed by Aghoraśiva) and which Vrajavallabha DVIVEDĪ has printed in his 1988 edition. Bhoja's own account in *Tattvaprakāśa* 54–5 reads:

sāttvikarājasatāmasabhedena sa jāyate punas tredhā
sa ca vaikārikataijasa (*sa ca taijasavaikārika*° Aghoraśiva)
    bhūtādikanāmabhiḥ samucchvasiti
taijasas tatra mano vaikārikato bhavanti cākṣāṇi
bhūtādes tanmātrāṇy eṣāṃ sargakramo 'yam etasmāt

The sequence that Kumāradeva first, very naturally, understands from this is as follows: *taijasākhyād ahaṅkārād rājasāc calasvabhāvaṃ mana utpadyate; vaikārikāt sāttvikāt prakāśalāghavopetam indriyadaśakam; bhūtādes tāmasāt tamobahulānāṃ tanmātrāṇām udbhava iti.* Note that the *Mālinīvijayottara* (1:31) gives the same account as *Tattvaprakāśa* 55–6 except that it does not specify which of the *guṇas* Taijasa and Vaikṛta correspond to.

The *Parākhya* might appear to differ from all these accounts again, in that it has the mind grouped together with the faculties of action and not with those of sense. But this difference is more apparent than real, for below in 4:125 the *manas* is said to be *ubhayātmakam*. This expression is used of the *manas* in *Sāṅkhyakārikā* 27 to mean that it is both a *buddhīndriya* and a *karmendriya* (being both receptive and active). This liminal status of the *manas* passed from the Sāṅkhyas into Śaiva thought. In the middle of its account of the Atimārga the *Niśvāsamukha* describes the *manas* as *ubhayātmakam* (4:118, f. 18^{r}):

pradhānabudhyahaṅkāratanmātrāṇīndriyāṇi ca
bhūtāni ca tathā pañca manaś caivobhayātmakam.

Cf. also, e.g., *Niśvāsa guhyasūtra* 7:165 (f. 65^{v}) and *Svacchanda* 11:81. In the *Parākhya*, since the preceding verse (4:124) discusses what is *taijasa* and what is *vaikṛta*, the label means additionally that the *manas* belongs to both the *vaikṛta* and the *taijasa* groups. The account of the *Mataṅga* has *manas* derive from every aspect of *ahaṅkāra* (*vidyāpāda* 18:49c–50):

saṃkṣubdhaḥ kāraṇecchāto yadā garvas tu sāttvikaḥ
tadā saṃghuṣya te dve 'nye mithunaṃ sampravartate
mithunāj jāyate garvān manaś caivobhayātmakam.

[400] The word is here feminine. The neuter gender is standard in the commentarial literature, but in the tantras themselves both feminine and neuter are possible, and

the gross elements arise. The faculty of hearing, of touch and of sight (*tvakcakṣuṣī*),[401] of taste, and of smell: this is the group of [faculties of] sense (*mater gaṇaḥ*). (96)

The faculty of hearing, which grasps two kinds of sound, is located in the ear holes: not otherwise could one grasp distinct and indistinct sound (*vyaktāvyaktaśabdānām*).[402] (97)

The faculty of touch consists in [such sensations as] rough, hot, soft, cold. Touch has as its locus the skin. Not otherwise [i.e. not without skin(?)] could a person who experiences touch (*sparśavibhāvakaḥ*) know such [sensations of] touch. (98)

The faculty of sight (*cakṣuḥ*) is that which makes forms known (*rūpānuvedakam*); it resides in the [eye]balls of the knower. Not otherwise could there be perception of [any object's] size, arrangement, its colour and form (*mānasaṃsthānatadvarṇākṛtigaḥ*). (99)

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even, occasionally, masculine, for see GOODALL 1998:lxvi, fn. 158. Here in the *Parākhya* it is required to be both feminine, as here and in 4:126 below, and neuter (or masculine), as in 4:107, 109–10, 114, 118 and 121–3

[401] *ex conj.* The dual might have been misunderstood and garbled, and therefore it is suggested here as a possible source of the corrupt reading in M^Y. The dual is paralleled in *Mṛgendravidyāpāda* 12:3a, which is identical to our *pāda* as now constituted. The (unmetrical) reading of the *Ñānāvaraṇaviḷakkattarumpatavivēkam* might also be accepted, but that is just perhaps more likely to be itself a secondary attempt at repair of a corrupt *pāda*, as the reading of the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* probably is. That the quotations in both these sources have the same omissions for the portions from which they overlap suggests either that the *Ñānāvaraṇaviḷakkattarumpatavivēkam* was drawing on the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* or that they were both drawing on a quotation in another source.

[402] The phrasing in our text might seem to suggest that we need two ears to grasp the two kinds of sound, which are *vyakta* and *avyakta*. A discussion of types of sound in the *Niśvāsa nayasūtra* (2:36–42, f. $33^r \approx$ *Svacchanda* 12:15ff), although it mentions this distinction (2:42d $\approx$ *Svacchanda* 12:21b), seems rather to take the principal dichotomy to be one between *sūkṣma* and *sthūla* (2:39 $\approx$ *Svacchanda* 12:17c–18b). Whoever was responsible for the form the quotation took that we find in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* and the *Ñānāvaraṇaviḷakkattarumpatavivēkam* might well have recognised there to be a problem of ambiguity in our passage and sought to correct it, for they not only omit 4:97cd, but they also read *śabdaikagrāhakam* (in place of *dviśabdagrāhakam* in 4:97a): 'which grasps sound alone'.

Whatever is intended to be the basic two-fold division, we may assume that it is not intended that two ears are required, one for each type of sound. If *vyakta* and *avyakta* are the two basic types intended by our author, then one might render them 'articulate and inarticulate', assuming that that which is *vyakta* refers to language and that which is *avyakta* refers to all other sound. It is not clear to me what sense they have in the *Niśvāsa nayasūtra* and *Svacchanda*.

The faculty of taste (*jihvākṣam*), [which is] the knowledge of such [sensations of] taste as 'sharp' and 'bitter' (*kaṭvamlādirasajñānam*), has the tongue as its locus, since without it there could be no knowledge of the various sensations of taste. (100)

The faculty of smell grasps smells, since without it there could be no [sensation of] smell (*yena gandho na tadṛte*).[403] The eye and the ear grasp [even when they have] moved away [from the object of their perception]; the other three [grasp only when they have] come close.[404] (101abcd)

Speech, the two hands, the sexual organ, the anus, the two feet: these are the five faculties of action.[405] (101ef)

The faculty of speech (*vāk*), located in the tongue, speaks Sanskrit and other languages. For without the faculty of speech, speaking could not be voiced in this world (*nātra śabditam*). (102)

Grasping and releasing [objects] from oneself are effected by the cause that is the faculty of grasping (*hastendriyanimittajam*). How could such activities as craft be possible without the faculty of grasping (*hastākṣavarjitam*)? (103)

The bliss we have in this [life] (*ānando yo bhaved asmin*) would not be possible without the sexual organ (*nopasthena vinā bhavet*). The expulsion of what we eat (*bhuktosargaḥ*[406])—an activity of the wind [*apāna*]—has as its cause the faculty of the anus. (104)

Striding, leaping, speed[y movement] and the like are the signs that cause us to infer a faculty of [movement called] 'foot' (*cihnaṃ pādendriyānugam*). That which covers all the [organs that are the loci of the] faculties of action throughout the body is the faculty of touch.[407] (105abcd)

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[403] *ex conj.* Note that for this conjectured reading to be metrically acceptable, it must be assumed that the redactor treated *ṛ* as *ru* or *ri*, since only then would the syllable *tad* be long (see p. lxxxiii above). Cf. E_{D}'s text of *Kiraṇa* 58:7d and 8d, which end with *atha śṛṇu*. (The readings of two unrelated and important manuscripts, N_{1} and M^{Y}, do not however support E_{D} here.)

[404] I have repaired and adopted this plausible explanatory half-line given in the quotation in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* and not transmitted by M^{Y}, since, even without some trigger, such as an instance of homoioteleuton, and even when concentrating, I find myself not infrequently omitting half-lines when copying by hand. Cf. 4:105cd below.

[405] The two duals show that the redactor is capable of mixing up the faculties with the places in which they reside. Cf. *Mṛgendravidyāpāda* 12:4ab: *vāṇī pāṇī bhagaḥ pāyuḥ pādau ceti rajobhuvaḥ*.

[406] *ex conj.* I am uneasy about this emendation, because M^{Y} and the quotation in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* agree with *bandhotsargo*, which I cannot interpret. It seems unlikely that *bandha* should have been intended as an equivalent to *vibandha* (constipation), since we are not talking about a malady. Palaeographically closer to the transmitted *akṣaras* would be the conjecture *varcotsargo*, in which we would have to assume *aiśa* thematicisation of the noun *varcas*.

External and internal volition (*bāhyābhyantarasaṃkalpaḥ*) would not be possible without the mind (*manasā vinā*).The external one is the connection of object with sense faculty; the internal one is taught to be different from that. (105e–106b)

[The sensations of] sound, touch, form, taste, and the fifth, smell, are the subtle elements (*mātrāḥ*), also known by the synonymous word *tanmātra*,[408] which are born from [the aspect of *ahaṅkāra* called] Bhūtādi. When not qualified (*aviśiṣṭāḥ*) by their properties (*svadharmaiḥ*), in their essential nature (*svarūpataḥ*) they are not separate. The effects of those [*tanmātras*] are divided by those [properties, namely the properties of being] calm, fierce, deluded, and so forth (*śāntaghoravimūḍhādyaiḥ*).[409]From them [viz. from the *tanmātrās* evolve] ether, wind, fire, water, earth. Those are the five [gross] elements. (106c–108)

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[407] *ex conj.* Inverting the first and second halves of 4:105, as in the quotation in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha*, would not, I think, make good sense, but I have repaired and adopted the plausible extra half-line given therein (cf. fn. 404 on p. 262 above).

[408] *ex conj.* Cf. *Mṛgendravidyāpāda* 12:5:

> *śabdaḥ sparśaś ca rūpaṃ ca raso gandhaś ca pañcamaḥ*
> *guṇāviśiṣṭās tanmātrās tanmātrapadayojitāḥ.*

[409] *ex conj.* The final *ādya* may be otiose here, for the list is elsewhere only of these three members (*Sāṅkhyakārikā* 38):

> *tanmātrāṇy aviśeṣās tebhyo bhūtāni pañca pañcabhyaḥ*
> *ete smṛtā viśeṣāḥ śāntā ghorāś ca mūḍhāś ca.*

Vācaspatimiśra's commentary ad loc. explains as follows:

> ... *yasmād ākāśādiṣu sthūleṣu sattvapradhānatayā kecic* ***chāntāḥ*** *sukhāḥ prakāśā laghavaḥ; kecid rajaḥpradhānatayā* ***ghorā*** *duḥkhā anavasthitāḥ; kecit tamaḥpradhānatayā* ***mūḍhā*** *viṣaṇṇā guravaḥ. te 'mī parasparavyāvṛttyā anubhūyamānā* ***viśeṣā*** *iti sthūlā iti cocyante.* ***tanmātrāṇi*** *tv asmadādibhir anyonyavyāvṛttāni nānubhūyanta ity* ***aviśeṣā*** *iti sūkṣmā iti cocyante.*

Dr. ACHARYA first suggested emendation to *śāntatvaghoramūḍhādyais*, which would be closer to what M^{Y} transmits, but the accepted text finds support in *Svāyambhuvasūtrasaṅgraha* 2:12:

> *karmataḥ pariṇāmo 'sya jagatas triguṇātmakaḥ*
> *śāntaghoravimūḍhātmā nitāntaviṣamas tataḥ.*

Ether is that which arises from the subtle element 'sound'; it is pervasive (*mahat*),[410] [and] it has sound as its one property (*śabdātmaikaguṇam*).[411] Since sound is not the property of anything else, it is said to be particularly ['the'] property of ether, even though it is [in a sense] common to the other elements too because it is perceived elsewhere than in this [ether]. (109–110b)

And the arising of ether is necessarily preceded by [that of] the subtle element 'sound'. It is different from all four [other] elements because of its [providing] space (*avakāśataḥ*). Because it has a property, it is a substance.[412] It is produced (*utpannam*); [for that which is] insentient [and] plural (*anekasaṃkhyayā yuktam*) necessarily leads [one to infer the existence of] a cause [that produced it].[413] In its form as potentiality

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Sadyojyotis's *Svāyambhuvavṛtti* ad loc. explains:

> *sattvādayo hi yathāsaṅkhyaṃ śāntaghoravimūḍhātmānaḥ. ayam api śāntaghoravimūḍhātmā triguṇātmakaḥ. tatra dharmajñānavairāgyaiśvaryākhyaḥ śāntātmā. adharmāvairāgyānaiśvaryākhyo ghorātmā. ajñānākhyo vimūḍhātmā. evaṃ siddhituṣṭyākhyaḥ śāntātmā. aśaktyākhyo ghorātmā. viparyayākhyo vimūḍhātmā.*

For the *tanmātrās* being devoid of *viśeṣa* see also *Tattvasaṅgraha* 3 and *Mṛgendravidyāpāda* 12:5.

[410] Or should *mahat* rather be rendered here with '[relatively] unsubtle'?

[411] *ex conj.*

[412] *ex conj.* Cf. *Praśastapādabhāṣya* § 64, p. 12: *ato guṇavattvād anāśritatvād dravyam*, and cf. *Vaiśeṣikasūtra* 1.1.14. But it is possible that this is not the point being made here in this half-line and that we should punctuate differently and perhaps retain the transmitted *guṇavat tena*: 'Therefore [i.e. because it arises from *śabda*] that substance arises endowed with properties; it is insentient...'

[413] This is intended to be a general statement of this Saiddhāntika principle: cf. *Bhogakārikā* 88c–89b:

> *acaitanye 'py anekatvasaṃkhyāsambandhahetutaḥ*
> *teṣāṃ kāraṇapūrvatvam iṣṭaṃ buddhighaṭādivat.*

Note that this is clearer in the version of this half verse quoted by Aghoraśiva in the *Mṛgendravṛttidīpikā* ad *vidyāpāda* 3:1 (see apparatus), but I suspect this of being a secondary quotable version in which the whole principle fits into a single half-line.

We expect *ākāśa* to be described as one, not as plural. But I assume that it is here said to be plural because it is created anew in every creation. This is implied here by the next line, with which cf. *Mataṅgavidyāpāda* 19:12c–13b:

> *na cāsyātyantiko 'bhāvo na cotpattir iheṣyate*
> *nityatvān muniśārdūla sa tathāpy upacaryate.*

'In this system we hold that it [viz. *ākāśa*] does not absolutely not exist, nor does (*śaktirūpeṇa*) it is eternal; in its manifest form (*vyaktirūpataḥ*) it is impermanent. (110c–112)

But it[s existence] is [not directly perceptible; it is rather] known (*lakṣyate*) through the inferential mark that is its effect, [namely] through its [providing] space:[414] even [the providing of] space is [an effect that is] dependent on a substance; it resides in [the substance] ether, [and] it is known as an effect (*kāryalakṣitaḥ*).[415] It resides five-fold in the body: in the cavities of the [two] nostrils, the ears and the mouth.[416] (113–114b)

Wind [arises] from the subtle element 'touch'; it has two properties, and in its nature as breath (*śvasanātmakaḥ*) it is called *prāṇa*, *apāna*, *samā*[*na*], *udāna*, and *vyāna*. Now that same [wind] (*sa eva tu*) is *prāṇa* [in that it is] the wind that is the life-force (*prāṇamayo vāyuḥ*); [as] *apāna* [it] draws away impurities; [as] *samāna* [it] creates balance (*samatāṃ kuryāt*); and [as] *udāna* [it] goes out upwards (*ūrdhvanirgataḥ*);[417] [as] *vyāna* [it]

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it arise, since it is eternal, o tiger among sages, but it is nevertheless metaphorically spoken of as such [i.e. as subject to arising and perishing].' The final remark of Rāmakaṇṭha's *Mataṅgavṛtti* thereon echoes our passage: ... *tathā ākāśe śaktivyaktyapekṣayā nāśotpādāv upacāreṇocyete, na tu paramārthata iti.*

[414] The use of particles here is confusing to me, and the text may be in need of emendation. Cf. the odd use of *kiṃ tu* in 4:7.

[415] All these qualifications of *ākāśa* serve (partly) to distinguish the Śaiva position from those of other thinkers. Cf., e.g., Aghoraśiva ad *Tattvasaṅgraha* 2: *tato 'vakāśadānātmanā kāryeṇa ākāśasiddhes tadabhāvavādinaś cārvākās tatpratyakṣavādino mīmāṃsakāś ca pratikṣiptāḥ. na cāsya naiyāyikādibhir iva nityatvam iṣyate, vakṣyamāṇavat tanmātrākāryatvād bhuvanādhāratvaśruteś ca.*

[416] More cavities are counted in the *Niśvāsa nayasūtra* (2:29ab, f. 32^{r} = *Svacchanda* 12:8cd): *suśirātmakaṃ tu vijñeyaṃ navadhā cchidralakṣaṇam.* Kṣemarāja's *Svacchandatantroddyota* ad 12:8cd identifies the extra ones as those of the *brahmarandhra*, the eyes, the nipples, the anus and the genitals (*liṅga*).

[417] Cf. *Niśvāsa nayasūtra* 4:124 (f. 40^{r}): *aśitaṃ līḍhapītaṃ* (conj.; *līṭapītaṃ* MS) *ca samānaḥ samatāṃ nayet/ kṣutahikkācchardikā sa udānasya viceṣṭitam.*

causes the body to bend (*vināmayaty aṅgam*):[418] it is one, [but] is differentiated [by these various names] in accordance with the functions [it performs]. (114c–116)

Since it is the cause of remaining 'alive' (*jīvane kāraṇaṃ yasmāt*),[419] it is therefore in worldy usage (*iha*) [said to be] resting (*āyattam*) in the soul.[420] And so, according to this system (*iha*), *prāṇa* is that which supports consciousness (*cidādhāraḥ*) for souls (*kāyadhṛtām*).[421] (117)

Fire evolves in manifest form (*vyaktam*) from the subtle element

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[418] This may seem a surprising function for *vyāna*, but the text is correct, for the notion is reiterated in 14:25 and occurs also as part of *Sārdhatriśatikālottara* 10:12:

> *vyāno vināmayaty aṅgaṃ vyāno vyādhiprakopanaḥ*
> *prīter vināśakaraṇo vyāpanād vyāna ucyate.*

Possibly *vināmayati* is intended to mean something like 'controls the movement of'. At the end of the *Mataṅga*'s parallel (but more detailed) account of the breaths we read (*vidyāpāda* 20:33c–34):

> *ākṣepākuñcane vyāne gamane ca prasāraṇe*
> *calanāsphoṭane caiva bahiś ceṣṭāsu sarvadā*
> *pravṛttaḥ kurute vyānaḥ pañcamo yo 'nilo mahān.*

Cf. also the damaged verse *Niśvāsa nayasūtra* 4:125 (f. 40^{r}): *romaharṣaṃ ca svedaṃ ca śūlado hy aṅgabhañjakaḥ* (conj.; *aṅgañjakaḥ* MS)/ *vyānasyaitāni* .... (The last 2 syllables are illegible but are what was transcribed by the Kathmandu apograph.)

[419] Cf. 14:18 below. A *nirvacana* based on √*an* is presumably implied here. See *Dhātupāṭha* 2.60–1, *śvasa prāṇane*, and 4.66, *aṇa* (*ana*) *prāṇane*. Cf. *Mahābhārata* 12.315:35cd: *prāṇanāc caiva bhūtānāṃ prāṇa ity abhidhīyate*. Cf. *Mataṅgavidyāpāda* 20:7cd and also *Mṛgendravidyāpāda* 11:22–23b, part of Nārāyaṇakaṇṭha's *Mṛgendravṛtti* on which reads: *ayam āśayaḥ—praṇayanāt prāṇa iti niruktadṛśā vyāpāreṇa prāṇaśabdo lakṣitaḥ; prakarṣeṇa ananaṃ prāṇanaṃ jīvanaṃ, tato 'pi prāṇa ity ucyata iti phalaviṣayam asya nirvacanam.*

[420] It is not clear to me exactly what is intended with the word *āyattam*. What we might expect is an explanation to the the effect that *prāṇa* is sometimes used with the sense of 'life-breath' or 'soul', and that this is a metaphorical usage based on the observation that breath is a prerequisite for being alive. Is it conceivable that *āyattam* could be a transmissional error for an irregularly formed past participle of ā+√*dā* (that is to say *ādattam*, instead of *āttam*) used in the sense of 'spoken'? We might then translate this *pāda* 'it is used in the world in the sense of "soul" '. Cf. *Mṛgendravidyāpāda* 11:13cd: *city ātivāhike śaktau prāṇaśabdaḥ kalāsu ca*. 'The word *prāṇa* [can be used] in the sense of the sentient [soul], the transmigratory body, the power [of the body(?)], and in the sense of the channels of the breath (*kalāsu ca*).' [The uncertain interpretation of the last term is, I think, that of Nārāyaṇakaṇṭha, who glosses *kalāsu* with *somasūryādyātmikāsu*.]

[421] Also perhaps conceivable is the following: 'And so *prāṇa*, among the [various] factors that support the body (*kāyadhṛtām*), is here spoken of as 'the support of the sentient [soul]' (*cidādhāraḥ*)'.

'form'; now (*punaḥ*) this [fire] has three properties. It resides in the body [in the following]: in the eye, in the heart, in the bile, and in the organs of digestion.[422] (118)

That illumination of forms (*rūpaprakāśaḥ*) that is in the eyes is the light (*prakāśaḥ*) that is the property particular to fire. Without it there would not be its other [property, viz.] warmth (*tāpaḥ*), pervading the entire body of a man.[423] (119)

The overflowing of bile (*pittaniryāṇam*)[424] that we experience is connected with the activities, such as burning, [of fire]. [And] because of this [familiar digestive] cooking of food [we know that there is] fire in the belly that effects digestion. (120)

Water evolves in manifest form at the instigation of the Lord (*īśāt*)[425] from the subtle element 'taste'; it has four properties. It resides [in the body] in the fluids of fat, pus, tears, semen, blood, urine (*vasāpūyāsraśukrāsṛṅmūtradravaniketanāḥ*).[426] (121)

Earth evolves in manifest form from the subtle element 'smell'; it carries five properties (*pañcaguṇāvahā*). Hair, marrow, nails, intestines,[427] bones, flesh, †*guṇapañcakam*†.[428] (122)

This is elemental creation (*bhautikaḥ sargaḥ*), according to this system

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[422] Cf. *Mṛgendravidyāpāda* 12:31ab: *hṛdi paktau dṛśoḥ pitte tejas taddharmadarśanāt.* In his *Mṛgendravṛtti* ad loc. Nārāyaṇakaṇṭha explains as follows: *taddharmadarśanād ity ekaikasmin yojyam. tatra hṛdi taddharmasyauṣṇasya, paktau taddharmasya pākasya, dṛśoḥ prakāśasya, pitte ca santāpaujjvalyāder upalambhāt tejaḥ sanniviṣṭam.* Our text explains this below.

[423] I assume that this is intended to refer to the existence of *tejaḥ* in the heart, for which see the previous footnote.

[424] *ex conj.*

[425] If this is what is intended the usage is certainly odd, but not unparalleled, for cf. *Kiraṇa* 1:16ab, in which the ablative *śivāt* plainly marks the instigating cause, rather than the source of emanation. It is possible, however, that the text here is corrupt.

[426] The list of the *Mṛgendra* differs (*vidyāpāda* 12:30cd): *mūtraraktakaphasvedaśukrādau vāri saṃsthitam.* So too does the list of the *Niśvāsa nayasūtra* (2:25, f. 32^v, ≈ *Svacchanda* 12:4c–5b): *kaphāsṛṇmūtramedeṣu rasasvedavasāsu ca* (conj.; °*sṛkmūtramedeṣu rasāsvādivaseṣu ca* MS; °*sṛgāmamūtreṣu rasasvedavasāsu ca Svacchanda*)/ *śukre ca saṅgrahe caiva sthitā hy āpaś caturguṇāḥ.*

[427] *ex conj.*: see next note.

[428] The list in the *Mṛgendra* reads (*vidyāpāda* 12:30ab): *dehe 'sthimāṃsakeśatvaṅnakhadanteṣu cāvaniḥ.* Our list differs in that it adds *majjan* (unless we choose to emend to the more common feminine form *majjā*) and *antra* (unless this conjecture is wrong) and does not include the teeth or the skin. This degree of variation seems possible, for the list appears not to be a standard one (cf. 14:55); it differs too in the *Niśvāsa nayasūtra* (2:23c–24, f. 32^v ≈ *Svacchanda* 12:3–4b):

(*atra*), which has as its cause the group of subtle elements.[429] All that is made up of the three strands [of *sattva*, *rajas*, and *tamas*] is born from the principle of *ahaṅkāra*. (123)

All the faculties of intellection (*buddhyakṣāṇi*) are, according to this system (*iha*), derived from Taijasa [*ahaṅkāra*], because of [their function of] illumination (*prakāśataḥ*). The group of faculties called 'action' derive from Vaikṛta [*ahaṅkāra*], since [they cause] change (*vikṛtiḥ*) by means of action. (124)

You should know that the mind's activity is in both [groups] (*dviṣṭhavṛtti mano jñeyam*); therefore it is of both kinds:[430] by its controlling

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> *pṛthvī kaṭhinarūpeṇa śṛṇu dehe yathā sthitā*
> *mānse caiva tathāsthibhyo snāyulomanakheṣu ca*
> *antre majjā ca vijñeyā pṛthvī pañcaguṇotkaṭā*

- mānse caiva tathāsthibhyo] MS; māṃse'sthiṣu tathā caiva *Svacchanda*
- antre majjā ca] MS; majjāntreṣu ca *Svacchanda*

Guṇapañcakam may not be corrupt; it is possible that it means that the five properties of the earth are in the body. Perhaps just conceivable is that we should emend to *gaṇapañcakam* (understanding it to mean no more than *pañcakam*) and correct °*nakhāṃdra*° to *nakhānta* (assuming this to mean no more than *nakha*). Also perhaps possible is that the expression is intended to mark the end of the treatment of the group of five elements, in which case perhaps some text is missing before it.

[429] *ex conj.*

[430] Cf. *Mataṅgavidyāpāda* 18:80–82:

> *indriyaṃ yat purā proktaṃ manaś cātrobhayātmakam*
> *viṣayas tasya saṃkalpaḥ somaś cāsyādhidevatā*
> *dvidhādhikāri tac cittaṃ bhoktur bhogopapādakam*
> *bahiḥ karaṇabhāvena svocitena yataḥ sadā*
> *indriyāṇāṃ tu sāmarthyaṃ saṃkalpenātmavartinā*
> *karoty antaḥsthitaṃ bhūyas tato 'ntaḥkaraṇaṃ manaḥ*

'The sense faculty mentioned before, the mind, is of both kinds. Its sphere [of duty] is volition; its presiding deity is Soma. This mind has a two-fold duty that enables the experiencer to experience, for externally it at all times produces the capacity of the faculties [to function] as instruments by means of its own proper [function of 'volition'], [and] further it [produces the] internal [capacity to function of the *ahaṅkāra* and the *buddhi*] by means of the 'volition' that is internal. Therefore the mind is an internal organ.'

This translation is an attempt to follow Rāmakaṇṭha's interpretation; Rāmakaṇṭha's commentary on this section reads: *yad indriyam ubhayātmakaṃ manolakṣaṇaṃ prāg uktaṃ, tasya viṣayaḥ kāryaṃ saṃkalpaḥ avadhānam ekāgratā, tena hi tad viṣayīkriyate. tathā hi—saṃnihiteṣv api indriyārtheṣu anavahitasya, arthāntarāvahitasya vā tadarthaviṣayaṃ jñānaṃ notpadyate ity avadhānam api jñānotpattau kāraṇatvena siddham. tasya ca na buddhir hetuḥ ahaṃkāro vā. dṛkkriyātmakatvena pratyayarūpatvād*

the sense faculties it is invested with duty as being of the nature of [an instrument of] action;[431] situated inside (*antaḥstham*), endowed with [its function of] 'volition' (*savikalpam*), it illuminates the forms of objects [and therefore belongs also to the group of instruments of knowing].[432] (125–126b)

The *tanmātrās*[433] are the group derived from the Tāmasa [aspect of *ahaṅkāra*, viz. Bhūtādi]; they do not have [powers of] knowledge and action proper to themselves. They are the cause of the group of gross elements; since those [gross elements] have [properties] that are not different from their own properties (*svaguṇādvayayogataḥ*), [these subtle elements are] the subtle cause of the gross elements. (126c–127)

Such is the body of effects that comes forth (*kāryam evaṃvidhaṃ gacchet*), from *kalā* down to[434] earth. It emerges in stages at the time of creation, as a result of conjunction with the three types of cause.[435] (128)

Pratoda spoke:

The faculties might be derived from the gross elements (*bhautikānīndriyāṇi syuḥ*), since they are congruent with the properties of those [elements] (*taddharmānvayayogataḥ*). And *ahaṅkāra* need not necessarily (*niyamāt*) be the cause of external objects. (129)

Prakāśa spoke:

That the faculties should be elemental is impossible, because they are never without [the experience of] touch, etc (*sparśādyavyabhicārataḥ*).[436] Therefore *ahaṅkāra*, which is the cause of the awareness 'I' [in other aware-

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grāhyagrāhakapratyayor hi tau hetū ity uktam. tato 'nyad eva tv idaṃ kriyātmakam avadhānaṃ nāmeti. yas tasya hetus tan mana iti. tac ca cittaṃ mano dvidheti antar bahiś ca adhikāri. tatra bahiḥ svocitena avadhānātmanā karaṇabhāvena indriyāṇāṃ sāmarthyaṃ karoti. yato nānavihitasyārtheṣv indriyāṇi pravartanta ity uktam. saṃkalpenaiva ātmavartinā āntareṇa antaḥsthitabuddhyahaṃkāravyāpāro 'py upapadyata ity uktam.

[431] But perhaps, as Dr. Dezső has suggested to me, the reading *adhikārakriyātmakam* should be retained and rendered 'being of the nature of [an instrument of] the action of superintending'.

[432] *ex conj.*

[433] For the deviant gender here see fn. 400 on p. 260 above.

[434] Literally 'bounded by'. The text may not be correct here. I find no parallel for this usage of *vārita* to indicate the end of a list.

[435] For these three see 2:29–30.

[436] The point seems to be that one could not explain their connection with the self as an experiencer if evolution had taken place 'upwards', i.e. starting from the elements, rather than 'downwards', starting from *ahaṅkāra*.

nesses], is the cause of the faculties. (130)

I am the hearer of this sound; I am the toucher of this touched object; I am the seer ≪of what is seen; I am the taster;≫[437] of tastes etc., and it is I who am the smeller of smells. (131)

I am the speaker; I am the grasper; I am the one who goes on a long road; I excrete what I have eaten; I am the [agentive] cause in the act of [sexual] pleasure. (132)

Ahaṃkāra is involved in [all] these (*teṣv anvitaḥ*) by means of its own nature that abides in it (*svadharmeṇātmavartinā*).[438] Thus, then, is the body of effects (*kāryam*) produced from *ahaṅkāra* (*garvajam*);[439] all are taught to have arisen [ultimately] from the knot [that is *māyā*] (*granthyuttham*).[440] (133)

Pratoda spoke:

An effect must follow its cause (*kāraṇānugatam*) because of the inherence [of the cause] in it (*tatsamavāyataḥ*), just as, for example, threads [inhere in their effect: cloth]. This is not so [here in your model of causality] (*tathā tan no*), and so that which you have said is pointless (*nirarthakam*). (134)

Prakāśa spoke:

The cause [*māyā*] is partless; it cannot be a substance that inheres [as a cause in its effect]. We know that cause through its effects (*kārya-gamyam*). It is extremely subtle [i.e. not amenable to sense-perception], just like the atom [in your model of what causes the universe] (*aṇuvat*). Just as (*yathā*) [in your model] after [building up through] a sequence beginning with atom-pairs (*dvyaṇukādikramāt*) an effect that is coarse [which is to say perceptible to us], since those [atom-pairs] produce it

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[437] I have assumed that some text has accidentally been omitted here, since the line as transmitted could only be interpreted with an unlikely ellipsis. The sense of the missing text is clear, but its exact wording can only be guessed at. Dr. ACHARYA has made plausible suggestions for part of the missing text, which I have incorporated. The parallel passage in the *Mataṅga* (*vidyāpāda* 18:5ff) is not close enough to be of probative value.

[438] This formulation may seem implausibly clumsy, but compare the use of *svocitena* and *ātmavartinā* in *Mataṅgavidyāpāda* 18:81d and 18:82b (quoted in fn. 430 on p. 268 above).

[439] *ex conj.*

[440] *ex conj.* The reintroduction of *māyā* as the ultimate material cause here may seem implausible in the light of the preceding argument, but it is clear from the following discussion (a 'refutation' of the position that the material universe is built up from atoms) that it is indeed intended.

(*tadupapattitaḥ*),[441] so too (*tadvat*) [according to this system] there is an [imperceptibly] subtle power that is in the cause (*kāraṇagā śaktiḥ*) [and] which is present in the body that is its effects (*kāryatanusthitā*).[442] (135–6)

If you counter, '[But] you should explain [then]: what power?', [then we will answer] 'You should show which [among the things that we can perceive] is the atom'. Just as [according to your model] it is the atom that is in all effects, so too [in our view] it is this indestructible power. (137)

It is what is 'perceived' (*lakṣyate*) in all things by all at all times because of the delusion [that is *saṃsāra*(?)] (*mohāt*). Therefore it is proved that in this world (*iha*) the form of all things is made up of *māyā* (*māyātmakaṃ sarvam artharūpam*). (138)

Pratoda spoke:

The external object is [perhaps after all] not distinct (*avyaktaḥ*) from the knowledge of it, which has its [viz. the object's] nature. That [knowledge] presents the appearance of being [divided into] perceived and perceiver; but this is not true at the level of ultimate reality.[443] (139)

Prakāśa spoke:

The awareness of the external object is distinct from the external object [itself][444] by reason of the solidity, liquidity, capacity to burn, to shake, to give space with respect to each element (*bhūtataḥ*). Therefore this [viz. the external object] is to be understood to exist. Or [if you say that] it is just of the form of knowledge (*jñānākāraḥ sa eva vā*), then is it the means of knowledge or the object of knowledge? For the means of attaining something must be different from the object to be attained (*sādhyād bhinnaṃ hi sādhanam*).[445] (140–1)

[Let] that [knowledge] alone be the means (*sādhanam*); [but] how can it be a means without there being something to which it is the means (*sādhyaṃ vinā*)? The external [object] is what has efficacy (*arthakriyā*-

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[441] Or: 'since that is logically justifiable'?

[442] Emendation could also be considered, for instance to *kāryaṃ tanuḥ sthitā*: '[and] the effect is the [perceptibly gross] body'.

[443] Here Pratoda adopts a principal doctrine of the Yogācāras. HATTORI (1968:102) refers to *Madhyāntavibhāga* 1:3 and to *Mahāyānasūtrālaṅkāra* ad XI: 32.

[444] *ex conj.*

[445] This is intended as a rejection of the Buddhist view that the means of knowing and the fruit of that means of knowing are identical (*pramāṇapramāṇaphalayor abhedaḥ*). See, e.g., Dignāga's *Pramāṇasamuccaya* 1:8cd (*savyāpārapratītitvāt pramāṇaṃ phalam eva sat*) and his commentary thereon, discussed by HATTORI 1968:97–100.

kāri);[446] knowledge is that which causes awareness [of it] within. (142)
†...†.[447]

Even to perceive oneself [i.e. one's own body?] (*svasaṅgrahe 'pi*) a conglomeration of causal factors (*sāmagrī*) must be used, first among which is light (*ālokapūrvikā*). (143)

Until that [conglomeration] comes into being there can be no sensory perception of the object (*asmin*).[448] †Because of depending on that (*tatsavyapekṣayā*), everything†[449] would definitely be momentary. (144)

[But that] knowledge which grasps all objects [viz. the power of omniscience] succeeds (*kramate*) [because it is] not momentary.[450] It is not, however, possible that knowledge should be without dependence [on its objects; in other words it is not possible] that it should be capable of presenting [to itself as subject] what has the form of a part of itself [as object] (*svāṃśākārārpaṇe*).[451] (145)

Pain [is produced] by thorns, weapons, fire, fetters, anger, beating; pleasure is evidently produced by garlands, fragrances, *tāmbūla*, garments, food, women. (146)

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[446] According to Sautrāntika and post-Sautrāntika Buddhists, to be existent is to have efficacity (*arthakriyākāritā*): *arthakriyāsamarthaṃ yat tad atra paramārthasat* (*Pramāṇavārttika* 3:3ab). For the Buddhists, but not for Prakāśa here, this property is inseparably bound up with momentariness: *asanto 'kṣaṇikās tasmāt kramākramavirodhataḥ* (quoted immediately following the above half-line by Nārāyaṇakaṇṭha in his *Mṛgendravṛtti* ad *vidyāpāda* 2:24): 'Whatever is not momentary cannot then exist, since it would be incompatible with [the performance of any activity,] gradual or not gradual.' For a Saiddhāntika refutation of this position, see, e.g., Rāmakaṇṭha's *Nareśvaraparīkṣāprakāśa* ad 1:22cd, pp. 54–5.

[447] Dr. ACHARYA has suggested completing this line as follows: *bhedadvayam; abhedo ≪hi na tathyaṃ paramārthataḥ≫*. This might be interpreted thus: '[Thus there is a] duality; for [their] identity is not ultimately true.'

[448] *ex conj.* But perhaps the transmitted *no 'ṅgagraho bhavet* could be retained in the light of *svasaṅgrahe* in the previous line (if that has been correctly interpreted): '... there can be no perception of [one's own] body'.

[449] Guessing at an irregular locative: *sarve.* But a more radical emendation of the line is probably required. Dr. ACHARYA has suggested that the opening might be emended to *tasyaivāpekṣayā*.

[450] *ex conj.* ACHARYA. This is thus a statement of the position that, although individual pieces of knowledge may come and go, the power of knowledge has to be a permanent state.

[451] *ex conj.* ISAACSON. The notion that nothing can do anything to itself appears to be not uncommonly accepted as a principle. Cf. Rāmakaṇṭha's *Kiraṇavṛtti* 1:15.20–23, in which he refers to his *Mataṅgavṛtti*, probably to the commentary on *vidyāpāda* 6:24ab (p. 161), quoted GOODALL 1998:195–6, fn. 111.

That by which this [sensation of pleasure or pain] is produced is an external object which is equipped of efficacity (*arthakriyānvitaḥ*). By [empirical observation of] positive and negative concomitance (*anvaya-vyatirekābhyām*) we grasp that it is permanent (*sadā*) [and] external (*bahiḥ*). (147)

This [external object] is of small value (*tucchaḥ*) because it is made up of what is of small value [viz. the elements] (*tuccharūpatvāt*), for everthing is made up of *māyā*. And so the external object is such. Like [the branches of] a tree that is outward facing [because of being spread outwards(?)],[452] the body of effects that derive from *māyā*, starting from the principle of limited power to act (*kalādyam*) and going down to earth (*kṣmāvasānakam*) has been taught. It is connected by His power (*tadvaśāt*) to souls; He then brings about [for them] the [ultimate] aim of men.[453](148–9)

Since it is by means of being conjoined with something that has the shape of a body that souls experience the fruits of their own actions, [and] since souls are infinite, so too [i.e. infinite too] are the varieties of those [bodies] (*tadbhedāḥ saṃsthitās tathā*). (150)

From a variegated body of causes a variegated [effect] is accomplished (*sādhyatāṃ vrajet*) in a single entity [viz. in the subtle body]. Although that body of effects is [internally] contradictory (*viruddham api tatkāryam*), it is an instrument [through which experience is made possible] (*sādhanam*), just like the [very different] parts of a chariot [which together form a single instrument: the chariot].[454] (151)

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[452] The interpretation of the image is uncertain. Because of the syntax and the verse structure we expect it to relate to what precedes it, but the image would then be uninterpretable to me.

[453] Or perhaps 'it then brings about the aims of men'. Cf. *Kiraṇa* 4:28ab, quoted in fn. 454 on p. 273 below. Note that in the remainder of the chapter there are a number of echoes of the *Kiraṇa* distinctive enough to suggest, as I have mentioned above (see p. lv), that the passage is a reformulation of passages of the *Kiraṇa*.

[454] This might seem at first a rather arbitrary interpretation of an obscure verse; but note that the verse is closely paralleled in *Kiraṇa* 4:27–28b, which may well be its source:

> *yady apy etan mithaḥ kāryaṃ viruddham asitātmakam*
> *tathāpy etat susaṃśliṣṭam ekasmin vastuni sphuṭam*
> *narārthaṃ sādhayed bhinnaṃ narasya śakaṭāṅgavat.*

Rāmakaṇṭha ad loc. identifies *ekasmin vastuni* as *ekasmin sūkṣmadehe vastuni*. As remarked in the preceding footnote, a number of echoes of the *Kiraṇa* are discernible in the closing verses of this chapter.

Creation (*kriyā*) of this insentient body of effects (*acetanaśya kāryasya*) is also called 'shaking' (*kṣobho 'pi nāmataḥ*).[455] The 'shaking' of *māyā* must be partial; it cannot be total, because [that would mean] a destruction of the root cause, since [there would then result] an unwanted [total] transformation of it (*vikāro 'syāḥ*).[456] And this root [cause] is not destroyed, because it is the cause of the arising of its own effects. (152–3)

The cause of these effects is the principle called *māyā*, the sphere of activity of the source[?] (*yonigocaram*). [It is] manifold with its manifold effects (*vicitram citrakāryeṇa*), the locus of manifold powers, the place in which manifold [fruits of past] actions reside, equipped with manifold bodies, full of manifold worlds (*vicitrādhārabhūyiṣṭham*),[457] and rich with manifold sense faculties. (154–5)

It is the basis (*ādhāraḥ*) of all [other lower] tattvas [which are created] for the sake of souls (*paśūnām*); bound souls are bound by the bonds because of their essential nature (*svasvabhāvataḥ*); †they have as their means the qualities of bound-soul-ness (*paśutvaguṇasādhanāḥ*)†.[458] (156)

Deluded they become attached in this way to those experiences [that are to be had] there which are appropriate to bound souls through the mind (*manasā paśuyogyeṣu*):[459] inseparability from impurity arises (*paśutvāviraho bhavet*). (157)

Pratoda spoke:

Is that [impurity] *māyā*, or is it an effect of this [*māyā*], or is it a property of the soul?[460] Which view among these three views is correct (*niścitaḥ*)? (158)

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[455] *ex conj.*

[456] This same objection is raised and settled respectively in *Kiraṇa* 4:16cd (*vikārāt sarvanāśaḥ syād; vikāro na, jagat katham?*) and 4:18ab (*vāyuvedād yathodanvān upary eva vikārabhāk*).

[457] *ex conj.* We expect a reference to *bhuvanas* in this list. Dr. Kei KATAOKA's conjecture completes the triad of evolutes (*tanukaraṇabhuvanāni*) of *māyā* (for which see fn. 140 on p. 180 above).

[458] I am uncertain how to interpret this compound. Is it intended to describe the bonds, which have not been stated in the nominative? And is *paśutva* here a synonym for *mala*?

[459] *ex conj.* ISAACSON. Perhaps *paśubhogyeṣu* is also a possible emendation in *pāda* d.

[460] This echoes Garuḍa's question in *Kiraṇa* 2:11:

> *tvayānādir malaḥ prokto māyeyo 'syātmano 'pi vā*
> *guṇas tadvyatirikto vā malo brūhi kimātmakaḥ.*

Prakāśa spoke:
Impurity is taught not to be *māyā*; nor is it established to be a product of this [*māyā*] (*na tadbhedo vyavasthitaḥ*), for *māyā* has been taught to be a seductress (*mohinī*[461]) and to be that which awakens the power of knowledge of the sentient [soul] (*jñānopodbalinī*) through the embrace of the instruments that are her effects: delusion is not produced by her herself but through her effects.[462] (159–160b)

[But then, you may argue,] *māyā*'s effects (*tatkāryam*) have been taught to be everything [on the *tattvakrama* that there is in the way of bondage]. How then is impurity to be established?[463] [It is located there] because impurity (*paśutvam*) is located in that [bound soul], and that bound soul is located on the path [of the tattvas]. And this [bound soul] is made up of [the evolutes] of *māyā* (*sa ca yonimayaḥ*). Therefore impurity is that which obstructs the sentient [soul]. (160c–61)

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[461] Arguably the transmitted *mohanī* could be retained as an authorial *aiśa* formation. But note how inconsistently such forms appear in manuscripts: in *Kiraṇa* 2:12c (quoted in the next footnote); as well as in 2:15c, M^{Y}, along with almost all the other sources, gives *mohinī*.

[462] The ideas and their formulation here are paralleled in *Kiraṇa* 2:12–13:

> *sahajo malo mato; māyākāryam āgāmiko malaḥ.*
> *māyā no mohinī proktā svataḥ; kāryāt prakāśikā*
> *yataḥ svakāryasaṃśliṣṭā caitanyadyotikātmanaḥ*
> *malaṃ vidārya cidvyaktir ekadeśe bhavaty aṇoḥ.*

I am aware that the first *pāda* of this unit is hypermetrical; I have adopted here not the readings preferred by Rāmakaṇṭha, but those that I think the distribution of readings suggests to be primary (see GOODALL 1998:236 and 238, footnotes 228 and 235).

[463] Or 'Where, then, is *mala* to be located [in the *tattvakrama*]?' This rather obscurely formulated question adverts to the problem that *mala* is believed in by Saiddhāntikas as a real entity and yet it finds no place on their ontological ladder, the *tattvakrama*. (Cf. *Niśvāsa nayasūtra* 2:20cd, f. 32^{v}: *na ca vastvantaraṃ kiñcid yas tattvād vyatiricyate.*) The solution that is given here below by the *Parākhya* and frequently by Rāmakaṇṭha is to state that it is vicariously included in the *tattvakrama* because it is inseparable from the bound soul, hence its synonym *paśutva* (see *Kiraṇavṛtti* 1:13.9–10 and GOODALL 1998:186). The source for the *Parākhya* seems to me very likely to be *Kiraṇa* 2:18–19b:

> *māyākāryaṃ samastaṃ syāt; kuto 'nyaḥ sahajo malaḥ?*
> *ātmasthaṃ tat paśutvaṃ syāt, paśur apy adhvamadhyagaḥ*
> *prokto yena matas tena malas tadbhinnalakṣaṇaḥ.*

'The effects of *māyā* might be all [that there is in the way of bondage]. How [can you prove] another innate impurity? That *mala* must (*syāt*) reside in the [bound] soul. And because the bound soul is taught to be situated in (*-madhyagaḥ*) the path [of the tattvas], *mala* is held to be different from that [path of tattvas].'

Impurity (*paśutvam*) is not the state of being of a bound soul (*paśor bhāvaḥ*):[464] the nature [of the soul] is [rather] its own power of knowledge (*svarūpaṃ svacidātmakam*). Therefore impurity (*paśutvam*) is nescience (*ajñānam*), or the state of being characterised by ignorance (*bhāvo vājñānalakṣaṇaḥ*). Since it obstructs the sentient [soul], is is called in scripture 'nescience' (*ajñānam*). The consciousness of the soul is that which is to be revealed; her effects are what reveal it.[465] (162–3)

It being the case that impurity is never separated [from the bound soul], and since it is therefore also a cause of the soul's condition of being an experiencer (*asyāpi bhogakartṛtvahetutaḥ*),[466] it is called, using a secondary sense of the word (*bhaktyā*) a 'property' of that [soul], for the soul [in fact] has sentiency as his [true] property.[467] (164)

Since this [impurity] is held (*dhṛtaḥ*) by the soul (*tena*), therefore it is, as it were, a 'property' (*dharma iva*). Impurity is beginninglessly connected [to the bound soul]; liberation comes about through its being separated.[468] (165)

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[464] Prakāśa is making the point that *paśutva* is here a potentially confusing technical term for *mala* rather than a synonym of *paśubhāva*. It means rather the opposite of what we might expect. Since it gives here a list of synonyms of *mala*, it seems likely that the *Parākhya* is still drawing upon the same passage in the *Kiraṇa* (2:19c–20):

> *malo 'jñānaṃ paśutvaṃ ca tiraskārakaras tamaḥ*
> *avidyā hy āvṛtir mūrcchā paryāyās tasya coditāḥ*
> *sa cāvidyādiparyāyabhedaiḥ siddho mate mate.*

[465] Cf. the rhetorically similar half-line 15:38ab.

[466] *ex conj.* This is a very tentative conjecture. When writing this half-line, the author of the *Parākhya* may have had before him *Kiraṇa* 2:22ab: *male sati bhavanty etā bhoktṛtvaṃ ca na kevalam.* 'These [various processes, such as having to be bound, mentioned above]—and not just the condition of being an experiencer—come into being [only] when there is *mala*.' However the subsequent text of the *Kiraṇa* is reconstructed, this half-line is in all sources followed, as here in the *Parākhya*, by a consideration of the possibility that *mala* is a *dharma* of the soul.

[467] *ex conj.* Once again it is probably the *Kiraṇa* that is here drawn upon, for this obscurely expressed discussion is found there too in 2:22c and following, from which I quote 2:24c–25b:

> *tasya dharmo na; dharmatve, pariṇāmaḥ sphuṭo bhavet.*
> *ciddharme puṃsi no dharmo; yadi syāt, pariṇāmavān.*

As I have suggested (GOODALL 1998:250, fn. 274), it is possible that one of these half-lines was a secondary creation intended to replace the other. Since *ciddharme* is in the *Kiraṇa* unmistakably intended as a *bahuvrīhi* describing the soul, I have assumed that it is in the *Parākhya* too, and I have accordingly emended *pauruṣo* to *puruṣo*.

[But] since it is all-pervading (*vibhutve*), separation [from it] is impossible; therefore (*tat*) there must be the destruction (*vadhaḥ*) of its activity, O sage.[469] 'Separation' is held to be the blocking of [its] powers, just as [blocking by means of mantras is known to be possible] in the case of the power of fire.[470] (166)

Although pure Śiva-hood is plainly to be found in the [bound] soul, the realisation of self cannot come about because of that impurity which blocks it.[471] (167)

For when that [Śiva-hood] is completely [realised], then the impurity is destroyed (*malo vrajati saṃkṣayam*).[472] Then liberation comes about for that [soul] because of the shining forth of his own inner nature (*svasvarūpāvabhāsataḥ*). Just as [the liberated soul is, so too] is the eternal Śiva (*sakṛcchivaḥ*) taught to be; although He is the same, He is [from the very first and independent of anyone or anything else] equipped of power (*samāno 'pi balānvitaḥ*).[473] (168–169b)

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[468] *ex conj.* KATAOKA.

[469] *ex conj.* (for confusion between *ya* and *dha* in the transmission, see p. xcviii). The conjecture is likely to be correct for *vadha* is the word used in *Kiraṇa* 2:27, quoted in the next footnote.

Observe that this is the only place in the chapters transmitted to us of the *Parākhya* where the author has resorted to a line-filling vocative. In this it contrasts markedly with most tantras (see p. liv).

[470] This again is probably drawn from the *Kiraṇa* (2:27c–29b):

> *vibhor api malasyāsya tacchakteḥ kriyate vadhaḥ*
> *upāyāc chaktisaṃrodhaḥ kathaṃcit kriyate male*
> *yathāgner dāhikā śaktir mantreṇāśu niruddhyate*
> *tadvat tacchaktisaṃrodhād viśliṣṭa iti kathyate.*

(The image is of course used elsewhere and in other contexts, e.g. in *Pauṣkara* 4:158ab, but its application and expression here recall the *Kiraṇa*.)

[471] The reading *śuddhaṃ* in the first *pāda* is that of Tryambakaśambhu's quotation, confirmed by the short commentary he offers, in his *Śiśuhitā*, for which see the critical apparatus.

[472] *ex conj.* *malaṃ* could be retained, since it can be used as a neuter, and we have seen that the gender of at least one other word is not stable in this chapter (see fn. 400 on p. 260 above); but it seems more likely to me that the transmitted ending is the result of accident (e.g. because of attraction to the ending of the following noun) than that it is original.

[473] Perhaps this translation reads too much into the text. We might instead translate: 'At once he is taught [to have become] Śiva, just the same as Him (*tadvat*): equal [to Him] and (*api*(?)) equipped with power.'

As the radiance of the sun is observed to illumine the eye (*dṛṣṭaṃ nayanasya prakāśakam*), so the radiance of Śiva in the same way brightens the radiance of the soul (*tattejaḥkhyāpakaṃ bhavet*). (169c–170b)

Since all [this] is revealed [only] when the effects that are made up of *māyā* are connected [to the soul], therefore this [Śiva-hood(?)] is logically taught to be an 'effect', †because it is shown to be an effect of that†.[474] This has been proved to a certain extent (*kiñcit*) by direct perception (*dṛṣṭapramāṇena*) and to a certain extent by means of scripture (*āgamataḥ*). (170c–171)

This entire sequence of tattvas (*tattvakramaḥ*) ending in that of the earth (*kṣmāntaḥ*) has been taught which—by means of [the soul's] close attachment with the instruments and effects [that derive from *māyā*], starting with time and *kalā*—brings about the manifestation of [the soul's innate] consciousness (*kālakalādikāryakaraṇavyāsaṅgacidvyaktikṛt*), in which the opportunity that arose was taken for [teaching also that it is] the sphere for the consumption of one's own [experience] that is determined by [one's] past actions, and which arose in the context proper to [a discussion] of the 'womb' [of *māyā*] (*yonisvāvasarāgataḥ*).[475] That other [sequence], called [the sequence] of worlds, which was created by the Supreme [Lord] is now about to be taught. (172)

Thus the fourth chapter, an exposition of the topic of the 'womb', in the great tantra called the Supreme.

The translation 'eternal Śiva' of the compound *sakṛcchivaḥ* assumes that the element *sakṛt* means 'once and for all time'; it may be paralleled in *Svāyambhuvasūtrasaṅgraha* 18:41ab (*evaṃ sampūjayed devaṃ niyatātmā sakṛcchivam*...), but it is perhaps more likely that *sakṛt* is there an adverb, since this is the concluding verse of the chapter, and the second half gives a *phalaśruti* (*sa yāti paramaṃ sthānam aprāpyam akṛtātmabhiḥ*).

[474] The purport of *tatkāryadarśanāt* is not clear to me. Nor is it entirely clear to me what the purpose of the entire unit is, unless it be to account for a description in scripture of *śivatva* being an 'effect', since this is arguably in some sense true, while it is at the same time held to be an innate property of the self.

[475] It will be obvious from the awkwardness of the translation that the interpretation of this verse is uncertain.

PARĀKHYATANTRA CHAPTER V

Prakāśa spoke:
The measurement of the shell of the egg [of Brahmā], what exists (*sthitiḥ*) within the Lokāloka [mountain ring], the position of the Rudras beginning with those in the principle of water (*jalādirudrasaṃsthānam*), and all that is situated above *māyā* (*māyordhvaṃ saṃsthitiś ca*).[476] (1)

That [first mentioned] measurement [viz. that of the shell of the egg] is ten million *yojanas* [in thickness].[477] First [the length of] the *yojana* is to be determined:[478] The mote that is caught in sunlight in a window grill (*jālāntare 'rkareṇur yaḥ*) is eight times the dimensions of an atom (*vasusaṃkhyāṇumātrakaḥ*).[479] (2)

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[476] As in the other chapters, this first verse is a program of topics to follow: the measurement of the egg of Brahmā is dealt with in 5:2–5; all that it contains is the subject of 5:6–144; the Rudras governing the tattva of water up to that of *māyā* are listed in 5:145–155b; the pure path, above *māyā*, is treated in 5:155c–161.

[477] *ex conj.* It is true that *arbuda* in post-Vedic literature is commonly one hundred million, but Nārāyaṇakaṇṭha, in his commentary on the verse of the *Mṛgendra* on which I have based this conjecture (*vidyāpāda* 13:9ab: *kapālam arbudaṃ sthaulyād brahmaṇo 'ṇḍasya yojanaiḥ*), appears to understand *arbuda* to be equivalent to a crore: *eṣāṃ yojanānām arbudaṃ koṭivistṛtaṃ brahmāṇḍakapālaṃ jñeyam.* (The decimal value of the names for the higher numbers varies, but it appears from the sources that HAYASHI has collected together (1995:64–70) that *koṭi* is a later name that in some counting schemes supplanted the Vedic term *arbuda* as a designation for 10^7 and in others pushed *arbuda* up to the next decimal place.) I differ from HULIN (1980:290) in understanding the word *sthaulyād* to be intended explicitly to convey 'in thickness'. The same usage (giving the same measurement) occurs in *Parākhya* 5:112 below. Ten million *yojanas* is also the thickness of the shell of the egg in *Svacchanda* 10:3a: *koṭiyojanabāhulyaḥ* [scil. *kaṭāhaḥ*], and Kṣemarāja makes clear that he understands it is thickness that is explicitly specified, for he gives the following gloss: *bāhulyaṃ ghanatā.*

[478] This is not such an odd proceeding as it might appear, for units of measure were far from standardised.

[479] This differs from accounts that are based upon those systems for which the atom is the basic building block of the universe. For the Vaiśeṣikas, two *paramāṇus* form a *dvyaṇuka* and three *dvyaṇukas* form a *tryaṇuka*, which is the smallest perceptible unit: the mote in the sunbeam. The Vaiśeṣika conception is to be found in Purāṇic literature, for see *Brahmavaivarta* 4.96.49cd, which gives this same sequence except that it refers

[Multiply that] similarly [eight times and you have the dimension of] the tip of a hair. [Multiply that] in the same way [and you have] a louse egg (*līkṣā*);[480] [multiply that in the same way and you have] a louse; [multiply that in the same way and you have] a grain of barley; [multiply that in the same way and you have] a finger[-breadth]. Then with twenty-four fingers (*tat prakṛtyaṅgulaiḥ*) [you have] a hand.[481] With four such [hands] (*taiḥ*... *vedapiṇḍitaiḥ*) [you have] a bow (*dhanuḥ*).[482] (3)

With two of these (*taiḥ*...*padasaṃkhyātaiḥ*)[483] [we have] a stick (*daṇḍaḥ*). A *krośa* is two thousand of those [sticks]. A *gavyūti* consists in two *krośas*, and a *yojana* is similarly [the length of two *gavyūtis*] (*tadvad eva ca*).[484] (4)

The all-gold throne [of Kālāgni] (*āsanaṃ sarvasauvarṇam*)[485] is pro-

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to the *dvyaṇuka* as an *aṇu*: *paramāṇudvayenāṇus trasareṇus tu te trayaḥ*.

But Śaiva tantras are far from alone in having the *trasareṇu* consist of eight rather than six atoms, for see, e.g. *Manusmṛti* 8:132–3 and the Purāṇic souces quoted in Appendix IV. Commenting on *Svacchanda* 10:15cd (*jālāntaragate bhānau paramāṇuḥ sa ucyate*), Kṣemarāja observes in his *Svacchandatantroddyota* that the *paramāṇu* spoken of in such accounts is not actually the same as that of the Vaiśeṣikas: *ayaṃ ca paramāṇus tārkikopagataparamāṇuvilakṣaṇaḥ*. For a table presenting the surviving accounts of units of measurement (of length) given in early Siddhāntatantras (as well as in the *Svacchanda* and in two Purāṇic accounts), see Appendix IV.

[480] *ex conj.* This spelling is not to be found in the dictionaries (*likṣā*, *rikṣā* and *likhyā* appear to be the only forms they attest); but it should perhaps be regarded as a possible orthography: it is accepted as such by the editors of the *Pūrva-Kāmika* in 16:2d, by BHATT in *Ajitakriyāpāda* 12:4b and *Mataṅgavidyāpāda* 24:2, and it is to be found also in some manuscripts of *Kiraṇa* 53:10 (the latter two passages are quoted in Appendix IV). Perhaps, then, we might after all accept the transmitted reading *rīkṣā*, which is reported as being transmitted also among the variants to *Ajitakriyāpāda* 12:4b. Note that the Kashmirian MSS consulted by BHATT that transmit *Mataṅgavidyāpāda* 24 are reported as both consistently giving the word as *ṛkṣā*. (The Kashmirian MS in the BORI, however, has *likṣā*.)

[481] Twenty-four is represented by *prakṛti* since that is the twenty-fourth tattva from the bottom in the Sāṅkhya enumeration. The *Parākhya*'s inclusion of *guṇa* as a tattva (5:150) should make it the twenty-fifth; but twenty-four is the unit of multiplication at this stage also in *Mataṅgavidyāpāda* 24:4 and in *Mṛgendravidyāpāda* 13:7.

[482] *ex conj.*

[483] In good Sanskrit a dual would be required, unless we were to emend to *pādasaṃkhyātaiḥ* and understand the number four; but two is the number given at this stage also in *Mṛgendravidyāpāda* 13:8.

[484] *ex conj.* Also possible would be *taddvayena ca*, which is the suggestion of Dr. ACHARYA. Strictly speaking, 5:4c is unmetrical, but see introduction, p. lxxxvi.

[485] *ex conj.* ACHARYA. Also possible instead of *āsanaṃ* are perhaps *bhuvanaṃ* or *bhavanaṃ*; cf. *Mṛgendravidyāpāda* 13:9cd: *tasyāntaḥ kāñcanaṃ dhāma kālāgnes tāvad*

claimed to be a hundred of these [*yojanas*]. One hundred crores below is the ten-million[-*yojana*-thick] egg shell. (5)

Inside that is the Rudra known as Kālāgni. Having the form of fire he will burn everything at the time that is known as [the time of] resorption [of the universe]. (6)

Therefore [he is known as] the Rudra 'Fire of Time' (*kālānalaḥ*), situated below the surface of the earth. Bearing the egg of Brahmā †...†.[486] (7)

His body is ten million times as bright as the sun at the time of resorption of the universe. The palace of the Rudra Kūṣmāṇḍa is touched by the shoots of sparks from his flames.[487] (8)

He flames with the power of the radiance that is thrown forth by (-*mukha*-) sparkling gems(?). And he is surrounded by[488] Rudras of the same ilk numbering a thousand million. (9)

His palace is ten million [*yojanas*] in height; its flames are a hundred million; the smoke [above], which is supportless and black, is half of that [in height].[489] (10)

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eva hi, and cf. *tadgṛhaṃ* in *Kiraṇa* 8:5. But *āsanaṃ* has been accepted on the grounds that the measurement given of a hundred *yojanas* is inappropriately small for his *bhuvana*, the height of which is given in 5:10 below as ten million *yojanas*. And it is his throne that is first mentioned in *Svacchanda* 10:22abc: *siṃhāsanaṃ mahādīptaṃ sahasradvayavistṛtam/ sahasram ucchritaṃ tasya.*

The expression *tasyāntaḥ* in the half-line of the *Mṛgendra* just quoted is to be interpreted to mean inside the egg (not inside the shell). This is more clearly expressed here as well as in the *Svacchanda* (10:2c–3a): *atha kālāgnirudrādhaḥ kaṭāhaḥ saṃvyavasthitaḥ/ koṭiyojanabāhulyaḥ.*

[486] It appears that there was some reference in this damaged line to the Rudras outside the egg of Brahmā who support it. They are mentioned again in 5:142–4, when we have gone up above the egg, but since they surround the egg, they can be mentioned at its bottom too, and in connection with Kālāgni, as they are in *Kiraṇa* 8:92.

[487] The spelling Kūṣmāṇḍa is preferred in Northern sources; Southern manuscripts generally prefer Kūśmāṇḍa, and this is the form that M^Y consistently uses. I have corrected this to the Northern spelling on the (rather weak) grounds that this fits better the *nirvacana* given in 5:38.

[488] *ex conj.*

[489] As we have seen in fn. 485 on p. 281 above, the measurement of the height of the āsana of Kālāgni is only a thousand in *Svacchanda* 10:22, but the height of the *bhuvana* is given as ten million in 10:28, followed, as here, by the same layers of fire and smoke. The *Kiraṇa* (in E_V) appears to share the same measurements, except that it has blackness in place of the smoke (8:5):

> *tadgṛhaṃ koṭisaṃkhyātaṃ tajjvālā daśakoṭayaḥ*
> *nirālambaṃ tadūrdhvaṃ tu pañcakoṭimitaṃ tamaḥ,*

Above that are the terrible hells, thirty-two [in number] (*buddhibheda-caturguṇāḥ*).[490] They are attained as a result of particular evil deeds; they

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as does the *Mataṅga* (*vidyāpāda* 24:7–8a). The *Mṛgendra* (*vidyāpāda* 13:12) gives no measurements for the palace, but shares the *Parākhya*'s ten crores of flame then five of smoke.

[490] This is the most straightforward of the three interpretations of this expression that seem to me conceivable (8 x 4 = 32), since what follows is a list of thirty-two names. (For this interpretation I am assuming that *buddhibheda*, by the convention of *bhūtasaṃkhyā*, means 'eight'.)

It is worth considering the possibility that we are meant to understand the expression to mean at the same time 'of four kinds in accordance with the variety of mental propensities [of embodied souls]', in other words that the hells listed below are each divided into four, matching the four negative *buddhidharmas*, namely *adharma*, *avairāgya*, *anaiśvarya*, and *ajñāna*. In the *Svacchanda*, 140 hells are listed and named, but the text also states that this number can be arrived at by multiplying a basic group of thirty-five by four (10:76ab): *pañcatriṃśat tu narakāś caturbhedāḥ prakīrtitāḥ*. (This passage of the *Svacchanda*, 10:75c–93, is devoted to explaining that all fifty crores of hells are 'purified' in initiation whether one follows the list of 140, thirty-five, thirty-two or three. Fifty crores is an extremely high number of hells and is not matched, as far as I am aware, in the Siddhāntas; the *Prayogamañjarī* speaks of five crores in 9:68. The elsewhere common numbers of hells, namely twenty-one, as in *Manusmṛti* 4:87–90, and twenty-eight, as in *Bhāgavatapurāṇa* 5.26:7, do not seem to appear in early Saiddhāntika literature.)

But in other Siddhāntas where the number of hells is multiplied we find the following pattern: thirty-two hells are listed (as here), of which three are said to be eight-fold and the remaining 29 are said to be four-fold. This gives a total of 140 hells. Thus in *Kiraṇa* 8:6–12 the total of 140 is mentioned, the thirty-two names are listed, then it is stated that the three eight-fold hells are Avīci, Raurava and Kumbhīpāka, and that all the others are four-fold. (These three have a special status, for they are the only hells mentioned by the *Svāyambhuvasūtrasaṅgraha* [4:87–8], the *Rauravasūtrasaṅgraha* [4:2], and the *Mālinīvijayottara* [5:2]; in the *Sarvajñānottara* the only three to be named are Raurava, Mahāraurava and Kumbhīpāka [IFP MSS T. No. 334, p. 57, T. 760, p. 41].) The account of the *Mataṅga* (*vidyāpāda* 23:73–81) is essentially the same as that of the *Kiraṇa*, except that the three eight-fold hells are there Avīci, Ambarīṣa and Raurava. In the *Niśvāsamukha* (4:99–104, f. 17^{v}–18^{r}), a list of thirty-two names is given (differing in order from all others, but sharing the same names as the account of the *Mataṅga*), concluding with the following damaged text (4:104c–105):

dvātṛiṃśad ete narakā mayā devi prakīrtitāḥ
[śatāṣṭādhikasaṃyu] ≪*ktāḥ*≫... *saṃyutāḥ*
savetālaṃ śataṃ hy etan narakāṇāṃ prakīrtitam.

• dvātṛiṃśad] *em.*; dvātṛṃśad MS • śatāṣṭādhikasaṃyuktāḥ] *conj.*; --- MS; śatāṣṭādhikasaṃyu ⊔ Wellcome apograph; śatāṣṭādhika ⊔ Kathmandu apograph • savetālaṃ] MS; sacatālaṃ Wellcome apograph; sacaitālaṃ Kathmandu apograph bestow various particular types of suffering. (11)

[i] Raurava, [ii] Darkness (*tamaḥ*), [iii] Cold (*śītaḥ*), [iv] Hot (*uṣṇaḥ*), and [v] Santāpaka. Then [vi] Padma, [vii] Mahāpadma, and [viii] Kālasūtra. (12)

Then [ix] Needle-mouth (*sūcīmukhaḥ*), [x] Tāla,[491] [xi] Sword (*khaḍgākhyaḥ*), [xii] Razor-blade (*kṣuradhārakaḥ*), [xiii] Ambarīṣa, and after that [xiv] Heated-coals (*taptāṅgāraḥ*), [xv] Sudāhakṛt.[492] (13)

[xvi] Santapta, [xvii] Lac and [xviii] Flesh-eater (*jatumāṃsādau*), [xix] Sigh-less (*nirucchvāsaḥ*) and [xx] Full-of-sighs (*socchvasaḥ*), and [xxi] Pair-of-mountains (*yugmaparvatasaṃjñaś ca*), [xxii] Śālmalī, [xxiii] Trirnivāsa.[493] (14)

The damaged line appears to be part of a statement to the effect that a further 108 hells are to be added to the thirty-two, to make up 140.

In the *Mṛgendra*'s account (*vidyāpāda* 13:13–21b) these multiplications are not stated, but it is not impossible that the same model is presupposed. [HULIN (1980:291–2) appears to misunderstand the text to say that there are thirty-three envelopes (*puṭa*), inside which are the thirty-two named places of torture; what the text actually appears to say is that there are thirty-three layers, sandwiched in between which are the thirty-two named places of torture.] Only in the *Mṛgendra* are the names given in the same order as in our text; but in the *Mṛgendra* they are arranged into four groups of eight known as the eight Narakas, the eight Mahānarakas, the eight [Naraka]rājas, and the eight Rājarājeśvaras. It is conceivable then, that our expression *buddhibhedacaturguṇāḥ* has been chosen to refer to this structure.

I suspect, however, that our text intended to follow the model of the *Kiraṇa* and the *Mataṅga*, because the number *daśāṣṭārdhadaśa*° in 5:32cd below can, I think, be interpreted to mean 140 [(10 + (0.5 × 8)) × 10], and because the text singles out the three last named hells and calls them the Rājamaheśvaras (5:33ab), after or before which I suspect some statement has gone missing to the effect that those three are eight-fold, unlike all the others, which are in this verse stated to be four-fold, or, more explicitly, to the effect that those three are eight-fold and the rest are four-fold (cf. *Mataṅgavidyāpāda* 23:81cd). And this brings me to one more possible interpretation of *buddhibhedacaturguṇāḥ*. It seems to me conceivable that, whether or not some such more explicit statement has gone missing later on in the text, we can read the information into this epithet: 'eight[-fold, in the case of the three Rājamaheśvara hells, and] four-fold [in the case of the twenty-nine others]'.

[491] In accordance with the reading here, supported by the *nirvacana* in 5:21 below, we should probably emend *Mṛgendravidyāpāda* 13:16ab to read *sūcyāsyatālakhaḍgākhyakṣuradhārāmbarīṣakāḥ*. HULIN (1980:292) retains °*kālakhaḍgākhya*°, which he takes to be a single name, but this would leave this *aṣṭaka* with only seven members.

[492] *ex conj.* It is probable that the name given here was the same as that for which the *nirvacana* is given in 5:23 below. Moreover this is the name we find in *Kiraṇa* 8:9b.

[493] *ex conj.* The *nirvacana* in 5:27 below and the parallel in *Mṛgendravidyāpāda* 13:18b had earlier induced me to emend this name to *kṣutpipāsakaḥ*, but see fn. 507 on p. 286

And [xxiv] Place-of-worms (*krimīṇāṃ nicayaḥ*),[494] [xxv] Iron-pillar (*lohastambhaḥ*), [xxvi] Full-of-excrement (*viṇmayaḥ*), [xxvii] Vaitaraṇyā.[495] Beyond that [xxviii] Tāmisra and [xxix] Andhatāmasa, [xxx] Avīcī, [xxxi] Kumbhapāka,[496] [xxxii] Mahāraurava. (15–16b)

Raurava is that into which are cast weeping souls (*rudantaḥ prāṇinaḥ*). [The hell] called Darkness (*tamaḥsaṃjñaḥ*) is one in which delusion is great; it deludes the quality of sentience. Cold (*śītaḥ*) is [the hell] in which there is the onset of cold fever; it makes the whole body to shake.[497] (16c–17)

Hot (*uṣṇaḥ*) is [the hell] in which there is the onset of extremely hot fever; it heats all the limbs. [San]tāpa [is so called because it] creates internal heat; it dries out the cavern of the belly (*śoṣitodarakandaraḥ*).[498] (18)

Padma is a mass of very cold snow (*suśīto himakardamaḥ*) with the form of a lotus (*padmasamākāraḥ*).[499] Mahāpadma has the same form, but it has more cold snow (*śītahimottaraḥ*). (19)

Kālasūtra is [a hell in which there is] a black fetter which wraps tightly round three times (*triguṇadṛḍhaveṣṭanaḥ*).[500] Needle-mouth

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below.

[494] Purists might prefer the orthography *kṛmīṇāṃ*, but it is clear that the redactor of the *Parākhya* elsewhere treated vocalic *ṛ* as though it were *ri* (or *ru*), for see p. lxxxiii above.

[495] I guess that this is an *aiśa* feminine nominative singular, used here as an alternative to Vaitaraṇī to avoid the metrical fault of having both the second and third syllables of the *pāda* short.

[496] The more normal form of the name is Kumbhīpāka, but that would violate the metre here, and so Kumbhapāka is probably authorial.

[497] *ex conj.*

[498] Or, if we accept the reading of the *Svacchandatantroddyota*, 'it dries out the belly and the throat'.

[499] One could consider emending the last *pāda* to *suśītahimakardamaḥ* to make it a *bahuvrīhi* describing Padma: 'in which there is very cold snow'. I guess that *himakardamaḥ* means snow, and that the expression is used instead of just *hima*, even though that word can by itself mean snow, because *hima* is commonly understood also to mean 'mist' or 'fog' (particularly in South India: cf. the Tamil usages of *paṉi* and *paṉikaṭṭi*). But perhaps *himakardamaḥ* is intended to express 'a morass of snow [into which one sinks'. Padma and Mahāpadma are elsewhere conceived of as places of unendurable heat, e.g., in Ur-*Skandapurāṇa* 44 and 45.

[500] *ex conj.* I can make no sense of the transmitted readings *trikarṇo* and *trikaṇṭa*°; it seems to me just conceivable that the fetter should wrap round the tortured souls' bodies three times, because this might be intended to suggest the three aspects of time (past, present and future), and thus Kālasūtra would be a doubly appropriate name: a black thread with three strands. Note that, for the metre to be correct, the vocalic

(*sūcīmukhaḥ*) is [a hell in which there is] an extremely sharp needle that splits men's faces.[501] (20)

Tāla [is a hell which], as by a palm-leaf (*tālavat*), cuts open [the flesh of souls' bodies] by means of bark garments on their bodies. Sword (*khaḍgaḥ*), equipped with sword blades (*khaḍgadhārāparigrahaḥ*), cuts the limbs [of the souls' bodies]. (21)

Razor-blade (*kṣuradhāro*), in which there are razor-blades [everywhere] without any space free of them (*kṣuradhārānirantaraḥ*), cuts the limbs. Ambarīṣa is filled (*prapūryate*) with very sharp remorse (*ambarīṣeṇa*).[502] (22)

Heated-coals (*taptāṅgāraḥ*) is the colour of fire, it is the repository of red[-hot] coals. Sudāhakṛt is filled with flaming, red-[hot] stones. (23)

Santapta is taught to be heat-creating, [a hell] in which there is nothing but flaming fire. Lac-mud (*jatupaṅkaḥ*) is [a hell] in which [souls'] bodies are destroyed by being smeared with flaming lac.[503] (24)

ṛ must once again be treated as r+vowel (see p. lxxxiii above). In Ur-*Skandapurāṇa* 39, which is devoted to a hell of this name, the sinners' misdeeds are measured with a great black(?) thread, and proportionate(?) bits of their bodies are cut off from them (39:9):

> *kālasūtreṇa mahatā mitvā mitvā tu duṣkṛtam*
> *chindanty aṅgāni jantūnāṃ kuṇṭhāgrair āyudhair bhṛśam.*

[501] *ex conj.* The conjecture may well be wrong. Perhaps what is instead intended is that the souls there are embodied with tiny mouths insufficient to take in the food they need. This is similar to the notion described in *Śiṣyalekha* 40, where having a tiny mouth makes it impossible to quench thirst. But we do find the notion that souls are tormented by being perforated by needles in this hell elsewhere (*Devībhāgavatapurāṇa* 8.23:26–27b):

> *. . . sūcīmukhe ca narake pātyate nijakarmaṇā*
> *vittagrahaṃ ca puruṣaṃ vāyakāḥ iva yāmyakāḥ*
> *kiṃkarāḥ sarvato 'ṅgeṣu sūtraiḥ parivayanti hi.*

[502] It may be that some other manner of thing was intended by the redactor with *ambarīṣa*: a common meaning of the word appears to be 'frying-pan' and APTE records also 'war' and 'sun'. The version of this half-line quoted by Kṣemarāja seems likely to me to be a secondary 'improvement' composed by a transmitter of the text who was also uncertain about the intended meaning of the, as I think, original version. His half-verse translates: 'Ambareṣa [is so called] because it rains down very sharp arrows from the sky.'

[503] M^{Y}'s reading is equally possible: the anacolouthon is paralleled in 5:19b and 5:20d, and in M^{Y}'s readings of 5:25cd and 5:28b.

Flesh-eater (*māṃsādaḥ*) tears off mouthfuls of flesh from every part of the body. Sigh-less (*nirucchvāsaḥ*) is characterised by the absence of breathing as a result of [all(?)] the sense organs being blocked (*akṣasaṃrodhāt*). (25)

Full-of-sighs (*socchvāsaḥ*) is full of sighs, the place of those wretches who are without activity (*niśceṣṭahatakāśrayaḥ*).[504] Pair-of-mountains (*yugmāśmaḥ*) [is a place of torture that is] crushed on both sides by the smashing together of mountains of rough rock (*karkaśāśmāgasandaṃśaparipīḍitaḥ*).[505] (26)

Śālmalī [is a hell] which splits with its spines †...†.[506]

Trirnivāsa [is the hell] in which the bellies [of the souls] are tormented with the suffering of thirst and with hunger.[507] (27)

Place-of-worms (*krimīṇāṃ nicayaḥ*) is taught to be a heap of nothing but worms.[508] Iron-pillar (*lohastambhaḥ*) is where bodies are scorched on flaming iron plates. (28)

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[504] *ex conj.* I cannot interpret the transmitted reading. This is not a completely convincing guess, for the word *hataka* is perhaps used only of people for whom one feels or wishes to elicit sympathy, and this may not appropriate here.

[505] *ex conj.* The more obvious vocabulary in the reading of Kṣemarāja (*adri* for *aśma* and for *aga*) is probably secondary (the result of an attempt to remove obscurity). In both the transmitted readings the syntax is the same, and it is not obvious to me how it might be interpreted.

[506] The emendation to *kaṇṭaka* is fitting because Śālmalī is a name for the spiny silk-cotton tree. The middle syllables of the half-line are more problematic. Note that this hell is referred to in *Mṛgendravidyāpāda* 13:18ab as *śālmalīlohapradīpta*. Hulin (1980:292) offers the following tentative interpretation (which he follows by a question-mark): 'où brille le rouge (des fleurs) du cotonnier épineux'. Govindarāja, commenting on *Manusmṛti* 4:90, offers the following: *śālmalo yatra śālmalikaṇṭakais tudyate.* In the full description of the Śālmala hell to which chapter 38 of the Ur-*Skandapurāṇa* is devoted, it is a place full of spiny silk-cotton trees surrounded by an iron outer wall and covered with a great net in which the sinners are tormented by people with various weapons. But the iron wall and iron net are said to be common to all the hells in the first two verses of the following chapter.

[507] I had earlier preferred to assume that the name intended in the *Parākhya* was, as in the *Mṛgendra*, *kṣutpipāsa* ('Hunger-and-thirst'), because the accounts of the *Mṛgendra* and *Parākhya* are very close, and because this half-verse would then have provided a natural explanation of the name, which it does not seem to do for the name Trirnivāsa. But *trirnivāsa* is the form to be found in Kṣemarāja's quotation of our half-verse and Kṣemarāja's version of the name appears better to fit his claim that it is the same hell that the *Svacchanda* refers to (10:52a) as Trirāvarta. Furthermore, both the corrupt versions of the name transmitted in M^Y (here and in 5:14) look more likely to have been corruptions of *trirnivāsa*[*ka*]*ḥ* than of *kṣutpipāsaḥ*. Neither Trirāvarta nor Trirnivāsa is an interpretable name to me.

[508] Once again, M^Y's reading seems equally possible: see fn. 503 on p. 285.

Full-of-excrement (*viṭpūrṇaḥ*) fills the mouths [of the tortured souls therein] with the lumps that fall from the passage that carries excrement.[509] In the Vaitaraṇī [river] creatures filled with pus are carried (*vitāryante*).[510] (29)

Tāmisra is blackly smoky[511] on every side [and is] mixed with darkness. Andhatāmisra is the same, but in it the directions cannot be discerned. (30)

Avīcī is covered with waves (*vīcibhiś channaḥ*)[512] of pus, blood, mud and such like. Kumbhīpāka is a flaming-tongued [fire] in a great and terrible pot-mouth.[513] (31)

The one called Mahāraurava is extremely fierce and frightening. ≪...≫. Thus these have the number 140 (*daśāṣṭārdhadaśasaṃkhyāparigrahāḥ*).[514] The three that have been named at the end are the Rājamaheśvaras. (32–33b)

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[509] The constitution and interpretation of this half-verse are not secure. I guess that *śilā* might here be used (like *śirā/sirā*) in the sense of a tube or vessel of the body. The interpretation seems to me to be just conceivably what Kṣemarāja understood, for, when he quotes this half-verse to introduce *Svacchanda* 10:51a, he appears to be identifying the hell that the *Parākhya* calls *viṭpūrṇa/viṇmūtra* with the hell that the *Svacchanda* calls *arvākśirāḥ*.

[510] It is possible that the extra half-line quoted immediately following this one by Kṣemarāja (ad *Svacchanda* 10:48), as though they formed a single quotation, belonged to the *Parākhya*. (In this instance Kṣemarāja does not indicate the provenance of what he quotes.) But since all the other *nirvacanas* are contained within single half-lines, and since the extra half-line has an explicatory function (and is thus the kind of thing that might get jotted down in the margin by somebody studying the text and thereafter be mistakenly incorporated into the body of the text by a subsequent transmitter) I have decided to follow M^Y in omitting it. It might be interpreted as follows: 'And that is why that terrible river always flows with a bad smell.'

[511] Perhaps it is possible to treat *dhūmala* as a noun (meaning 'smoke') and so to interpret this qualifier as a *bahuvrīhi*?

[512] One might expect the first syllable of the name to be interpreted as a negative (which could be rendered by correcting *channaḥ* to *chinnaḥ*), but this does not suit the following *pāda*, in which the waves are characterised.

[513] The fire must be inside the pot, but it is the mouth of the pot spewing forth flames that is 'seen' from the outside. Cf. *Śiṣyalekha* 86, in which the tormented who stretch out their necks, presumably beyond the mouth of the pot, are beaten back in by tormentors with iron clubs.

[514] For the interpretation of this number and for the suggestion that some text may dropped out here, see fn. 490 on p. 282 above. As Dr. ACHARYA has pointed out to me, we could perhaps force the text here to yield the number thirty-two as well: 18 + (0.5 x 8) + 10, but to do this we would have to read eight twice.

The interval [between each] of these is 9,900,000 [*yojanas*]. Each of these [places] that torment evil-doers is 100,000 [*yojanas*] high.[515] (34ab)

Going ninety lakhs [above that, we find] the world of Kūṣmāṇḍa, which is thirty thousand [*yojanas* high].[516] This Kūṣmāṇḍa has a gaping hatchet face (*viṭaṅkamukhakoṭaraḥ*)[517] with flames from the fire that arises from the rubbing together of the fierce points of his fangs.[518] The cavern of his mouth is illuminated by the light from the radiance of these [flames] (*tatprabhābhiḥ*). (34c–36b)

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[515] Thus each hell, together with the empty layer between itself and the next hell, takes up one crore (ten million) *yojanas*. Altogether, then, the hells probably occupy a tranche of 320 million *yojanas*. *Svacchanda* 10:93 reverses this proportion, giving ninety-nine lakhs as the measurement of each hell and one lakh as that of each of the gaps.

Our measurements for the hells are the same as those of the *Mataṅga* (*vidyāpāda* 24:8c–9b) and of the *Tantrāloka* (8:27). Beyond those, the *Parākhya* counts a gap of nine lakh *yojanas* before the world of Kūṣmāṇḍa, and that world is then said to be 30,000 *yojanas* high. The *Mataṅga* reverses these figures, giving 30,000 *yojanas* as the measurement of the gap and nine lakhs as the measurement of the world of Kūṣmāṇḍa. Thereafter both texts agree that each of the *pātālas* is nine thousand *yojanas* and that there is a gap between each of a thousand *yojanas* (*Parākhya* 5:60 and *Mataṅgavidyāpāda* 24:11). Thus both texts have the world of Kūṣmāṇḍa and the *pātālas* (including the gaps in between them) take up a further lakh of *yojanas*.

The neat measurements of the *Mṛgendra* (*vidyāpāda* 13:13) are somewhat different, for there the total (up to, but not including, our earth) is said to be 330 million. This is composed of thirty-two hells, each measuring one lakh (a hundred thousand), as here, plus thirty-three interstices (*puṭa*), each of which measures nine million *yojanas*: so far this totals 300,200,000 (as 13:21ab reassures us). There is then a gap of 30,000 and then the half-iron, half-golden world of Kūṣmāṇḍa of 900,000 (13:21cd); then six worlds of a thousand each, one of 28,800,000, six spaces (*vasati*) each of 9,000, and a single space of 10,000 (13:25–6). This (which reaches up to our earth) makes up 29,800,000, and thus altogether (with the previous sub-total of 300,200,000) 330 million.

The measurements of the *Kiraṇa* are the same as those of the *Mṛgendra* up to and including the world of Kūṣmāṇḍa, if one reads with VIVANTI's Nepalese MS C in 8:14; thereafter the numbers are so different in the three different sources that VIVANTI has consulted (e.g. in 8:16a and in 8:21) that little confidence can be invested in the constitution of the text.

[516] As is clear from the previous footnote, the *Mṛgendra*, *Mataṅga*, and *Kiraṇa* (reading with the Nepalese MS) all give the height of the interval as thirty thousand and the height of the world as ninety lakhs. It is possible that in the *Parākhya* too the same was originally intended.

[517] *ex conj.* The point of comparison with a hatchet blade (*ṭaṅka*) is, I think, that it is concave. This is further suggested by the compound *pradīptamukhakandaraḥ* immediately below. The transmitted *viṭaṅka* would normally mean 'beautiful', which seems inappropriate here. But *viṭaṅka* is retained on the assumption that it was used in the sense of *ṭaṅka*, or that it referred to some other appropriately shaped object. According to Liṅgayasūrin on *Amarakośa* 2.2:15, *viṭaṅka* can designate a piece of wood

†...†.[519] His skeleton is visible behind the surface of his split open chest (*pāṭitoraḥkavāṭāntaḥprakaṭāsthikalevaraḥ*); he holds a hatchet in his hand; the area of his dense eyebrows is permanently drawn together [in a frown] (*sadākṛṣṭasaṃkaṭabhrukuṭītaṭaḥ*). (36c–37)

'Ku' is taught to mean 'world'; in it there is *uṣman*, which [here] means fire. Just as is that terrible-to-look-at [fire] inside the egg [of Brahmā] (*aṇḍe*), so too (*yadvat... tadvat*) is the aweful (*udbhaṭaḥ*) Kūṣmāṇḍa.[520] He is employed by the supreme Lord as the overseer of the hells. (38)

He is surrounded with Rudras of the same kind, with terrible gaping mouths (*karālamukhakoṭaraiḥ*), with throat, chest and arms terrible to look at †...†. (39)

They stand there with hatchets in their hands, together with others made of iron (*kṛṣṇalohamayair anyaiḥ*). (40ab) After going [up] for a distance of nine lakhs [of *yojanas*] (*grahalakṣapathaṃ gatvā*), there are [to be found] the seven *pātālas*:[521] (40cd)

Ābhāsa, Paratāla,[522] Nitala, Gabhastimat, Mahātala, Rasātala, and

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below the *vakradāru* for birds to rest on. (The *vakradāru* itself Liṅgayasūrin appears to understand to be a crooked piece of wood fixed to the edge (or the top) of a roof like a finial, for he explains above that *gopānasī* and *valabhī* can be ... *paṭalaprānte śikheva sthitasya vakradāruṇo nāmanī*.)

[518] *arcibhiḥ* is an *aiśa* form (for *arcirbhiḥ*) that is required here by the metre.

[519] 5:36d might have been a *bahuvrīhi* qualifying him as one 'the cavity of whose belly is deep': perhaps one could consider emendation to *gambhīrajaṭharodaraḥ*.

[520] This *nirvacana* is quoted by Kṣemarāja in his *Svacchandatantroddyota* ad 10:94, followed by: *iti śrīparāyāṃ niruktaḥ. asya ca kukarmajanānuśāsakatvāt, krūrarūpatvaṃ krūranirvṛttatvaṃ ca śrīparāyām uktam.*

[521] These are not hells, but subterranean paradises for seekers of otherworldly pleasures.

[522] This is also sometimes called Varatāla (e.g. in *Kiraṇa* 8:22). Since *para* and *vara* can be synonymous, it is possible that the variation in name is not just the result of scribal confusion. I have, however, decided to assume that Paratāla was consistently used in the *Parākhya*, since that is implied by the *nirvacana* given in 5:45; but I am aware that that verse could be emended to support Varatāla, and I am aware also that both names could have been used as synonyms by the redactor of the *Parākhya*. Only the *Mṛgendra* (*vidyāpāda* 13:27c–28b) shares this list (except that it reads *tritala* in place of *nitala*).

The *Sarvajñānottara*, listing from the bottom, has the following account (IFP MS T. 334, p. 57):

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talaṃ ca nitalaṃ caiva vitalaṃ ca tathā param
sutalaṃ talātalaṃ caiva pātālaṃ ca rasātalam
nāgāś ca garuḍāś caiva kiṃpuruṣā danujās tathā
agnir vāyuḥ kuberaś ca patayas tu pṛthagvidhāḥ

• *vāyuḥ kuberaś*] conj.; *vāyukuberāś* MS.

The *Svāyambhuvasūtrasaṅgraha* gives the following (4:85–86b):

talaṃ vitalasaṃjñaṃ ca nitalaṃ sutalaṃ tathā
talātalaṃ tathā cānyad rasātalam iti śrutam
mahātalaṃ ca vikhyātaṃ saptamaṃ †natisaṃśite†

• *talaṃ*] conj.; *balaṃ* Ed. • *cānyad rasātalam*] conj.; *cāndrasātalam* Ed. (unmetrical).

This is the same as the list of *Mālinīvijayottara* 5:3–4, in which the worlds appear listed in the opposite order (as Somdev VASUDEVA has suggested [*2000:120 and passim] those two texts are in other respects closely related) and is almost the same as the list of the *Mataṅga* (*vidyāpāda* 23:69c–70):

talaṃ vitalasaṃjñaṃ tu nitalaṃ sutalaṃ tathā
talātalaṃ pañcamaṃ syāt tataś cānyad rasātalam
pātālaṃ saptamaṃ jñeyaṃ balir yatrāsuro mahān.

In the *Niśvāsamukha*, after the list of hells (to which we have referred above in fn. 490 on p. 282), we read (4:106–111b, f. 18^{r}):

pātālāni pravakṣyāmi nibodha me yaśasvini
ādau mahātalan nāma kṛṣṇabhaumam prakīrtitam
rasātalan dvitīyan tu sphāṭikan tat prakīrtitam
talātalan tṛtīyan tu raityabhaumam prakīrtitam
tāmrabhauman tu nitalañ caturtthan tu nigadyate
≪*raupya*≫*[[bhau]]man tu sutalam pañcamam paripaṭhyate*
ṣaṣṭhaṃ vitalasañjñan tu ratnaśarkarasañcitam
saptaman nitalan nāma sauvarṇan tad udāhṛtam
krameṇa kathitās sapta pātālādhipatīn śṛṇu
nāgāś ca garuḍāś caiva tathā kimpuruṣāṇḍajāḥ
agnir vāyuś ca varuṇo hy āsurāḥ patayas tathā

• *nibodha me*] conj.; *nibodhaya* MS • *raityabhaumam*] conj.; *raibhyabhaumam* MS • *raupyabhauman*] conj.; ---*man* MS; ⁻ ⁻ *bhauman* Kathmandu apograph • *ratnaśarkara°*] conj.; *ratnasarkkara°* MS • *pātālādhipatīn*] conj.; *pātālādhipatiṃ* MS • *āsurāḥ*] conj.; *āsurāṃ* MS.

Perhaps one or other of the two *nitalas* in this list should be emended to *tritala*. Note that the list is quite different in *Niśvāsa guhyasūtra* 5:1–3, f. 54^{v}:

ābhāsatalaṃ uttālaṃ śrītālaṃ ca gabhastikam
śiloccayaṃ tato jñeyaṃ śarkaroccayam eva ca
sauvarṇaṃ saptamaṃ teṣāṃ pātālāḥ sapta kīrtitāḥ.

The *Svacchanda*'s list, different again, is as follows (10:96–97b):

ābhāsaṃ varatālaṃ ca śarkaraṃ ca gabhastimat
mahātalaṃ ca sutalaṃ rasātalam ataḥ param
sauvarṇam aṣṭamaṃ jñeyaṃ sarvakāmasamanvitam.

the seventh is held to be Pātāla. (41)

Each of them is occupied by [a regent of the following] three [groups]: great Daityas, serpents and Rākṣasas (*daityendroragarākṣasaiḥ*). In Ābhāsa [these are the Daitya] Śaṅkukarṇa, [the serpent] Kuṭila, and [the Rākṣasa] the lord Vikala.[523] (42)

[Because] the rays (*raśmayaḥ* = *bhāsaḥ*)[524] of all the jewels shine on every side (*samantāt*),[525] as well as of its palaces and of its women, therefore this is called Ābhāsa. (43)

And in Paratāla [there are the Daitya] Prahlāda, [the serpent] Vāsuki, and [the Rākṣasa] Lohitākṣa. There [there] are dwellings in forests of [trees made of] the nine gems, supreme pleasures (*parabhogāḥ*), perfect women (*parastriyaḥ*), and so it is called Paratāla, being filled with perfect pleasures (*parānandavipūritam*). (44–45b)

In Nitala [there are the Daitya] Śiśupāla, [the serpent] Kambala, [and the Rākṣasa] Yamadaṃṣṭraka. Since there is in this subterranean paradise (*tale tasmin*) such extreme (*nitarām*) accomplishment of pleasure, therefore it is called Nitala, being the cause of arising of beautiful properties(?) (*abhirūpaguṇodbhavam*). (45c–46)

In Gabhasti [there are the Daitya] Karkandhu,[526] [the serpent]

The sequence found in *Kiraṇa* 8:22–40 gives Varatāla at the bottom, then Nitala, Tritala, Mahātala, Pātāla, Rasātala, and, as the seventh, the world of Hāṭakeśvara/Hāṭhakeśvara.

With the *pātāla*s we reach a level of the universe of which the Purāṇas give more closely comparable accounts, but to adduce those too would swell the annotation too far. Many of the variations of those sources in the form and order of the confusing names of the *pātāla*s are in any case plainly accidental. Thus in the chapter on the subject shared by the *Brahmāṇḍapurāṇa* (1.2.20) and the *Vāyu* (Pū. 50), the names are different even though they are embedded in what are essentially the same verses.

[523] It is not here explicit which belongs to which group; but it is implicit because of the principle of *yathāsaṅkhyam*, and the information is explicit in the *Mṛgendra* (*vidyāpāda* 13:29–32), whose list is essentially the same as that of the *Parākhya*. That of the *Kiraṇa* (8:17–39), by contrast, alots three of each group to each *pātāla*. The account of *Vāyupurāṇa Pū.* 50:15ff (shared by *Brahmāṇḍa* as 1.2.20:15ff) lists a number from each group in each *pātāla*, but there is little overlap with the names in our account.

[524] The text transmitted by M^{Y} might appear to be tautologous, and it is possible that Kṣemarāja's version is a secondary 'improvement' intended to obviate the tautology. But it is clear that we have here a gloss of the element *bhā* in the name Ābhāsa. Cf. 5:47cd, 5:115c.

[525] This is intended as a gloss of the initial *ā* in *ābhāsa*.

[526] Though Kṣemarāja's quotation is printed with *sakarkandhuḥ* (rather than *sa karkandhuḥ*), it is probable that that the first syllable is a pronoun rather than part of

Karkaṭa, [and the Rākṣasa] Vikaṭānana. There are rays (*bhāsaḥ* = *gabhastayaḥ*)[527] that are known especially [to be emitted from] its palaces and from its Rudras and from their women; therefore it is called Gabhastimat. (47–48b)

In Mahātala [there are the Daitya] called Hiraṇya, [the serpent] Kālāṅga, [and the Rākṣasa] Karālaka.[528] It has a multitude of great palaces (*mahāharmyapariskandham*),[529] it is full of great pleasures (*mahābho≪gasamākulam≫*), it has the beauty of great women (*mahāstrīrūpasampannam*);[530] therefore it is called (*uddiṣṭam*)[531] Mahātala. (48c–49)

In Rasātala [there are the Daitya] Bṛhadrāga,[532] [the serpent] Durdarśa, [and the Rākṣasa] Bhīmaniḥsvana.[533] Since there are various kinds of taste [there, and since] there are wells [with waters] that are full of[534] nectar there, it is called Rasātala, [being] the locus of the pleasure of relishing tastes. (50–51b)

These six tripartite[535] [worlds] are to be enjoyed by those [abovenamed] great souls. Below (*adhastāt*)[536] in Pātāla are situated [the

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the name, since in *Mṛgendravidyāpāda* 13:30a this Daitya's name is given as Karkandhaka.

[527] Cf. 5:43ab above and 5:115c below.

[528] *ex conj.* The form of the name in *Mṛgendravidyāpāda* 13:32a is Karāla. The forms of the name transmitted by the *Svacchandatantroddyota* and by M^Y may both have been influenced by the form of the previous name in the list.

[529] *ex conj.* I interpret this as an awkward *bahuvrīhi*. The transmitted °*parispaṃdaṃ* seems to me uninterpretable.

[530] *ex conj.* ISAACSON.

[531] *ex conj.* ACHARYA.

[532] There seems to be no strong reason to choose any of the three transmitted names: Bṛhadbhoga (in the *Svacchandatantroddyota*) or Bṛhadgarbha (in *Mṛgendravidyāpāda* 13:30b) seem no less plausible. The *Kiraṇa* (8:33–4) locates a Bṛhadbhoga in Pātāla (which is the sixth in the list in the *Kiraṇa*) amongst a group which also includes a Durdarśana and a Bhīmaparākrama.

[533] The name given in *Mṛgendravidyāpāda* 13:32a is Bhīmanirhrāda.

[534] For such a usage of *uttara* see Vallabhadeva's *Raghupañcikā* on *Raghuvaṃśa* 6:50: *uttaraśabda ādhikyam bruvāṇaḥ sammiśratvam āha.* See also his discussion ad *Kumārasambhava* 5:25.

[535] Presumably these are tripartite because there are three regents of each, a Daitya, a serpent and a Rākṣasa.

[536] It is not clear to me what this means. Is Pātāla below all the other six, or is it below Rasātala, or is the Daitya Bali below the serpent Takṣaka and the Rākṣasa Piṅgala? Observe that Kṣemarāja's text (see apparatus) replaces *pātāle* by *sutale*, presumably because there is no Pātāla in the *Svacchanda*'s list; instead there is Sutala, which is

Daitya] Bali, [the serpent] Takṣaka, [and the Rākṣasa] Piṅgala. (51cdef)

These are absorbed in a wealth of pleasures; only the painful [fruits of their] past actions are destroyed. They stand there beautiful, preeminent, adorned with jewelled diadems. (52)

Above this is the bright, golden †...† of Hāṭaka.[537] It is beautiful, full of mountain peaks (*śikharāśliṣṭam*), pale red with silken cloths and gems (*ratnapaṭṭāṃśupāṭalam*). It is bolted with doors in which are set panels of ruby (*māṇikyapaṭṭasaṃviṣṭakavāṭaghaṭitārgalam*); its walls (°*varaṇḍakam*) are †...† upright and of excellent gold (*utkṛṣṭahātakoddaṇḍa*°).. (53–54)

Resting upon that is established a †*dik*† throne of gold (*pīṭho hāṭakaḥ*),[538] which has the radiance of rays of glistening gems, [being] beautifully set with jewels of all kinds.[539] (55)

On that throne of excellent gold sits the Śiva (*haraḥ*) Hāṭaka; [he is] kindly (*susaumyaḥ*), generous (*varadaḥ*), peaceful (*śāntaḥ*), adorned with

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placed before Rasātala (*Svacchanda* 10:96). In the *Kiraṇa* too Rasātala is placed at the top (8:35ab: *anyad rasātalaṃ nāma sarveṣām upari sthitam*), below which is Pātāla. Only in the *Mṛgendra*, the *Mataṅga* (*vidyāpāda* 23:70), and the *Parākhya* is Pātāla listed last—in fact the *Mṛgendra* alone has the same list (except that it has *tritala* for *nitala*) and in the same order as the *Parākhya* (see fn. 522 on p. 289)—but the *Parākhya* may be mixing traditions by following a list ending in Pātāla while pointing out here that Pātāla is not the uppermost of the seven.

[537] The transmitted text of 5:53b appears to me uninterpretable, as does the 'corrected' text offered by B. One could assume that no more is required than a noun for a world or palace and accordingly emend to something like *hāṭakeśasya mandiram* (= *Svacchanda* 10:119b), or one could assume that the number eight is intended, since Hāṭaka's world makes an eighth on top of the seven *pātālas*, as is made explicit in *Svacchanda* 10:97ab (quoted above in fn. 522 on p. 289) and in *Tantrāloka* 8:31ab. In that case the following conjecture might be considered: *hāṭakasyāṣṭamaṃ puram/gṛham*. Note that the text appears to refer to the world of Hāṭaka as a *pātāla* in 5:58, even though it refers in 5:60 to the *pātālasaptaka*.

Observe that among the other early Siddhāntas Hāṭaka and his world is mentioned only in the *Niśvāsa guhyasūtra* (5:17, f. 55ʳ), the *Rauravasūtrasaṅgraha* (4:3), the *Kiraṇa* (8:40) and the *Mṛgendra* (*vidyāpāda* 13:32c–34b); he appears also in the *Svacchanda*, as we have just seen, and in the *Mālinīvijayottara* (5:4). (In the *Devībhāgavatapurāṇa* (8.19:9) he is the regent of Vitala.) In some places, e.g. in the *Niśvāsa guhyasūtra*, his name is Hāṭhaka (cf. the *nirvacanas* given in verse 58 and in fn. 542 below).

[538] This is usually a neuter noun; its use here as masculine is *aiśa*.

[539] *ex conj.* ISAACSON. The first of the transmitted instrumentals (if indeed it was intended as an instrumental by the scribe of M^Y) would be irregular, since *mayūkha* is not usually a feminine, and furthermore they could not have agreed with one another in gender, nor would they be syntactically fitting.

all ornaments. (56)

This Lord Śiva (*haraḥ*. . . *nāthaḥ*) is at all times attended by great (*mahātmabhiḥ*) beauties [who attend on him] out of love for their master (*bhartṛkāmād dhi*)[540] and who have the playful [gait] of great elephants. (57)

Hāṭaka is venerated by countless armies (*varūthinībhiḥ*).[541] Since this *pātāla*, rich in lovely women, shines forcefully (*haṭhāt*),[542] therefore, plainly, it is called Hāṭaka, †a space for meetings for sacrifices, full of ponds and Arka shrubs(?), dense with . . . pleasures†.[543](58–9)

The pure seven *pātālas*, presided over by Hāṭaka, have been taught. Each is nine thousand [*yojanas* high], together with a gap of a thousand. (60)

Above that is the world of earth, which contains seven continents and oceans.[544] Jambū, Śāka, Kuśa, Krauñca, Śālma, Gomeda and Puṣkara: these are the continents. They contain many further [sub-]continents [within them].[545] (61–62b)

Brine, Milk, Curds, Butter,[546] Sugar, Liquor and Nectar: these are the seven circular [i.e. concentric] oceans. The island Jambū is round and divided into nine landmasses (*grahakhaṇḍavibhājitam*): (62c–63)

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[540] *ex conj.* Smoother might be *bhartṛkāmābhiḥ*, but this would be unmetrical.

[541] *ex conj.* This conjecture of Professor SANDERSON is hypermetrical, but this hypermetry (in which we can in reading syncopate the third vowel or rush over the first) seems possible (see fn. 132 on p. lxxxvi above) and the sense is convincing. The conjecture *varūthibhir* ('guards') is conceivable, but in that case we would have to emend *asaṃkhyābhir* to *asaṃkhyātair*.

[542] Cf. *Kiraṇa* 8:42ab: *haṭhād bhinatti yantrāṇi tenāyaṃ hāṭako* (em.; *hāṭhako* E_V) *mataḥ*; *Svacchanda* 10:116c–117b: *haṭhāt praveśayel lokāṃs tadbhāvagatamānasān/ tenāsau hāṭakaḥ prokto devadevo maheśvaraḥ*; and the pair of verses attributed to the *Rauravaśāsana* (not found in *Rauravasūtrasaṅgraha*) paraphrased in *Tantrāloka* 8:31c–32b and quoted in the *Tantrālokaviveka* ad loc.: *pratiloke niyuktātmā śrīkaṇṭho bhagavān asau/ karoti hāṭako bhūtvā pātāladvārapālanam/ haṭhena bhaṅktvā yantrāṇi pātāleṣu mahodayāḥ/ siddhīr abhyastasanmantrān sādhakāṃl lambhayaty asau.*

[543] *locus desperatus.*

[544] *ex conj.* I assume that *muni* is used here (like *ṛṣi*) to mean 'seven'. Cf. *Mālinīvijayottara* 5:5ab: *tadūrdhvaṃ pṛthivī jñeyā saptadvīpārṇavānvitā*; *Mataṅgavidyāpāda* 23:53cd: *bhūrlokas tadadhastāt tu saptadvīpārṇavānvitaḥ*; and *Sarvajñānottara adhvaprakaraṇa* 12ab (IFP MS T. No. 334, p. 57): *bhūlokaṃ ca tathā vidyāt saptadvīpārṇavaiḥ saha.*

[545] Observe that *anekair bahubhiḥ* is tautologous.

[546] The *Mṛgendra* too (*vidyāpāda* 13:97c) uses *sneha* here, instead of the more explicit *sarpis*.

Bhārata, Hari, Kimpuruṣa, Ramyaka, Ramaṇa,[547] Kuru, Bhadrāśva, Ketumāla, [and] Ilāvṛta. (64)

Three [of these] landmasses are square: the one in the East, that in the West, and that in the centre; the two South and the two North from the centre are long [i.e. oblong]; the remaining two are bow-like [in shape].[548] (65)

In the middle is the golden mountain Meru, whose top is the shape of the calyx of a lotus.[549] It penetrates the circle of the earth to a depth of sixteen [*yojanas*]. Above [the surface of the earth] it is eighty-four thousand high.[550] (66–67b)

And on its top, standing on its three peaks, are the Keśas (?), filled with pride in their sovereignty.[551] On the lower slopes of Meru (*meror*

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[547] In most other Śaiva sources this is called Hiraṇya (eg. *Mṛgendravidyāpāda* 13:70ab, *Svacchanda* 10:235, *Mataṅgavidyāpāda* 24:29, *Kiraṇa* 8:69–70), but the form Ramaṇa is confirmed by the *nirvacana* given below in 5:84.

[548] *ex conj.* This appears to be the standard arrangement in the Purāṇas too. I have avoided the translation 'continents' for the areas within Jambū, for, as we shall see below, they are delimited by mountain ranges rather than by water. The text here explains how the landmasses are aranged within the circular Jambūdvīpa. Reading from East to West, Bhadrāśva, Ilāvṛta and Ketumāla form a central band of three squares. To the North and South of this central band of squares are two successive narrower bands, and to the North and South of those are single bow-shaped landmasses that fill out the remaining space of the circle.

[549] Although Kṣemarāja cites this with approval (ad *Svacchanda* 10:124), it is not a detail that is universally agreed upon. The *Kiraṇa*, for instance, says that its top is the shape of a *śarāva* (*Kiraṇa* 8:48b), and WILSON, in his annotation on *Viṣṇupurāṇa* II.2:9, according to which the whole mountain (not just its top) is *karṇikākārasaṃsthitaḥ*, draws attention to wide discrepancy on this point in various Purāṇas (WILSON 1989:250–1).

[550] The text gives this number in the form thirty, thirty, twenty-four, and it gives the depth of penetration into the earth in ambiguous code (*dik* might represent eight instead of ten); but the numbers eighty-four thousand and sixteen thousand for these measurements (making up a total of one lakh) are widely shared not only by other Siddhāntas [see, e.g., *Rauravasūtrasaṅgraha* 4:5cd, *Kiraṇa* 8:48c–49b, *Mataṅgavidyāpāda* 23:64, and *Sarvajñānottara adhvaprakaraṇa* 20 (IFP MS T. No. 334, p. 58)] but also by Purāṇas (see KIRFEL 1920:93).

[551] The testimony of the *Mṛgendravṛttidīpikā* discourages me from emending to *guṇaśṛṅgasthā īśāś*. It is at least clear from the introduction to the quotation in the *Mṛgendravṛttidīpikā* that (*pace* HULIN 1980:304) the *Parākhya* is supposed by Aghoraśiva to be giving the same account of the top of Meru as the *Kiraṇa* (8:49–54), according to which there are three (represented in the *Parākhya* by the word *guṇa*) peaks belonging to Viṣṇu, Brahmā, and Śaṅkara, and below this (presumably arranged in a ring around these peaks) the eight citadels of the eight Lokapālas. Perhaps then the word

nitambagāḥ) are eight (*vidyeśakalitāḥ*) pure citadels. In the East Amara, [then] Sutejaskā, Vivasvat, Asita, Sita, Gandha, Prabhā, and Yaśaskā [all of which are] widely known with the termination *-vatī*.[552] (67c–69b)

They brighten the sky in [all] the [eight] directions with the light of the radiance of their gold and jewels; they contain heavenly pleasures and sweet tastes, and in them bodies are happy and pure. Half of [the diameter of] Meru and [the land from the outer edge of Meru] up to the edge of the continent [of Ilāvṛta measure respectively] eight and nine thousand [*yojanas*].[553] (69c–70)

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keśa requires no emendation and is intended to be interpreted 'Lords of the pinnacle (*ka*)', or analysed as *ka+a+īśa*, i.e. Brahmā, Viṣṇu, and Śiva.

The most common arrangement in the Siddhāntas appears to be slightly different: the *Mataṅga* (*vidyāpāda* 23:56–63) tells us that the Sabhā of Brahmā (widely known as Manovatī) is at the top in the centre, that Hara (the speaker teaching the text to the sage Mataṅga) resides on the Jyotiṣka peak situated in the north-east corner, and that below the top is the ring (*cakravāṭa*) of the eight citadels of the Lokapālas. This arrangement is shared by the *Sarvajñānottara* (*adhvaprakaraṇa* 32–42b, IFP MS T. No. 334, pp. 59–60), the *Svacchanda* (10:124ff), and the *Mṛgendra* (*vidyāpāda* 13:45–62).

Kṣemarāja, in his *Svacchandatantroddyota* ad 10:130, makes mention of the discrepancy between accounts of the top of Meru: *na tv etad evāsti śrīcandragarbhādau 'śṛṅgatrayasamopetā brahmaviṣṇuharālayāḥ' iti*… '.

Perhaps both Saiddhāntika versions of the geography of the top of Meru are modifications of a Purāṇic version (to be found, e.g., in *Viṣṇupurāṇa* II.2:29–30 and *Devībhāgavatapurāṇa* 8.7.6–11) according to which the top is occupied only by the citadel of Brahmā surrounded by the eight citadels of the Lokapālas (see KIRFEL 1920:94 and contrast with 1920:175, the latter passage being from his characterisation of the 'Kosmographie nach den mittelalterlichen astronomischen Lehrbüchern').

[552] Simply adding *-vatī* to each element of the list will not in every case yield a plausible name. The names intended are probably Amarāvatī, Sutejovatī, Vaivasvatī(?), Asitavatī, Sitavatī, Gandhavatī, Prabhāvatī, and Yaśovatī. The names of the cities, together with their Lokapālas, as they appear in *Svacchanda* 10:132–136b, *Kiraṇa* 8:51–4, *Mṛgendravidyāpāda* 13:47–54, *Sarvajñānottara adhvaprakaraṇa* 34–6 (IFP MS T. No. 59), and *Mataṅgavidyāpāda* 23:60–3, are as follows: Amarāvatī of Indra, Tejovatī of Agni, Vaivasvatī (Saṃyamanī according to the *Svacchanda*, *Mṛgendra* and *Mataṅga*) of Yama, Rakṣovatī (Kṛṣṇāṅgārā according to the *Svacchanda*, Kṛṣṇā according to the *Mṛgendra* and *Mataṅga*, and Kṛṣṇavatī according to the *Sarvajñānottara*) of Nirṛti, Śuddhavatī of Varuṇa, Gandhavatī (Gandhavahā according to the *Svacchanda*) of Vāyu, Mahodayā of Kubera (of Soma, according to the *Svacchanda*), and Yaśovatī (Sukhāvahā according to the *Mataṅga*) of Hara.

[553] *ex conj.* This conjecture is tentative, but, bearing in mind that the diameter at the widest point of Meru is sixteen thousand *yojanas*, the measurements it yields (effectively seventeen thousand *yojanas* as the distance between the centre of Meru and the perimeter of Ilāvṛta) tally with those of the *Kiraṇa* (8:67–8), *Mataṅga* (see

There was a divine Apsaras named Ilā, possessed of beauty and youth; this lovely one was seen going about by the moon (*amṛtarūpeṇa*). [He] enveloped her (*āvṛtā*) [there] in his arms out of lust (*rāgāt*). That is why [that place] is called Ilāvṛta.[554] (71–72b)

East of the landmass called Ilāvṛta is Bhadrāśva, of thirty-two thousand [*yojanas* across].[555] That excellent horse (*bhadro 'śvaḥ*) Uccaiḥśravas came forth from the churning of the ocean of milk; because the horse wanders in this [land mass], therefore it is known as Bhadrāśva. (72c–73)

To the west of Ilā[vṛta] the landmass Ketumāla is the same [in dimensions] (*tathā*). When the fierce onset of a battle between the gods and Asuras began, there appeared there suddenly from nowhere garlands (*mālāḥ*) of comets (*ketūnām*); seeing these the gods were frightened: that is why it is known as Ketumāla.[556] (74–5)

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vidyāpāda 24:19–26 and the *Mataṅgavṛtti* thereon), and *Svacchanda* (see 10:210c–211 and the *Svacchandatantroddyota* thereon).

[554] The *Parākhya*'s *nirvacanas* of these landmasses are not standard. Elsewhere we find (e.g. *Viṣṇupurāṇa* 2.1:16–24, *Kūrmapurāṇa* 1.38:26–33 and *Niśvāsa guhyasūtra* 6:9–11, ff. 57^v–58^r) the names of the nine landmasses of Jambūdvīpa being explained as being the names of the nine sons of Agnīdhra, to each of whom one of these landmasses was given. Ilā is associated with Ilāvṛta in *Matsyapurāṇa* 12:12–14, but there, as elsewhere (e.g. *Rāmāyaṇa* 7.80:22–3), it is Budha rather than the moon who makes love to Ilā, who alternates monthly between being a man and a woman, and out of their union is born Purūravas. Different versions of the story are to be found, e.g., in *Viṣṇupurāṇa* 4.1, and in *Vāyupurāṇa* U 23 and *Harivaṃśa* 9:1–14 (cf. *Purāṇapañcalakṣaṇa*, *vaṃśānucarita* 2:1–16), where her name is Iḍā/Ilā when she is a woman and Sudyumna when a man, but it is invariably Budha with whom s/he is associated.

[555] The three land-masses Bhadrāśva, Ilāvṛta, and Ketumāla that form a central band across Jambūdvīpa are square (see verse 65) and, though the information is here in the *Parākhya* only given for Bhadrāśva, Ketumāla must also measure thirty-two thousand *yojanas* across. Ilāvṛta is, as we can infer from 5:70 (and the other texts cited in the annotation thereon), thirty-four thousand *yojanas* across. Reckoned together with the two intervening mountain ranges of Gandhamādana and Mālyavat, each of one thousand across (information that must be partly inferred from *Parākhya* 4:76cd), this makes the total diameter of Jambūdvīpa one lakh *yojanas* (which is the diameter commonly given, e.g. in *Mṛgendravidyāpāda* 13:40cd, in *Sarvajñānottara adhvaprakaraṇa* 18ab [IFP MS T. No. 334, p. 58], and in *Kiraṇa* 8:47ab).

[556] A different *nirvacana*, but again associated with such a battle, is offered in *Vāyupurāṇa* Pū. 35:36–41: Indra, at the end of the battle between the Devas and Asuras that followed the churning of the milk ocean, hung his crushed garland (*mālā*) upon the Aśvattha tree that is the *ketu* of that landmass, whence the name. Thus also *Niśvāsa guhyasūtra* 5:49ab (f. 56^r): *ratnamālāṃ dadec chakro hatvā daityān sudurjayān.*

Standing between Ilā[vṛta] and Bhadrāśva and running from North to South (*dakṣiṇottaradiṅmukhaḥ*) is the mountain[-range] called Mālyavat, which is one thousand [*yojanas*] across.[557] (76)

Seeing the heavenly garlands (*mālyāni*), the Siddhas who had come [there] to worship Brahmā plucked them (?) (*tāḍitāni*),[558] and therefore it is called Mālyavat. (77)

Similarly, to the West of Ilā[vṛta] is the mountain[-range] Gandhamādana. ≪It seems there was long ago seen [there] an intoxicated Vidyādharī [called] Mālyā; steeped in fragrance (*modabhāvitā*) she was smelt there by the sage Nārada. He was addressed thus [by her]: 'O brahmin, my scent is intoxicating (*gandho me mādanaḥ*). Therefore [it is called] Gandhamādana.≫[559] (78–9)

To the North of Ilāvṛta is the mountain[-range] Nīla, extending from East to West, two thousand [*yojanas* broad], frequented by Siddha!celestial beings and Gandharvas. (80)

Śani became dark-bodied (*sunīlāṅgaḥ*) there, and so it is known as Nīla.[560] Beyond that is another [land-mass], Ramya [by name],[561] which is forty-five thousand [*yojanas* in extent] (*bhūtavedasahasrakam*). (81)

It seems (*kila*) that when the moon beheld [there] the lovely Apsaras Urvaśī he proclaimed 'She is lovely', and this [landmass] is therefore called Ramya after that speech. (82)

[Beyond that to the North] like Nīla there is the mountain Śveta, where the great sage Śveta, though being devoured by Death, was protected by

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[557] *ex conj.* See fn. 555 on p. 297 above. The mountains in the North and South are two thousand *yojanas* across, as we are informed in 5:80c below.

[558] One would expect this to mean 'struck', not 'plucked' (unless used of the strings of musical instruments), but striking seems implausible here.

[559] This aetiological myth accounting for the name of Gandhamādana is quoted and attributed to the *Parākhya* by Kṣemarāja ad *Svacchanda* 10:206 (see apparatus), and so can with some confidence be inserted here, even though it has disappeared without trace from the text of M^Y. I have not found another account of the legend.

[560] Or conceivably 'Dark-bodied Śani was born there, and so...'. I have not been able to find other references to such a story. Elsewhere we find that Śani (a brother of Manu) practised austerities on top of another mountain, Meru, and became a planet (*Purāṇapañcalakṣaṇa vaṃśānucarita* 1:48):

> *merupṛṣṭhe tapo ghoram adyāpi carate prabhuḥ*
> *bhrātā śanaiścaras tasya grahatvaṃ sa tu labdhavān.*

[561] *ex conj.*

Śiva.[562] (83)

Beyond that is [the landmass of] Ramaṇa, of the same dimensions as the landmass of Ramya,[563] where Ramaṇā was forcibly ravished by the foremost of the Gandharvas.[564] (84)

And [next], like Śveta, there is the mountain Triśṛṅga that spurns the blasts of thunderbolts (*vajrapātopamardanaḥ*). [It is so called] because it has three peaks (*tryaśrataḥ*). It is said that (*kila*) [the] three gods reside upon those peaks. (85)

Like Ramya there is [beyond that] the landmass Kuru, where Hara told Upamanyu 'Do (*kuru*) thus; drink the milk', and so it is [called] Kuru.[565] (86)

To the South of Ilāvṛta is the mountain called Niṣadha, on which Garuḍa had been poised to kill the serpent Śeṣa and was forbidden.[566] (87)

To the South of that, like Ramya, is the landmass called Kimpuruṣa,[567] where the Vidyādharī Ramyā was dropped by the hand of a Vidyādhara. The male [Vidyādhara] was then asked by her 'Did you (*kiṃ tvayā*), o man (*puruṣa*), throw me?', [and so it got the name Kimpuruṣa].[568] (88)

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[562] The same myth (without mention of the mountain) is alluded to in *Kiraṇa* 1:8ab as well as in some Śaiva Purāṇas, notably in the Ur-*Skandapurāṇa* in chapter 166 (see GOODALL 1998:167, fn. 18).

[563] Since it is a strip further to the North, and therefore further towards the outside of the circle (Jambū being a circle one lakh *yojanas* in diameter), it would have to be slightly less long if the circle is to be a perfect one. I am inclined not to take this prescription literally for this reason and also because even Kuru and Bhārata are later (in 5:86 and 5:92) are said to be like Ramya and Hari respectively, whereas we know from 5:65 that they are in fact bow-shaped.

[564] Kṣemarāja comments (when he quotes a portion of this verse in his *Svacchandatantroddyota* ad 10:231) that Ramaṇā is the name of an Apsaras and that the Gandharva was Citraratha. I have not been able to trace another reference to this legend.

[565] This is an allusion to the Śaiva myth according to which Upamanyu performed austerities because he was disatisfied on the grounds that he could not always obtain milk. Śiva eventually appeared to him, and his request for milk was granted. The myth is alluded to also in the *Kiraṇa* (without mentioning any connection with this particular mountain) in 1:9ab (see GOODALL 1998:167, fn. 19).

[566] I understand *sas* to be a metrically expedient *aiśa sandhi*-form of the pronoun. The *Kiraṇa* too contains instances of this sort of usage (see GOODALL 1998:333, fn. 503). The *vai* in Kṣemarāja's quotation is likely to be an alteration intended to obviate the need for this *aiśa* usage. Garuḍa's enmity towards serpents in general is of course well known, but I have not been able to find other allusions to this particular episode.

[567] In all other accounts it is Hari that is the landmass immediately to the South of the Niṣadha mountain, and to the South of that, beyond the Hemakūṭa mountain, is located the landmass Kimpuruṣa.

And [to the South of that is] the mountain Hemakūṭa, where a great heap (*mahākūṭaḥ*) of gold was given to Prajāpati by Dhanada for the sake of a sacrifice.[569] (89)

To the South of that is the landmass called Hari, which is like Ramaṇa [in dimensions[570] and] in which Hari was propitiated by the serpent Śeṣa. And (*tathā*) further South from that is the mountain Himavat, like the Hemakūṭa. Although it [too] is rich with jewels, it has a great deal of snow (*himaprāyaḥ*), and therefore it is [called] the Himavat mountain. (90–1)

To the South of that is the landmass Bhārata, like the landmass Hari. Here the suffering was borne (*bhṛtam*) by Bharata because of [his] sons, who followed bad paths (*kumārgagaiḥ*).[571] (92)

[All] this is called the continent Jambu, where the Jambu [tree] with large fruits [grows]. Because of contact with the juices that come from those arises [the gold known as] Jāmbūnada.[572] (93)

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[568] *ex conj.* SANDERSON. One could instead understand 'Why, o man, did you throw me?'. I have not been able to find other allusions to or accounts of this legend.

[569] I have not been able to identify the myth to which this refers.

[570] *ex conj.* This is a tentative conjecture. We expect the text here to tell us that the dimensions of Hari are similar to those of another landmass that has been described. In 5:84b, 5:86a and 5:88a above Ramya has consistently been mentioned as the landmass with which the other landmasses that stretch from East to West (i.e. those above and below the central three) are to be compared, even though, as we have observed in fn. 563 on p. 299 above, they must actually be of different shapes to fit into a circular Jambūdvīpa. We might, therefore, consider also the emendation *ramyakopamam*, *ramyaka* being then synonymous with Ramya. Once again, I have not been able to identify the aetiological myth that is here referred to.

[571] The nine natural sons of Bharata born to his three wives displeased him because they were bad, and they were killed; Bharata then adopted Vitatha. Versions of the myth differ (see, e.g., *Vāyupurāṇa* U 37:133ff, *Mahābhārata* 1.89:17ff, *Viṣṇupurāṇa* 4.19, and *Purāṇapañcalakṣaṇa vaṃśānucarita* 6B), but it is clear that Kṣemarāja's reading of 5:92c is preferable to that of M^Y.

[572] *ex conj.* SANDERSON. This conjecture involves assuming a kind of double sandhi not otherwise found (or at least not otherwise recognised) in the surviving portions of the text: *jāmbūnadeva* = *jāmbūnadam+eva*.

One could avoid this in various ways by adopting a freer conjecture (that is to say one further from the transmitted *akṣaras*), such as, e.g., *jātaṃ jāmbūnadaṃ varam*: 'from the contact with the juices that arise from those [fruits] there arises superlative gold'. For this and related notions see *Viṣṇupurāṇa* II.2:19–22:

> *jambūdvīpasya sā jambūr nāmahetur mahāmune*
> *mahāgajapramāṇāni jambvās tasyāḥ phalāni vai*
> *patanti bhūbhṛtaḥ pṛṣṭhe śīryamāṇāni sarvataḥ*

Outside that is the ocean (*sāgaraḥ*) of salt water that was created by the sons of Sagara. Outside that is the continent Śāka, where the great Śāka tree [stands]. Because of its length a band was put about it (*paṭṭabandhaḥ... kṛtaḥ*) by Indra (*kuliśapāṇinā*).[573] (94)

Beyond that is the ocean called 'Milk', in which there is pure milk. This ocean was drunk from by Upamanyu as much as he wished.[574] (95)

Beyond that is the continent Kuśa, where Brahmā (*abjajanmanā*) grasped Kuśa [grass] and began the marriage of Śiva with oblations.[575] (96)

Beyond that is the ocean of curds, where the creator, for the sake of satisfying the whole universe, in a sacrifice (*kratau*)[576] gave this large quantity of curds. (97)

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rasena teṣāṃ prakhyātā tatra jambūnadīti vai
sarit pravartate sā ca pīyate tannivāsibhiḥ
na svedo na ca daurgandhyaṃ na jarā nendriyakṣayaḥ
tatpānāt svacchamanasāṃ janānāṃ tatra jāyate
tīramṛt tadrasaṃ prāpya sukhavāyuviśoṣitā
jāmbūnadākhyaṃ bhavati suvarṇaṃ siddhabhūṣaṇam

'This Jambū [tree] is the reason for the name of the continent of Jambū, great sage. The fruits of this Jambū are the size of great elephants. They fall, splitting completely, on the side of the mountain, and from their juice a river flows there that is famous under the name Jambūnadī. And that is drunk by the inhabitants of that [continent]. As a result of drinking it the people there, who are pure of heart, have no sweat, no bad odours, no ageing, no loss of their faculties. The earth of its banks, when it comes into contact with its liquid and [then] becomes dried out by sweet breezes, becomes the gold called Jāmbūnada that is the ornament of the Siddhas.'

Cf. also *Niśvāsa guhyasūtra* 5:45–8 (f. 56^{r}), in particular 48ab: *tasya saṃsparśajaṃ caiva kanakaṃ devabhūṣaṇam*. The ideas are to be found widely elsewhere too, e.g. *Mahābhārata* 6.8:21–5; *Brahmāṇḍapurāṇa* 1.2.17.27–30; *Mārkaṇḍeyapurāṇa* 51:28–9, and, in non-Purāṇic literature, in, e.g., in Bhānujidīkṣita's and Liṅgayasūrin's commentaries on *Amarakośa* 2.9:95.

[573] I have not been able to trace other allusions to or accounts of such a myth.

[574] See fn. 565 on p. 299 above. The use of *udanvat* as a neuter rather than as a masculine noun is irregular.

[575] *ex conj.* I have assumed here a double sandhi: *samudvāhaḥ+indudhāriṇaḥ*. Cf. the accounts of the marriage of Śiva in *Brahmapurāṇa* 36:130ff and in Ur-*Skandapurāṇa* 13:129ff. The *Mṛgendra* too accounts for the name and may be alluding to the same myth (*vidyāpāda* 13:99ab): *kuśo 'bhūt kāñcanaḥ kauśe svayambhuvi yiyakṣati*; 'A golden Kuśa [plant] came into being in the continent of Kuśa when Brahmā wished to sacrifice.'

[576] *ex conj.* Cf. 5:99. But *tatkratau* could be intended as a compound: 'his sacrifice', 'sacrifice for them', 'sacrifice of that [curd]'.

Beyond that is the continent Krauñca, where Kārttikeya threw his spear of great power and slew the great demon Krauñca.[577] (98)

Beyond that is the ocean of clarified butter, where [the creator], in a sacrifice (*kratau*), placed a great deal of clarified butter to give pleasure to the gods; that is why it is known as the ocean of clarified butter. (99)

Beyond that is the continent Śālmalī, where the silk-cotton tree (*vṛkṣaḥ sa śālmaliḥ*) [grows] in which tree the gods, together with the god of Love, resided when frightened by the demons.[578] (100)

Beyond that is [the ocean] called Sugar-cane juice, where the creator put a great deal of juice from the sugar cane to give pleasure to sages (*munīnām*). (101)

Beyond that is the continent Gomedas, where, because of the curse of Gautama, a hundred cows were killed, and there then flowed fat: because of the profusion [of that fat the continent got its name].[579] (102)

Outside that is the ocean of liquor which reeks of the perfume of the blood of gods, intoxicated by which Vidyādharas and Gandharvas revel. (103)

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[577] The same justification for the name is given in *Mṛgendravidyāpāda* 13:99c–101b. The well-known myth concerns Kārttikeya piercing Krauñca the demon, who had taken the form of the mountain Krauñca. See, e.g., the account given in chapter 171 of the Ur-*Skandapurāṇa*. Dr. ISAACSON has suggested that emendation to *mahābalaḥ* could be considered: the epithet most usually applies to people and might have suffered accidental attraction to the case and gender of the nearest noun.

[578] *ex conj.* This is no more than a guess. I know of no allusion to or account of such a myth elsewhere, unless, as Dr. BISSCHOP suggests (letter of 25.iv.2001), *Mṛgendravidyāpāda* 13:101c–102b is intended to contain such an allusion:

> *śālmale śālmalīvṛkṣo haimaḥ sāhasriko 'rkabhāḥ*
> *priyo 'marāṇāṃ tatketuḥ sa tadākhyānibandhanaḥ.*

[579] The story is told in greater detail in *Mṛgendravidyāpāda* 13:102c–105b:

> *gomede gopatir nāma rājābhūd gosavodyataḥ*
> *yājyo 'bhūd vahnikalpānām autathyānāṃ manoḥ kule*
> *sa teṣu hariyajñāya pravṛtteṣu bhṛgūn gurūn*
> *vavre taṃ gautamaḥ kopād aśapad agamat kṣayam*
> *yajñavāṭe 'sya tā gāvo dagdhāḥ kopāgninā muneḥ*
> *tanmedasā mahī channā gomedaḥ sa tato 'bhavat.*

'There was a king named Gopati of the family of Manu in Gomeda who was intent on performing [the sacrifice called] Gosava; the sacrifice was to be performed by descendents of Utathya, who were like fire. While they were engaged in a sacrifice to Hari, that [king] chose as his gurus the Bhṛgus. Gautama, out of anger, cursed him, and he perished. His cows in the sacrificial enclosure were burnt by the fire of the anger of the sage. The earth was covered with their fat, and therefore this [continent] became [known as] Gomeda.'

Outside that is the continent Puṣkara, where [flows] the river Puṣkariṇī, with sweet waters like those of the ocean of nectar (*amṛtāmbhodasurasā*), frequented by gods and Siddhas. (104)

Beyond that is the ocean of nectar (*svādūdaḥ*), in which there is sweet-tasting nectar, [and] where the gods (*gīrvāṇāḥ*) drink for the sake of the pleasure it gives their bodies (*śarīrānandahetutaḥ*). (105)

These continents and oceans, starting from [Jambūdvīpa], which measures] one lakh *yojanas* [across] are [each in turn] twice the size [of the previous].[580] Outside that (*tadbāhye*)[581] is a world measuring ten crore [*yojanas*] that has the appearance of gold, bright with the radiance of various gems, with various gems, trees and mountains, with various bejewelled pleasure dwellings, full of various jewels. It was created for the people of the world *svaḥ* to play in.[582] (106–8a)

And beyond that is the Lokāloka [mountain ring]. Ten thousand [*yojanas*] †...† beyond this, light (*lokaḥ*) [does] not [extend],[583] and so it is called Lokāloka; it too is the abode of gods. (108c–109b)

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[580] This is not expressed with clarity, but this is the purport, for compare *Mṛgendravidyāpāda* 13:97c–98b:

> *kṣārakṣīradadhisneharasamadyāmṛtodakaiḥ*
> *lakṣādidviguṇā dvīpā jambūdvīpādayo vṛtāḥ.*

(The KSTS edition prints the impossible °*madhvāmṛtodakaiḥ*.) The same notion is expressed also in *Mataṅgavidyāpāda* 24:31c–34.

[581] *ex conj.* M^Y reads *tadūrdhvaṃ*, which could be retained if it can be interpreted to mean 'beyond that', but not if it means above that, since we are still moving outwards from the centre rather than upwards. (It is, however, conceivable that *tadūrdhvaṃ* is intended to mean 'beyond that', for this is how it appears to be used in 5:112a below.) Cf. *Mṛgendravidyāpāda* 13:109c–110b:

> *tato hiraṇmayī bhūmir nānāratnadrumācalā*
> *krīḍārthaṃ vedhasā sṛṣṭā devānāṃ daśakoṭikī.*

and *Mataṅgavidyāpāda* 24:35:

> *daśakoṭipravistīrṇā svādūdāt parataḥ sthitā*
> *śuddhahemamayī bhūmir devānāṃ krīḍanāya tu.*

[582] *ex conj.* One could retain the transmitted text and interpret 'for [the inhabitants of the worlds of] *svaḥ* and *janaḥ* to play in', but it seems to me more likely that only the inhabitants of the next level, *svaḥ*, are intended (as in 5:109b below), and that the *visarga* is the result of confusion (see p. c of introduction).

[583] Although the text of this half-line is corrupt and it is not obvious how it should be repaired, it is clear what information it contained: that the mountain ring is ten

Beyond that is the ocean Garbhoda, which has the dimensions of all the [other] oceans put together (*sarvārṇavapramāṇakaḥ*).[584] Since the seven oceans that have been spoken of above are contained within the Garbhoda (*garbhodagarbhitāḥ*), therefore it is well-known as Garbhoda, bearing the essences of all the oceans. (109c–110)

Beyond that is supportless darkness extending for 351,194,000 [*yojanas*].[585] (111)

Beyond that[586] is the shell of the egg of Brahmā, one crore in thickness.[587] And on the near side of Meru[588] [the radius of the earth is] fifty crore [*yojanas*]; on the far [i.e. northern] side, to the East of it, [and] to the West it is the same [in radius]. Thus is the earth measured (*evaṃ bhūḥ paripiṇḍitā*). (112)

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thousand *yojanas* wide (?), which information is given also in *Mataṅgavidyāpāda* 24:36, *Mṛgendravidyāpāda* 13:111ab and *Kiraṇa* 8:83, and that beyond it there is either no light or no people (cf. *Kiraṇa* 8:84ab and *Mṛgendravidyāpāda* 13:111–112).

[584] *ex conj.* The transmitted text yields no sense. The conjecture is based on *Mataṅgavidyāpāda* 24:37:

> *kṛtsnārṇavapramāṇena lokālokasya bāhyataḥ*
> *cakravat sa tu boddhavyo garbhodaś ca samudrarāṭ.*

The conjecture is strictly speaking unmetrical, because the third and fourth syllables should not form an iamb, but I think that they need not have been felt to form an iamb, for see introduction, p. lxxxvi.

[585] More literally 'of five times seven crores together with nineteen lakhs on top of five times eight thousands'. The elements of the *bhūtasaṃkhyā* for nineteen (*diggrahaiḥ*) are in this case not inverted. This measurement is the same as that given in *Kiraṇa* 8:85–6, in *Mṛgendravidyāpāda* 13:112c–113b and in *Mataṅgavidyāpāda* 24:38–9. The curious number is doubtless intended to round up the total diameter of *pṛthivī* to one hundred crores, as is made quite clear by the following verses of the *Mataṅga* (*vidyāpāda* 24:40–1):

> *sārdham aṇḍakaṭāhena koṭayo 'rdhena medinī*
> *pañcāśad anyat tadvat syād ardhaṃ meros tu pūrvavat*
> *evaṃ koṭiśataṃ proktaṃ pārthivaṃ tattvam atra tu*
> *tasmād daśaguṇaṃ toyaṃ toyād agnis tato 'nilaḥ.*

'Together with the egg-shell, the earth measures fifty crore half-way; the other half, on the East side of Meru, is the same. Thus the tattva Earth is in this system taught to be one hundred crore [*yojanas* across]. That of water is ten times that; that of fire [is ten times] that of water; that of wind [is ten times] that [of fire].'

[586] For this translation of *tadūrdhvaṃ* cf. fn. 581 on p. 303 above.

[587] For this usage and this measurement see fn. 477 on p. 279 above.

[588] This means, from our perspective, to the South.

Earth (*bhūrlokaḥ*) is a place for those to whom *karman* accrues (*karmiṇāṃ bhūmiḥ*); it is here that *karman* can be accumulated (*atra karmasamārjanam*). On the remaining continents and worlds the good and bad [results of past actions] can [only] be experienced (*bhujyate*).[589] (113)

Above that is Bhuvarloka, [a place] which causes amazement (*āścaryakārakaḥ*). There there are clouds that rest on the winds (*vātāśrayāḥ*) and †that purify evil†[590] and [there are] celestial vehicles of the Siddhas, as well as others among those who move about in the heavens (*anye ca svargacāriṇām*).[591] (114)

There the sun (*bhānuḥ*), who is all (*viśvātmā*),[592] shines. He whose rays (*bhānavaḥ* = *raśmayaḥ*)[593] shine (*dīptāḥ*) for a lakh of *yojanas* is here [known as] the sun (*bhānur atra saḥ*). (115)

Beyond that is the white, gentle moon (*candramāḥ*). Loveliness

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[589] In *Mṛgendravidyāpāda* 13:92c–93b it is the landmass of Bhārata that is the only place where *karman* can be accumulated (rather than the whole of *bhūrloka*):

> *guṇa eko yadudyukto: neṣṭaṃ kiñcin na sādhayet*
> *sarvāsāṃ phalabhūmīnāṃ karmabhūḥ kāraṇaṃ yataḥ.*

'There is one quality because of which it [scil. Bhārata] is superior [to the others]: there is nothing that, if one desires it, one cannot obtain, because this is the cause, the place [of the accumulation] of *karman* for all the places where the fruits [of *karman* are reaped].' The same notion is taught in *Svacchanda* 10:246–7, where it is 'explained' that, whereas in Bhārata] there are four *yugas*, the inhabitants of other land-masses know only one, namely *kṛta*.

But in the passage of the *Mahābhārata* from which Nārāyaṇakaṇṭha here (in his commentary on this unit of the *Mṛgendra*) quotes a verse (3.247:35) it is implicit (though not made explicit) that the whole of *bhūḥ* is the *karmabhūmiḥ*. Although in the *Parākhya bhūrlokaḥ* is first said to be the *karmabhūmiḥ*, the next line speaks not just of other worlds but also of other continents (*dvīpaśeṣeṣu*) as being places of reward only, and so it is probable that it agrees with the *Mṛgendra* and the *Svacchanda* on this point.

[590] *ex conj.* Both attributes are pure guesses—the latter presupposes emendation to *pāpapāvakāḥ*—for which I can adduce no support.

[591] Those who find the syntax questionable here may wish to consider emending either the first syllables to *anyeṣāṃ* or the last to *svargacāriṇaḥ*.

[592] The point of this qualification is not clear to me. Perhaps it should rather be understood 'who is [as it were] the soul of everything [at this level of the cosmos]'. But it may be corrupt.

Note that we have here and in the following verses a list of the nine planets beginning with the seven planets after which the days of the week are named and in the order of the days of the week (see introduction, p. xlvii).

[593] Cf. 5:43ab and 5:47cd above.

(*candraḥ*), [that is to say] pure nectar, resides in it (*tasmin māti*) and so [it is called] Candramas. (116)

Because of the sweet taste of nectar in it it obtains [also the name] Sky-Ganges (*khagaṅgeti samāśritā*).[594] And [there there are] other [beings] moving in celestial vehicles that are as cool to the touch as snow, white jasmine and the moon (*himakundenduśītasparśavimānagāḥ*).[595] (117)

Beyond that is cruel Mars (*aṅgārakaḥ*), of cruel deeds, a grasper of treasure (*nidhigrahaḥ*).[596] He is red-bodied, red-eyed, like charcoal [glowing] with fire. (118)

And beyond him is resplendent Mercury (*budhaḥ śrīmān*) with the radiance of heated gold. He awakens good deeds (*prabodhitasukṛtyo 'sau*), and therefore [he is known as] Budha, the awakener. (119)

Above is the god Jupiter (*bṛhaspatir devaḥ*), who is Guru for all (*sarvasādhārano guruḥ*). He is [called] Bṛhaspati in as much as he is the lord (*patiḥ*) of abundance (*bṛhattvasya*), [which is to say] of the diffusion of discrimination (*vivekavikāsasya*), or this *bṛhattva* is 'greatness' (*gurutvam*) and he is lord of that (*tatpatiḥ*). (120–121b)

Beyond him is at all times the Daitya Śukra, †...†.[597] Śukra came forth by nature spotless, like a drop of semen (*śukrabinduvat*). That is why he is [called] Śukra, since [his coming forth is like] the coming forth of seed to begin producing its effects (*bījakāryārambhavinir-*

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[594] *Svacchanda* 10:172–7 could be interpreted as offering, incidentally, a different justification of the name.

[595] *ex conj.* Or, if the transmitted °*sparśā* is retained, 'And [there there are] other [beings] cool to the touch as snow, white jasmine and the moon, travelling in celestial vehicles'.

[596] Or perhaps 'the planet of treasure'.

[597] I cannot reconstruct the entire half-line. It seems conceivable that *daitya* was compounded with *loka*, since Śukra was not himself a Daitya but the preceptor of the Daityas, and that *-peśalaḥ* might have formed the end, referring to Śukra's cunning in this capacity. But Śukra might after all be characterised as a Daitya because of his connection with them, and the last *pāda* might perhaps instead be repaired to something closer to what B has written: *lokordhve ca nabhaścaraḥ*. The half-line might then mean: 'And [further] above the earth from him [viz. Bṛhaspati] is always(?) the planet Śukra, the Daitya.'

But it must be borne in mind that the three gaps marked by M^Y might be meant to suggest that more text than this is missing. The half-line that follows alludes in a very incomplete fashion to a version of a myth according to which Śukra entered the body of Śiva and was given permission to leave by the penis. More details of this might once have been supplied in a half-line that is now missing. Cf. Ur-*Skandapurāṇa* 150, in particular 150:17–18:

gamaḥ).[598] (121c–122)

Beyond is angry Saturn (*śanaiścaraḥ*), furious-eyed, terrible, who gradually (*śanaiḥ*) mounts to wrathfulness (*ārūḍhaḥ krodhakāritve*) and does not back down (*nāvarohate*). Because he moves slowly in his anger (*śanaiś carati krodhena*), he is called Śanaiścara. (123–124b)

[The next planet] has a grey body (*karburāṅgaḥ*),[599] his mouth is fanged, the limbs of his body are severed (*chinnakāyaparigrahaḥ*). Since the root [$\sqrt{}$*rā*] expresses 'taking'; since it is taught (*samudāhṛtaḥ*) in the

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sūkṣmarūpas tato bhūtvā sa śukro munisattamaḥ
śukravan niḥsṛto liṅgād devadevasya dhīmataḥ
śukravan niḥsṛto yasmāc chiśnād bhārgavanandanaḥ
tasmāc chukra iti khyātiṃ gato gatimatāṃ varaḥ.

Cf. also *Mahābhārata* 12.279.

One could, however, consider making the following half-line a more nearly complete allusion to the myth by emending the last word to *śukrabindutaḥ*: 'Śukra came forth by nature spotless from a drop of [Śiva's] semen'. Although in the above quoted passage of the Ur-*Skandapurāṇa* he is said to have emerged 'like semen', in the commentaries of Liṅgayasūrin and Bhānujidīkṣita on *Amarakośa* 1.3:25a (for instance) he is said to come *from* Śiva's semen.

[598] The syntax here is awkward and it is possible that the text here should be further emended.

[599] *ex conj.* ACHARYA. The colours of the planets do vary somewhat: according to an anonymous *Grahayajña* transmitted on pp. 97–101 of IFP MS T. 537, the sun and Aṅgāraka are red (the sun is actually said to be the colour of a lotus bud: *padmagarbhasamadyutiḥ*); the moon and Śukra are white; Budha and Bṛhaspati are yellow; Śanaiścara and Rāhu are black (Śanaiścara is *indranīlasamadyuti* and for Rāhu no colour appears to be specified but he bears a black standard: *kṛṣṇaśūrpadhvajapatākin*); and Ketu is grey (*dhūmra*). This colour-scheme is compatible with that of *Yājñavalkyasmṛti* 1:296–7, where, rather than colours, the substances from which images of the planets should be made are listed (these being, in order of the weekdays, copper, crystal, red sandal, gold, gold, silver, iron, lead, and bell-metal (?) [*kāṃsya*]), and which belongs to a passage describing a *navagrahaśānti* which BÜHNEMANN (1989:1) believes to be 'the model of all *śānti* rites in the medieval ritual texts'. *Somaśambhupaddhati* (2:16–17, BRUNNER 1963:87) also shares this colour scheme, except that Śani is said to be *rājāvartanibha*, 'of the colour of lapis lazuli' (for this identification see BUDDRUSS 1980), as does the *Uttarakāmika*, except that there Ketu is black (81:6–7b):

bhāskarāṅgārakau raktau śvetau śukraniśācarau
somaputro guruś caiva tāv ubhau pītajau smṛtau
kṛṣṇaṃ śanaiścaraṃ vidyād rāhuketū tathaiva ca.

The iconographic prescriptions for the planets given in the Saiddhāntika *Mohacūḍottara* are as follows (NGMPP Reel No. A 182/2, f. 8^{v}):

sense of 'grasping hold of' (*grahaṇe*), therefore he is called Rāhu;[600] or he is called Rāhu [being] chief among Rākṣasas. (124c–125)

Next is Ketu; he is of smoke-coloured body, whose distinguishing 'flag' is marked by a garland of smoke (*dhūmamālāṅkaketanaḥ*). On his head (*ke* = *śirasi*) are clear[ly discernible] fleet (*tūrṇāḥ*) streaks of mist (*nīhārapaṅktayaḥ*).[601] Or [the name] 'banner' (*ketuḥ*) [is applied because it] is used in the sense of something that inspires fear: he is raised up like a banner [to inspire fear in enemies]. (126–127b)

Siddhas, Vidyādharas and others have their positions beyond these (*ebhyo 'nantarasaṃsthānāḥ*), all at a height of †...† lakh [*yojanas*] (†*lakṣa*†*lakṣocchritāḥ sarve*).[602] The stars (*tārakāḥ*) are twice as high

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sākṣasūtraṃ sitaṃ somaṃ surūpaṃ sakamaṇḍalum
raktākṣaṃ raktavarṇañ ca kujaṃ śaktyakṣamālinam
budhañ cāpadharaṃ pītaṃ rūpāḍhyaṃ śāntalocanam
vṛddhākāraṅ guruṅ gauraṃ sākṣasūtrakamaṇḍalum
dakṣekākṣaṃ sitaṃ śukraṃ kuṇḍikājapamālinam
bhānuputram adhodṛṣṭiṃ vakrapādaṃ subhīṣaṇam
krūraṃ mahābhujañ caiva khiṅkhirījapamālinam
rāhuṃ vyāttānanaṃ ghoraṃ kṛṣṇam arddhāṅgabhūṣaṇam
arddhacandradharaṃ sādho kathitaṃ rāhurūpakam
tribhogabhūṣitaṃ dhūmran naranāgārddharūpiṇam
khaḍgakheṭadharaṃ ketuṃ kuryād vātha kṛtāñjalim.

[These follow upon a rather longer (and therefore omitted) description of the sun, who is said to be *suraktāṅgaḥ*.]

Later Saiddhāntika accounts include *Sakalāgamasārasaṅgraha* 1:412–422 (which is labelled as being quoted from the *Kiraṇa*, but which is in fact quite different from the treatment of the planets in *Kiraṇa* 29) and *Īśānaśivagurudevapaddhati*, *kriyāpāda* 12:6–15.

[600] *ex conj.* ACHARYA. *Dhātupāṭha* 2.48 and 49 read: *rā dāne (ādāne)* and *lā ādāne (dāne)*.

[601] *ex conj.* This is a speculative conjecture for which I have no support. At the beginning of 5:126d any word beginning with *tu* (or *tū*, or *tva*, etc.) might do to complete the *nirvacana* of Ketu. Perhaps conceivable is that the *pāda* should read *tuṣā nīhārapaṅktayaḥ*, the second word being then a gloss of the second: '*tuṣāḥ*, which is to say streaks of mist'. The word *tuṣa* is not attested in this meaning by the dictionaries (which record it in the senses of 'chaff' and 'husk'), but, because of its similarity to *tuṣāra*, it seems to me not impossible that it should have been used with this sense. Also perhaps conceivable is that *tunā* could be retained: 'by [the syllable] *tu* [that suggests the word *tuṣāra* are expressed] the clearly visible streaks of mist'.

[602] The transmitted measurement does not seem possible: in the *Mṛgendra* (*vidyāpāda* 13:114), the *Mataṅga* (*vidyāpāda* 24:14) and the *Kiraṇa* (8:87) the height of the pole star from the the earth is only fifteen lakh *yojanas*. We could therefore consider emending to *tithilakṣocchritāḥ* here (following *Mṛgendravidyāpāda* 13:114c); but we

(*dviguṇocchritāḥ*). Because they have crossed (*tīrṇāḥ*) beyond sorrows, beyond darkness, they are Tārakas; [and] because they cause men to cross [oceans when navigating] (*tāraṇān nṛṇām*).[603] (127c–128)

So too (*tadvat*) the [constellation of the] seven sages are situated [there]; they are sages (*ṛṣayaḥ*) of great powers of meditation (*ṛṣubhāvanāḥ*). Also the pole star (*dhruvam*) stands firmly (*prasthitam*) [there]; [it is called] firm (*dhruvam*) [because] it does not move, it is stable.[604] (129)

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seem not yet to have reached the height of the pole star, so perhaps an emendation to *daśalakṣocchritāḥ* would give an appropriate height for these stars. Dr. ACHARYA suggested to me that one could consider emending to *lakṣyā lakṣocchritāḥ sarve*: 'they are each to be understood to be one lakh [above one another]'.

In the Puranic sources tabulated by KIRFEL (1920:128) we find the heights of the planets, which are given in a different order, clearly specified: the sun is one lakh *yojanas* above the surface of the earth; the moon two lakhs above that. Each planet or group of stars is then two lakhs above the last: after the moon, the *nakṣatra* ('Fixsterne'), then Mercury, Venus, Mars, Jupiter, Saturn, the Great Bear (*saptarṣayaḥ*), and ending with the pole star, which is thus fifteen lakhs above the earth.

[603] *ex conj.*

[604] *ex conj.* The pole star is here and in *Mṛgendravidyāpāda* 13:114 at the top of *bhuvarloka*, but it is in *svarloka* in *Mataṅgavidyāpāda* 23:50 and in *Kiraṇa* 8:87. Kṣemarāja draws attention to this discrepancy in his *Svacchandatantroddyota* ad 10:516c–517b and 'resolves' it in an interesting fashion:

> *evam ihatyaprakriyayā sūryānto bhuvarlokaḥ, dhruvāntaḥ svarlokaḥ, tadūrdhvaṃ sapañcāśītilakṣaṃ koṭidvayaṃ maharlokaḥ. śrīparāmṛgendrādau tu dhruvānto bhuvarlokaḥ, tadūrdhvaṃ*
>
> > *pañcāśītimitair lakṣaiḥ svarlokaḥ svargasaṃśrayaḥ*
> > *koṭidvayaṃ maharloko mahānto yatra saṃsthitāḥ*
>
> *iti* [*Parākhya* 5:130ab, 131ab].
>
> > *tithilakṣair bhuvarloko dhruvaprānto mahītalāt*
> > *tadūnakoṭiḥ svarlokaḥ*
>
> [*Mṛgendravidyāpāda* 13:114c–115a: note that this improves upon the text of the KSTS edition of the *Mṛgendra*.]
> *iti prakriyābhedo dṛśyate, tadgranthasaṃgrahakartṛbhis tathānibaddhatvāt. idaṃ tu sākṣāt parameśvareṇoktam.*
>
> > *bhūr bhuvar svar dhruvāntaṃ syāl †lakṣāṇi. . .*
> > *. . .† mahān koṭidvayaṃ bhavet* [*Kiraṇa* 8:87]
>
> *iti kiraṇādigranthena bhagavaduktena ca sasaṃvādam ity ayam eva kramo yuktaḥ.*

Svarloka, the locus of the 'self-born' (*svajasaṃśrayaḥ*), is eighty-five lakh [*yojanas*] high.[605] [It is] where Śakra and so forth, as well as the [other] gods who inhabitant heaven (*devāś ca svargavāsinaḥ*), dwell. (130)

Maharloka is two crore [*yojanas* high], where the great resort (*mahānto yatra saṃśritāḥ*), the [ten mind-born] sons of the creator [Brahmā], the first of whom is Marīci, who are responsible for the maintenance of the universe.[606] (131)

Above that (*tatordhvataḥ*)[607] is Janaloka, measuring eight lakh [*yojanas* high]. [It is called] Jana [because it is] where the ancestors Jahnu

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'Thus, following the cosmography* of this text; Bhuvaḥ ends with the sun, Svaḥ ends with the pole star; above that is Mahaḥ of two crores and fifty lakhs. But in the *Parākhya* and *Mṛgendra* and other texts Bhuvaḥ ends with the pole star; above that, "[*Parākhya* 5:130ab and 131ab]"; "Bhuvaḥ going up to the pole star, fifteen lakhs from the surface of the earth. Svaḥ is eighty-five lakhs...". Thus we find a discrepancy in sequences. This [is there] because it has been so constructed by those who summarised those scriptures. But this [passage of the *Svacchanda*] is what the supreme Lord Himself has taught. And it concurs with passages in the *Kiraṇa* and other scriptures which were taught by the Lord: "Bhūḥ, Bhuvaḥ, [then] Svaḥ, which ends with the pole star †...† Mahaḥ is two crore,"** and so it is this cosmography [given in the *Svacchanda*] that is correct.'

*This translation assumes that *prakriyā* is here a Śaiva technical term for 'cosmos' or 'cosmography': see, e.g., *Niśvāsamukha* 4:96, f. 17^{v}, *Niśvāsa uttarasūtra* 1:9 and 1:14, f. 23^{v}, and *Niśvāsa guhyasūtra* 4:4, f. 51^{r}; *Mataṅgavidyāpāda* 16:13; probably *Sarvajñānottara ṣaḍātmaprakaraṇa* 67–8 (in Tanjore edition); *Svacchanda* 11:198–9; *Mokṣakārikā* 76 (and *Mokṣakārikāvṛtti* ad loc.); *Tantrasāra*, p. 64; *Tantrāloka* 8:5 and 8:11.

**This quotation is probably damaged rather than left thus deliberately incomplete by Kṣemarāja, since the missing portions would confirm the measurements he requires; but I have not corrected the quotation because it seems to me likely that Kṣemarāja knew the verse in a different form from that given in the sources I have so far collated.

[605] *ex conj.* Other conjectures are possible (e.g. *pañcāśītyocchrito* or *pañcāśītyā mitair*), or the reading of the *Svacchandatantroddyota* could be adopted, but the measurement of eighty-five lakhs is almost certainly correct, for it is shared by the *Mataṅga* (*vidyāpāda* 24:15), the *Mṛgendra* (*vidyāpāda* 13:115) and the *Kiraṇa* (8:87). Instead of *svaja*°, the *Svacchandatantroddyota* reads *svarga*°, which could be interpreted as 'those who reside in Svaḥ', but it might make the next half-line awkard. (The graph for *rga* in Śāradā can closely resemble a Devanāgarī *ja*, and so *rga* for *ja* is an easy error to make when transcribing from Śāradā to Nāgarī, and this might explain the reading of the KSTS edition.)

[606] The *Mṛgendra* too (*vidyāpāda* 13:115) locates these sages here and shares the same measurement; the *Kiraṇa* (8:87), *Mataṅga* (24:15), and *Svacchanda* (10:516c–517b), which locates Mārkaṇḍa and other sages and Siddhas here, make it two and a half crores high.

[607] An *aiśa* sandhi.

[and others reside] (*jahnupitṛjano yatra*),[608] or the people of the Vasus (*vasūnāṃ vā janaḥ*). (132)

Beyond Janaloka, by a distance measuring twelve crore [*yojanas*], is Tapoloka, where [resides] the sage called Sanaka, [and] Sanandana, superior because of [the power accumulated through] austerities (*tapotkṛṣṭaḥ*),[609] as well as great-souled ancestors who, because of their nature, are rich in [the power accumulated through] austerities. (133–134b)

Satyaloka is sixteen crore [*yojanas* in height], where Brahmā is established. There reside sages who vaunt themselves with the pride in their own powers (*svavīryamanasoddhatāḥ*),[610] having the divine sovereignty and power of Siddhas, Vidyādharas and other such [exalted beings]. (134c–135)

Brahmā [is his name] because he possesses the property of being *brahman* (*brahmatvayogatvāt*), and *brahman* [is so called] because it is great (*bṛhattvāt*).[611] Above this Brahmā is Viṣṇu, and he is [above] by four crore [*yojanas*].[612] †He [is called Viṣṇu] because he habitually lies on a lotus (*abjaśayanaśīlatvāt*), and [because] he has come forth from *saṃsāra*†.[613] (136)

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[608] *ex conj.* The measurement is again common to the *Mṛgendra*, *Kiraṇa*, *Mataṅga*, and *Svacchanda*, and the formulation is here similar to that of *Mṛgendravidyāpāda* 13:116ab: *jano 'ṣṭakoṭyavacchinnaḥ pitṛjahnujanāśrayaḥ*.

[609] Internal *aiśa* sandhi. Sanandana, Ṛbhu, Sanatkumāra and Sanaka are placed here according to *Mṛgendravidyāpāda* 13:116–117 (which again, along with *Kiraṇa* 8:88, *Mataṅgavidyāpāda* 24:16, and *Svacchanda* 10:520 gives the same measurement). The same group of four, with the addition of Śaṅku and Triśaṅku, are also placed here by the *Svacchanda* (10:521), and it is possible that some text should have dropped out of the *Parākhya* here that mentioned Ṛbhu and Sanatkumāra.

[610] I am assuming that °*manasā* is here used with the sense °*mānena*.

[611] Cf. *Parākhya* 14:78ab.

[612] The *Kiraṇa* (8:89) places Brahmā three crore *yojanas* above Satyaloka, Viṣṇu three crore above that, and then Hara four crore above that. The *Mṛgendra* (*vidyāpāda* 13:117–19), as in the *Parākhya*, places Brahmā in Satyaloka and then gives four crore and six crore *yojanas* as the measurements up to Viṣṇu and then Hara (*tripuravidviṣ*). The *Svacchanda* places Brahmā one crore above Satyaloka (10:533), Viṣṇu two crore above that (10:538) and Rudraloka seven crores above that (10:547). The *Mataṅga* (*vidyāpāda* 24:17) only specifies that Śrīkaṇṭha is ten crore above Satyaloka, thus remaining consistent with all three accounts.

[613] I am provisionally translating *so 'bjaśayanaśīlatvāt saṃsāranirgamāc ca saḥ*, which is unlikely to be what was written but may convey what was expressed in the now garbled hypermetrical half-line that is here transmitted. It evidently contained an

Six crore [*yojanas* above] is situated the god Śaṅkara, Hara. Since *śaṃ* is taught to mean 'bliss' (*sukham*), [and] he is of such a kind that he creates that (*tat karoti sa tadvidhaḥ*), therefore he is called Śaṅkara; [he is called] Hara [because he] removes all evils (*sarvapāpaharaḥ*). (137–138b)

Those people who are devotees of these [three gods] reach their particular places [when they die]. There they remain, rich in pleasures, as long as the moon and the stars.[614] Then, in a phase of intermediate creation (*avāntarasṛṣṭau*),[615] they are born in this world as popular people (*janapriyāḥ*) in some great family and endowed with wealth, food, sons and so forth. (138c–140b)

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etymology of Viṣṇu, but perhaps without the name originally having been reiterated: I guess that in the course of transmission a scribe added (perhaps in the margin) the identifying label *viṣṇuḥ*, which became corrupted to *jiṣṇu* and then inserted into the text. (The initial *saḥ* could also have been part of the identifying marginal label.) The activity of lying on the lotus is perhaps intended to be expressed by the root √*viṣ* ('to pervade') which underlies the formation of the word Viṣṇu (thus *Dhātupāṭha* 3.13: *viṣa vyāptau*). The second half might refer to the suggestion in the syllable *vi* of the 'stepping beyond' (*vikramaṇa*) associated with Viṣṇu as Trivikrama. (Cf. *Mahābhārata* 5.68:13: *viṣṇur vikramaṇād eva jayanāj jiṣṇur ucyate.*) The translated text is, however, also unmetrical, since the first *pāda* has four shorts in a row and the second is wholly iambic. That such a metrical solecism should occasionally have slipped from the author's pen is of course not totally impossible, for cf. the reading of *Kiraṇa* 3:26b that can be inferred to be orginal because of its distribution among the South Indian and Nepalese sources (this is not the reading that has been accepted into the text with Rāmakaṇṭha's commentary).

Dr. ACHARYA has suggested an emendation which would obviate the problem and yield a *na-vipulā*: *sa viṣṇur abjaśayanaśīlatvān nirguṇaś ca saḥ*. One might also consider *abje śayanaśīlatvāt saṃsārān nirgataś ca saḥ*. But no wholly convincing solution occurs to me.

It is of course possible that the line did not originally belong to the text, for it contrasts with the *nirvacana* given in 14:78 and it is not quoted by Kṣemarāja as *Svacchanda* 10:549, where he quotes the half-line preceding and following it; but both of these are extremely weak arguments, since different *nirvacanas* of the same word are not thought contradictory, and many quotations are similarly modified. Moreover we are given *nirvacanas* here of the preceding and following names.

[614] This expression could perhaps be classed as an *aiśa* pleonasm, since it contains *yāvat* and *ā*, both of which appear to be performing the same function. The same *pāda* occurs in a part of the *Śāntiparvan* rejected from the critical edition of the *Mahābhārata*: Vol. 16, Appendix I, 29A, line 58.

[615] That is to say after a partial resorption (*pralaya*) of the universe. For a discussion of total and intermediate *pralaya* see, for example, *Mṛgendravidyāpāda* 13:180–93. (Total *pralaya*, or *mahāpralaya*, is discussed, e.g., in *Mṛgendravidyāpāda* 4:15, at the conclusion of *Nareśvaraparīkṣāprakāśa* 2, in the *Mataṅgavṛtti* ad *vidyāpāda* 2:30–2, and in the *Kiraṇavṛtti* ad 4:17.)

Above Hara is, [extending] one crore [*yojanas*], the egg shell of gold. Thus the egg of Brahmā is taught to extend one hundred crore [*yojanas*]. Ten Rudras, who have taken up their positions in the ten directions, are its bearers.[616] (140c–141)

Surāpa is in the East; the Rudra Vahni is situated in the South-East; Saṃyama is in the South; Māraṇa stands in the South-West; in the West is the one called Abjala;[617] in the North-West stands Śīghraga; Saumyada is in the North; Piṅga is in the North-East (*śaṅkaragāṃ gataḥ*);[618] above is Śambhu; below is Ananta: all are capable of driving away (*sarve vidrāvaṇe kṣamāḥ*).[619] (142–3)

They are free of old age and sickness; proud in the power of their own sovereignty; surrounded by retinues of crores of Rudras; skilled in the performance of worship with ritual diagrams (*maṇḍalejyāviśāradāḥ*). (144)

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[616] Here ten names are given in total; in the *Svāyambhuvasūtrasaṅgraha* (4:58–81), the *Sarvajñānottara* (*adhvaprakaraṇa* 46–61, IFP MS T. No. 334, pp. 60–2), in the *Mataṅga* (*vidyāpāda* 23:13–44), in the *Mṛgendra* (*vidyāpāda* 13:125–35) and in the *Kiraṇa* (8:93–108) one hundred Rudras are listed, ten for each of the directions. Although there are variations between the lists, they are extremely similar, and there are a number of half-lines common to two or more versions. Other tantras may not list them, but they do mention them (e.g *Rauravasūtrasaṅgraha* 4:10, *Sārdhatriśatikālottara* 8:3, *Niśvāsamukha* 4:116, f. 18^r, *Mālinīvijayottara* 5:12). The hundred Rudras supporting the egg of Brahmā are, in short, an archaic and almost universally shared feature of the cosmos, and the *Parākhya*'s treatment is anomalous. It is possible that the *Parākhya*'s is a list of the ten principal Rudras, each of whom oversees the other nine of his group, or that each, for ritual purposes, stands in place of his group (cf. *Mālinīvijayottara* 5:13–15b); but it is odd then that this is not made explicit (as in the *Mālinīvijayottara*): instead each is said (in 5:144c) to have a retinue of a crore of Rudras.

[617] This tautologous name may be corrupt. One might consider emending to *balākhyo 'pi*, or, since we require a watery name (it being the direction of Varuṇa, and since all the other names are associated with the Lokapāla of the direction to which they belong), *jalākhyo 'pi*. The *Mataṅga* (*vidyāpāda* 23:28a), *Mṛgendra* (*vidyāpāda* 13:129) and the *Svāyambhuvasūtrasaṅgraha* (4:70c) all include a Bala, and the *Mataṅga* (*vidyāpāda* 23:26d) and the *Mṛgendra* (*ibid.*) include a Jalāntaka, who in the *Svāyambhuvasūtrasaṅgraha* (4:71b) appears as Balāntaka. Although IFP T. 334's text of *Sarvajñānottara* (*adhvaprakaraṇa* 54 (p. 61) also reads Balāntaka, the text probably originally had Jalāntaka, which is the reading of the early Nepalese MS (f. 16^v) and of IFP T. 760 (p. 45).

It is in fact possible that what has been transcribed here from M^Y as the ligature *bja* should rather be interpreted as a *ba* that has been corrected to a *ja*.

[618] *ex conj.* This is an instance of the noun *go* used in the sense of a point of the compass and not of the final *-ga* of which the author of the *Parākhya* is so fond.

[619] This is an allusion to the *nirvacana* of the word Rudra given in *Parākhya* 2:48 and 14:79.

In the tranche of Water is Jaleśa; in the tranche of Fire is Tviṣāṃnidhi; in the tranche of Wind is Mātariśvan; in that of Ether is Sūkṣma.[620] (145)

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[620] We have now left the realm of *pṛthivītattva* and are ascending the ladder of the remaining tattvas, naming for each one a Tattveśa. I have cited part of this list before (Goodall 1998:liv–lv, fn. 121) and suggested that the *Parākhya* may be unique in this list of Tattveśas. I have since come across no other scriptural source that gives this list. Brunner (1998: Planche 1) reproduces the same list, collated from a number of secondary Sanskrit works (including Trilocanaśiva's *Somaśambhupaddhatiṭīkā*), and I have proposed (Goodall 2000:216, fn. 41) that it is the *Parākhya* that is the scriptural source for those secondary works. It is conceivable on the strength of this evidence that the *Parākhya* followed a tradition according to which the principal *dīkṣā* involved purifying the overlords of each *tattva*. (Cf. *Mṛgendrakriyāpāda* 8:156ab: *bhuvanāny atha coktāni tadīśān vā viśodhayet*: 'Or he may purify the above taught worlds or their overlords'.) An entirely different list of Tattveśa is given in Vimalaśiva's *Atyantanirmalatattvaratnāvalī* (unnumbered folio).

The table that Brunner has constructed can help us to repair the text of the *Parākhya* in one or two details, and the reverse is also true: here the Tattveśa of Ether is given as Sūkṣma, whereas in the majority of Brunner's sources it is implausibly Sūkṣmanāda, a name that is about to be given (and more appropriately) to the Tattveśa of the subtle element of sound.

The *Parākhya* is odd here not only because it gives a unique list (unique, that is, among extant scriptures) of Rudras that rule over these tattvas, but also because it makes no mention of the *aṣṭakas*, the groups of eight worlds that are placed (with considerable variation) in this region of the cosmos by virtually every Śaiva scripture. These are groups of eight worlds, among which the lowest five groups of eight worlds (the *pañcāṣṭaka*) are supposed to have the same names as forty pilgrimage sites here on earth. Many of these sites are no longer identifiable.

Dying on earth in one of those pilgrimage sites was held to ensure that the departed soul 'bursts through' the *brahmāṇḍa* and is reborn in the world with the corresponding name. Thus the lost *Bṛhaddādhīca* quoted by Rāmakaṇṭha in the *Mataṅgavṛtti* ad *vidyāpāda* 18:112c–113b:

> *ye tyajanti svakān prāṇān sthāneṣv eteṣu mānavāḥ*
> *brahmāṇḍaṃ te vinirbhidya yānti pañcāṣṭakaṃ padam.*

The same doctrine is alluded to, e.g., in *Mataṅgavidyāpāda* 18:112c–113b, 19:38b–39c, and 22:16, as well as in verses 78–81 of the passage of the *Sarvajñānottara* referred to below.

These five and other *aṣṭakas* are listed and placed in particular tattvas in *Svāyambhuvasūtrasaṅgraha* 4:38–55, in *Mṛgendravidyāpāda* 13:135c–149, in *Sarvajñānottara adhvaprakaraṇa* 63–109 (IFP MS T. No. 334, pp. 62–7), in *Kiraṇa* 8:109–122, in *Mālinīvijayottara* 5:15–25, in *Svacchanda* 10:853ff and in *Mataṅgavidyāpāda* 18:109–111, 19:34–8, 20:51c–55, 21:17–19, and 22:13–15. They are also included in a list of sixty-eight *kṣetras* attributed to the *Skandakālottara* in the *Jñānaratnāvalī* that is quoted by Bhatt on pp. 186–7 of his appendix to his edition of the *Sārdhatriśatikālottara*. In *Rauravasūtrasaṅgraha* 4:12–20 they are mentioned and, as I have remarked elsewhere (Goodall 1998:liv), they are not explicitly located in the *tattvakrama*.

BRUNNER's annotation on this subject (1977:299–303) draws on sources that, with the exception of the *Mṛgendra* and the *Svacchanda*, postdate Somaśambhu, and it is for this reason that she has so few variations to record. Furthermore she speaks of all the texts she consulted as having fifty-six worlds divided into seven groups of eight. I suspect that forty worlds divided into five ogdoads is an earlier, not exclusively tantric structure, since there is some evidence that might support that hypothesis.

- Although they all contain more than five groups of eight, the *Niśvāsa mūlasūtra* (5:9, f. 21^{r}), the *Niśvāsa guhyasūtra* (1:115, 6:22 and 7:111ff (ff. 44^{r}, 58^{r}, 64^{r}, 64^{v}), the *Mālinīvijayottara* (5:15cd), the *Svāyambhuvasūtrasaṅgraha* (4:47ab), the *Rauravasūtrasaṅgraha* (4:12) and the *Svacchanda* (10:891, 976) all speak of five ogdoads, which the *Rauravasūtrasaṅgraha* names *pratyātmaka*, *guhya*, *atiguhya*, *pavitra* and *sthāṇu*, which the *Mālinīvijayottara* (5:16–22) and the *Svāyambhuvasūtrasaṅgraha* (4:47–55) name *pratyātmaka*, *guhyātiguhya*, *guhya*, *pavitra* and *sthāṇu*, and which the *Svacchanda* names *guhya* (10:854), *atiguhya* (10:873), *guhyād guhyatara* (10:884), *pavitra* (10:888) and *sthāṇu* (10:890). [Not paying sufficient heed to parallels here perhaps led DAGENS and BARAZER-BILLORET to misinterpret the relevant passage of the *Rauravasūtrasaṅgraha* (2000, vol. 2, p. 512).]
- The nature of the five groups is also clearly distinguished from that of the other ogdoads in the *Sarvajñānottara*, for it is only of them that the text asserts (as we have mentioned above) that they are also the names of *tīrthas* on earth. (Cf. the verse Kṣemarāja attributes to the *Devīyāmala* in the *Svacchandatantroddyota* ad 10:245c–246.)
- The *Śivadharmaśāstra* speaks of five ogdoads (12:68) and lists only five (12:57–67, IFP MS T. No. 32, pp. 147–8). (Dr. BISSCHOP has pointed out to me [letter of 25.iv.2001] that this corresponds to ff. 37^{v}–38^{r} of Cambridge MS Add. 1645.) Its list of ogdoads is the same as that of the *Mālinīvijayottara* and the *Svāyambhuvasūtrasaṅgraha*, but the names of the *kṣetras* in each group do not tally. Furthermore, as in the *Skandakālottara*, these are not here said to be the names of *bhuvanas*. As the introduction to the list tells us, they are simply sacred places on this earth, and if devotees die in them, they become Rudras (12:56): *rudrāvatārasthānāni puṇyakṣetrāṇi nirdiśet/ mṛtānāṃ teṣu rudratvaṃ śivakṣetreṣu dehinām.*

Their not being mentioned here in the *Parākhya* may not mean that the cosmos of the *Parākhya* did not contain the *aṣṭakas*: as we have seen above (fn. 358 on p. 249), 4:56 appears to make reference to the *yogāṣṭaka*, an ogdoad beyond the 'original' five ogdoads. On each level eight worlds could have been arranged around the central Tattveśa, just as we find in the *Sarvajñānottara*, e.g. in the description of the level of water in *adhvaprakaraṇa* 63 (IFP MS T. 334, p. 62):

> *tatrāste bhagavān devo varuṇo 'mṛtasambhavaḥ*
> *śuddhasphaṭikasaṃkāśī ādiguhyāṣṭakāvṛtaḥ.*

One might be tempted to hypothesise on the basis of this verse that the number eight is to be explained as the result of the 'upper' levels of the cosmos still being spatially conceived; on each level the worlds were arranged, like the Lokapālas, in the cardinal

Gandhāṅga is in the subtle-element of 'smell'; Jalada is in 'taste'; Bhānumat is in 'form'; Balavattara is in 'touch' (*sparśākhye*).[621] (146)

In 'sound' is Sūkṣmanāda; in the faculty of hearing is Vyomacāra;[622] in the faculty of touch is Sarvāṅga; in that of sight is Prakāśaka. (147)

In the faculty of taste is Mahāvaktra; in that of smell is Vilumpaka;[623] in speech Dundubhi is embraced; in the faculty of grasping (*karendriye*) is Samādāna. (148)

In the [tattva of the] anus is the Rudra Tūrṇakṛt;[624] in that of movement (*pādākhye*) is Kramaṇa;[625] in that of pleasure (*upasthākhye*) is Ghanānanda; in the *manas* is Saṃkalpa. (149)

Haṃkṛti is in the tranche of *ahaṃkāra*; Buddha is located in *buddhi*; Trideha is in *guṇa*; in [secondary] matter (*pradhāne*) is Pradhānaka. (150)

In the tattva of the [bound] soul is Sūkṣmadeha; in *rāga* is Kāmada; in [impure] knowledge (*vidyākhye*) is Vedavijñāna; in limited power to act (*kalātmake*) is Jñānabindu. (151)

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and intermediate directions. But it should be noted that they are arranged above and below one another in each group in the *Mataṅga* (this is clear from, e.g., *vidyāpāda* 18:110 and 19:38). Furthermore it is possible that the account of the *Śivadharmaśāstra* is archaic, that is to say that it lists *kṣetras* without any mention of a link with *bhuvanas* beyond for the reason that that text predated such a conception, and not simply because it did not share tantric notions of the upper reaches of the cosmos.

[621] M^Y is wrongly reported as reading *sparśākhyo* in GOODALL 1998:lv, fn. 121. As I have remarked (GOODALL 1998:liv), placing anything at all in this group of tattvas—those of the five subtle elements and the eleven faculties—is anomalous. No tantra places worlds in them. The *Mataṅga*, however, (*vidyāpāda* 18:56ff) does assign them *adhidevatās*, but this list is not that of the *Parākhya*'s Tattveśas. And the account of the *adhipati*s of the *tanmātras* in *Svacchanda* 10:896–909 is quite different again, it being part of a homologisation of the eight names of Śiva as *aṣṭamūrti* with the corresponding aspects: the five elements, the sun, the moon and the *yajamāna*.

[622] *ex conj.* The transmitted reading, which I previously printed without apparent hesitation (GOODALL 1998:lv, fn. 121), is uninterpretable.

[623] BRUNNER (1998: Planche 1, fn. 4) explains the appropriateness of the name thus: '. . . "le Voleur", bien trouvé pour le nez qui "dérobe" les aliments'.

[624] The reading of the manuscript here again was wrongly reported (as *vayai ca tūrṇaka*) in GOODALL 1998:lv, fn. 121. Note that BRUNNER (1998: Planche I) records the variant *tṛṇakṛt*, which might make sense in this context: 'he who makes [manure and thereby] grass'.

[625] *ex conj.* This emendation is perhaps unnecessary, but Kramaṇa seems a more appropriate name than Ramaṇa for a Rudra of this tattva; the *Dhātupāṭha* entry for $\sqrt{}$*kram* reads (1.502): *kramu pādavikṣepe*. The name is missing from a couple of the sources consulted by BRUNNER (1998: Planche 1), and she reports the others as giving the form Rāmana, which is still less likely.

In binding fate (*niyatyāhve*) is Niyāmaka; in time is Kāla;[626] in primal matter (*māyākhye*) is Gahaneśāna, the overlord of all the Rudras. (152)

All these Rudras who are in the lower path[627] inhabit various worlds, are rich in various forms, are endowed with various powers, are surrounded by many crores of various Rudras, have pure bodies and places of support for their faculties (*śuddhāṅgakaraṇādhārāḥ*), and are caused [viz. their embodiments are caused] by a pure cause.[628] (153–4)

They are enjoined [to perform tasks] below the level of *māyā*; they bestow salvific grace on all. In pure knowledge (*śuddhavidyāyām*) is Śambara;[629] and Ananta is in Īśvaratattva. (155)

In Sadāśivatattva is Brahmā, the locus of *bindu*, *nāda*, and *kalā*.[630] Beyond that is the Lord Śiva, who is at the culminating point of all the tattvas and of the *kalā*s (*sarvatattvakalāntagaḥ*).[631] Beyond that there is no further entity that is pure[r], [more] pervading. (156–157b)

Above *māyā* is the pure path (*śuddhamārgaḥ*), in which pure powers are made use of (*śuddhaśaktiparigrahaḥ*).[632] Creation (*prapañcaḥ*) in that [pure path] is brought about by those [pure powers] (*tatkṛtaḥ*);[633] it is expanded for the sake of enjoyment (*prathito bhogahetutaḥ*).[634] (157c–158b)

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[626] Observe that here the order of the five *kañcuka*s is different from that implied elsewhere. Of course it is well known that their order varies and that, as I have observed (GOODALL 1998:209, fn. 151, referring to Aghoraśiva's commentary ad *Tattvaprakāśa* 41), the variation can be justified by assuming that they can be listed not just in *sṛṣṭikrama* or *saṃhārakrama* but also in *pravṛttikrama* or in an order showing which derives from which. Although the *Parākhya* elsewhere frequently implicitly refers to *kalā* as the first of the evolutes of *māyā* (e.g. 4:1d, 4:3b, 4:14a, 4:28a, 4:61b, 4:63c, 4:65b, 4:128a, 4:149b), there is one other place in which it is implied that *kāla* is in some sense at the top of the ladder of the impure universe, and that is in 14:76.

[627] I.e. in or below *māyā*.

[628] The point is, I think, that, as with Ananta, their embodiment is not caused, as it is for us, by the impure cause that is *karman*, nor is it made up of the coarse elements of which our bodies are made up. Cf. the discussion of Ananta and his body in *Kiraṇa* 4:5c–14.

[629] We need not emend here to *śambarāḥ* and translate 'mantras': Śambara is simply the name of the next Tattveśa.

[630] As we shall see in fn. 648 on p. 323 below, it is not clear how this is to be interpreted.

[631] The interpretation of this expression is also not certain. I guess that *kalā* might refer to the five *kalā*s that, like the tattvas, form a path (*adhvan*) which can be followed and purified in initiation.

[632] That is to say that Śiva himself does not directly make use of *māyā*, which is also sometimes described as a *śakti* (e.g. *Kiraṇa* 4:19c) or as replete with *śakti*s (e.g. *Parākhya* 4:154).

[633] Or 'is brought about by Him'.

'Positions' [in this pure path] (*sthānam*) are [said metaphorically to be] situated higher and higher (*ūrdhvām ūrdhvaṃ sthitam*) in accordance with their excelling other 'positions' (*sthānāntarotkarṣāt*), [that is to say] in accordance with their having yet higher qualities (*utkṛṣṭaguṇayogataḥ*).[635] [Such] a 'position' refers to an office [with which a soul is invested by the Lord] (*adhikāranidarśakam*). (158c–159b)

This 'position' is [thus] the investiture (*saṃskāraḥ*) with [a given] office (*adhikārasya*) †. . . †.[636] Since a position has a cause, its destruction must have a cause, for there must be destruction of whatever arises, and so it is that same omnipotent Lord (*prabhuḥ*) who has been presented at length above (*pūrvaṃ prapañcitaḥ*) who is the creator and destroyer. (159c–161b)

[He is] the Lord who resides in every tattva (*sarvatattvāśrayaḥ*), the cause of every cause (*sarvakāraṇakāraṇam*). He is the agentive cause in this [world], the fruit to be attained through all mantras and rituals. (161cdef)

This creation—which is the locus [of the activity] of mantras, [and whose nature has been] determined by the means of knowledge that is [constituted by] the teachings of scripture, which has issued forth from the lotus-like mouth of the Lord, the controller of matter and souls—has been taught tattva by tattva (*skandhāt*), in as much as it exists in divisions that proceed from the variety of 'palaces' that are particular tattvas (*skandhaviśeṣaharmyavibhavaprasyandabhāgasthitaḥ*), [and] position by position

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[634] This is ambiguous, for *bhoga* commonly refers to the experience of the fruits of past actions. But here it probably refers to Śiva's 'enjoyment' and is the second member of the triad of *laya*, *bhoga*, and *adhikāra* (for which see, e.g., 2:99).

[635] As Dr. BISSCHOP has suggested to me (letter of 25.iv.2001), this could be taken literally to mean 'A position is situated higher and higher in accordance with its excelling other positions, on account of its having yet higher qualities'. But I prefer to assume it to express the notion that height in these 'upper' reaches of the cosmos is metaphorical. Cf. *Mālinīvijayottara* 2:60ab: *yo hi yasmād guṇotkṛṣṭaḥ sa tasmād ūrdhva ucyate* (quoted by Sadyojyotis at the end of his *Svāyambhuvavṛtti* on 3:11 and by Abhinavagupta in *Mālinīvijayavārttika* 213). Our discussion also recalls the Lord's reply to Garuḍa's question in *Kiraṇa* 4:5c–7b.

[636] Perhaps one could consider *sthānavad adhikārasya saṃskāras ta≪dguṇāśra≫yaḥ*: 'Investiture with office is like a 'position' [in as much as it is] endowed with the properties of that [i.e. of a position]'.

(*sthānāt*), in as much as it is replete with[637] states of being in which there is the use of the rays of the powers of the soul when it is in [particular] positions (*sthānagatātmaśaktikiraṇavyāpārabhāvottaraḥ*).[638]

Thus the fifth chapter, an exposition of a consideration of the topic of the 'womb', in the great tantra called the Supreme.

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[637] For such a usage of *uttara* see fn. 534 on p. 292 above.

[638] It goes without saying that the interpretation of 5:162ab is extremely tentative. Note that the very last word of the verse, *mantrāśrayaḥ*, obliquely refers forward to the topic of the next chapter.

PARĀKHYATANTRA CHAPTER VI[639]

Prakāśa spoke:
[The topics of this chapter are:] the raising of mantras (*mantroddhāraḥ*), the arising of the phonemes, the connection of words and sentences with meaning, the defining characteristic of mantras and their convention (*mantralakṣaṇasaṅketaḥ*),[640] how the fruits of particular mantras are attained. [641] (1)

At the time of creation that omniscient one, the supreme Lord, makes manifest from the drop (*bindoḥ*) the seed sound[s][642] [and this making manifest is] for the sake of [enabling the attainment of] the goal of souls (*puruṣārthaprayojanām*).[643] (2)

The *bindu* was shaken because of his will; then there came into being the totality of sounds. It came into being in two parts, [that is to say] as vowels and [as consonants]. Through its division into [two] parts (*khaṇḍabhedataḥ*),[644] with its sixteen vowels and with its remaining thirty-three consonants,[645] this is [known] in the world [as] the "mother", [being] the matrix of the utterance of sounds.[646] (4)

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[639] The text and annotated translation of the first twenty-eight verses of this chapter appeared in GOODALL 2001a, from which they have been incorporated here, with such modifications as now seem necessary.

[640] *ex conj.* But perhaps the transmitted °*saṃveśaḥ* could be retained and interpreted as °*saṃniveśaḥ*: 'the definition and the structure of mantras'.

[641] Like 1:15 and the initial verses of subsequent chapters, this verse gives an agenda of the topics that are next to be discussed; this time, however, the list is neither comprehensive nor in order: the raising of mantras is covered in 6:29–39, the arising of the phonemes in 6:2–8, the connection of words and sentences with meaning in 6:9–24, the characteristic of mantras and their convention (i.e. that they have a convention) in 6:40–50, how the fruits of mantras are attained covers from 6:51–80, after which there are two verses that conclude this chapter and introduce the next.

[642] *bījārṇaṃ* could perhaps be emended to *bījārṇān* in view of the possibility that *bīja* is here a technical term for the vowels and *arṇa* for the consonants. For this use of *bīja* see *Mālinīvijayottara* 3:10 *Ajita* 1:15c, 1:21–2, and *Svāyambhuvasūtrasaṅgraha* 5:3 (quoted in fn. 648 on p. 323 below) and for this use of *varṇa* (=*arṇa*) compare 7c and 45c below and see fn. 650 on p. 325 below.

[643] *ex conj.* Also possible would be emendation to °*prayojanāt*, suggested by Dr. ACHARYA.

[644] This enjambement now seems preferable to me to taking the expression with the rest of verse 3 as a clumsy repetition of what has already been conveyed with *khaṇḍadvayena*, as I did in GOODALL 2001a:340.

It is made manifest out of *bindu* because of the will of the supreme Cause. And so the material cause is *bindu*, since phonemes [can]not [exist] without a material cause (*tad vinā*). (5)

Since they are taught to be plural, and since they are insentient, these [phonemes] are effects.[647] The instigating cause of them is the Lord; the material cause is the great *bindu* (*bindurāṭ*).[648] (6)

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[645] *ex conj.* It is more usual to count *kṣa* too and thus arrive at a total of fifty. Cf., for example, *Svāyambhuvasūtrasaṅgraha* 5:3 (quoted in fn. 648 on p. 323 below) and *Kiraṇa* 11:4–5:

> *navakhaṇḍayutaś cādyaḥ punaḥ ṣoḍaśabhiḥ svaraiḥ*
> *daśārdhākṣaraniṣṇātāḥ pañca khaṇḍā vyavasthitāḥ*
> *khaṇḍadvayaṃ caturvarṇaṃ śeṣaṃ kūṭākhyayā sthitam*
> *evaṃ jñeyaṃ śatārdhātma varṇaśaktivibhedataḥ.*

'Then (*punaḥ*), together with the sixteen vowels, [this] primordial [group of sounds] [became] divided into nine divisions: there are five groups [viz. velars, palatals, retroflexes, dentals and labials] that are complete with five sounds [in each]; two groups [viz. semivowels and the sibilants with *ha*] have four sounds [each]; and the remainder [viz. *kṣa*] is called the anvil (*kūṭākhyayā sthitam*). And so you should know that, because it is divided into the powers that are the [individual] sounds, it is fifty-fold.' Cf. also *Pauṣkara* 8:13ab: *tābhyaḥ* [scil. *ambikādibhyaḥ śaktibhyaḥ*] *sarve samutpannās triṃśad varṇāḥ saviṃśatiḥ*. Note, however, that Umāpati ad loc. (p. 572) understands the fiftieth letter to be not *kṣa* but *ḷa*: *atra ḷakārasyāntarbhāvābhiprāyeṇa pañcāśattvaṃ boddhyam, ata eva pāṇinīye śivopadiṣṭe akṣarasamāmnāye ḷakārasyopadeśo na kṛtaḥ. yady api pāṇinīye kṣakārasyāpy upadeśo nāsti, tathāpi 'akārādikṣakārāntā varṇāḥ pañcāśad eva tu' ity ākara eveśvareṇopadiṣṭatvāt kṣakārasya pṛthag varṇatvaṃ boddhyam.* The letter *ḷa* is also reckoned as the fiftieth elsewhere, e.g. in *Ajitāgama* 1:20c.

[646] Accounting for the name *mātṛkā* in this fashion is commonplace in such contexts: compare, for example, *Kiraṇa* 11:6a *māteva mātṛkā saiva*; *Pauṣkara* 8:21cd *sarvajñā mātṛkā jñeyā jagato mātṛvat sthitā*; *Pauṣkara* 8:24cd *jñānaśaktis tathā jñeyā mātṛkā lokamātṛkā*. In the light of the first two of these parallels one might consider emending either to *mātṛkeva matā loke* or to *mātṛkeyaṃ yathā loke.*

[647] It is clear that the text here speaks of the supposed invariable concomitance of plurality and insentience with the fact of being an effect, which is a tenet of the Śaiva Siddhānta. Cf., for example, *Mṛgendravṛtti* ad *vidyāpāda* 2:15ab, p. 72: *yac cācaitanye saty anekaṃ, tat kāraṇāntarapūrvakam* and *Mṛgendravidyāpāda* 9:6ab (and commentary ad loc.), p. 190: *yad anekam acit tat tu dṛṣṭam utpattidharmakam*. Jñānaprakāśa offers no commentary on this half-verse when it occurs in the *Pauṣkara* (8:20ab), but Umāpati interprets it in this way, and one might consider adopting his reading into the text here: *bahudhā saṃsthitā varṇāḥ kṛtakā 'cetanā yataḥ* (this reading's *aiśa* double sandhi is an awkwardness that is in its favour). Umāpati comments as follows (p. 575): *varṇāḥ kṛtakā ity arthaḥ. supāṃ sulug ityādinā jaso luk chāndasaḥ. yataḥ yasmāt bahudhā anekatvena saṃsthitāḥ acetanāś ca ata ity arthaḥ. varṇāḥ kṛtakāḥ, anekatve sati jaḍatvād ity anumānaprayogo draṣṭavyaḥ.* I have nevertheless hesitated to adopt Umāpati's reading, because I suspect that it is a clarificatory improvement (*kṛtakāḥ*

The effort of the individual [speaker] (*nṛkarma*) is an auxiliary cause.

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being clearer than *kṛtāḥ*) of what we find in M^{Y} and the *Siddhāntasamuccaya*. (The reading *cetanāvataḥ* of IFP MS T. 284 transmitting the *Siddhāntasamuccaya* I had earlier accepted, assuming it to be a nominative plural, but the distribution of the reading *cetanā yataḥ* shows the reading of IFP MS T. 284 to be unlikely to have been primary.)

[648] In the developed accounts of the emanation of sound of Śaiva exegetes (e.g. Śrīkaṇṭha's *Ratnatrayaparīkṣā*, Nārāyaṇakaṇṭha's *Mṛgendravṛtti* ad *vidyāpāda* 13:160c–162b, Rāmakaṇṭha's *Kiraṇavṛtti* ad 3:23cd) this label is ambiguous, because there are two *bindus*: from the supreme *bindu* (also referred to variously as *kuṇḍalinīśakti*, *mahāmāyā*, *paranāda*, *aghoṣā vāk*—these, and other synonyms, are listed in *Nādakārikā* 16c–17) there first evolves *nāda*, and from that in turn there evolves a further *bindu* (for a fuller discussion see GOODALL 1998:290–6). The sequence is succinctly delineated in *Ratnatrayaparīkṣā* 171c–173b—and this, along with *Mṛgendrakriyāpāda* 1:2, may be one of the first Saiddhāntika works in which it appears:

jñānaṃ parāmṛtopāyahetuḥ parikaraḥ paśoḥ
tac ca śabdānuvedhena śabdarāśer abhūd asau
śabdarāśiś ca bindūttho bindur nādād asāv api
bindor anāhatād eṣa kāraṇaṃ śuddhavartmanaḥ

'For the bound soul scripture is the wherewithal that is the cause of [understanding] the means to [attain] the supreme nectar [of liberation]. And that [scripture], because it is permeated by language, arose from the alphabet, and that alphabet arose from *bindu*, and *bindu* arose from *nāda*, and that (*asāv api*) arose from the unsounded *bindu*. That is the [material] cause of the pure path [of the universe].'

In what survives of the *Parākhya*, however, there seems to be no clear evidence of such a progression. The possibility cannot be ruled out that the *Parākhya* presupposed knowledge of the progression (*Parākhya* 5:156ab might be supposed to suggest this: *sadāśive sthito brahmā bindunādakalāśrayaḥ*); but *Parākhya* 6:3 leads one to understand that there is a single *bindu* from which the *varṇas* directly evolve, and there is no statement in the rest of the chapter or in the rest of the surviving text that contradicts this.

Moreover the accounts of the emanation of sound in other demonstrably early listed Saiddhāntika scriptures are similarly bald and do not obviously display knowledge of this progression. While the account of the *Parākhya* makes no mention of *nāda*, that of the *Sārdhatriśatikālottara* (chapter 1) makes no mention of *bindu*, and that of the beginning of *Kiraṇa* 11, though difficult to interpret in all its details, plainly does not have the classical progression. That of the *Svāyambhuvasūtrasaṅgraha* makes no mention of either *bindu* or *nāda* (*Svāyambhuvasūtrasaṅgraha* 5:1–5):

athādāv abhavac chabdaḥ kāraṇād akṣaraṃ tataḥ
kāraṇaṃ mokṣadaṃ, brahman, 'brahma' brahmavido viduḥ 1

tasmāt sarvaprado devo śabdarāśir iti śrutaḥ
navaparvaśatārdhātmā yonibījātmakaḥ paraḥ 2

akārādivisargāntaṃ bījaṃ tat ṣoḍaśākṣaram
śeṣā yoniś catustriṃśad avyayā hy akṣarātmikā 3

sā śaktir devadevasya tayā vyāptam idaṃ jagat

This effect [that is the totality of sound thus] has three causes.[649] And

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jñānaṃ śaivaṃ paraṃ sūkṣmaṃ yat tat tārakam uttamam 4
vedādijñānabhedena śivajñānavibhedataḥ
cintāmaṇir ivātrāsau sthitaḥ sarvasya kāraṇam 5

• 4c śaivaṃ] M^{Y}; caivaṃ Ed. • 5c ivātrāsau] M^{Y}; ivātrāsmai Ed. (Immediately following this is the account of the Saiddhāntika canon quoted in GOODALL 1998:412–13.)

It would be wrong to conclude from this, however, that the *Svāyambhuvasūtrasaṅgraha* does not know of the pair, for it is included in its chapter on yoga, where it is taught that the *sādhaka* can aim for different achievements by meditating upon Śiva as six different things (*lakṣya*): *vigraha*, *bhuvana*, mantra, *bindu*, *nāda*, and, at the highest level, *vyoman* (*Svāyambhuvasūtrasaṅgraha* 20:38–43). (For further discussion of the six *lakṣyas* see VASUDEVA *2000:188–223.) The pairing of *bindu* and *nāda* is indeed unquestionably old; I am observing only that it is not found in early Saiddhāntika accounts of the emanation of sound. It is not impossible that its appearance in later accounts of emanation results from understandable systematising attempts to harmonize accounts of, for example, *mantroccāra* (in which *bindu* and *nāda* might once but need not now be interpreted quite differently) with accounts of emanation.

In the elaborate *uccāra* of *Kiraṇa* 58, for example, the first sound of the mantra begins (in the heart) with *brahman* (32), in the course of enunciation it then passes through Viṣṇu (37), Rudra (44), Sureśvara (45), *bindu* and *nāda* (56), Kuṇḍalinī (59), *śakti* (61) and culminates in *niṣkala* (63).

The account of the opening verses of chapter 11 of the *Svacchanda*, however, though it speaks of the first stage as *vyoman* (11:4b) and does not use one of the more usual synonyms, and though it elaborates the other stages, may be considered to reproduce a version of the emanation of sound that came to be accepted by the post-scriptural exegetes of the Śaiva Siddhānta.

The *Pauṣkara*'s account of the emanation of sound is more difficult to reconstruct with certainty. *Pauṣkara* 7:72cd charts a course of development typical of late systematised accounts: *nādasya bindoḥ prasṛtiḥ, śabdānāṃ niḥsṛtis tataḥ*. In its eighth chapter, however, it begins with *brahman* (8:2), which is probably here to be understood to be identified with *kāraṇaṃ parameśvaraḥ* (8:3d), then *śāstra* as *nāda* (8:6b: *śāstraṃ nādasvarūpataḥ*), then a (four-fold) *bindu* (8:7), from that a power called Ambikā (8:8ab), from that Vāmā, Jyeṣṭhā, and Raudrī and a group of sixteen other powers (8:9–12)—Jayā, Vijayā, Ajitā, Aparājitā, Nivṛtti, Pratiṣṭhā, Vidyā, Śānti, Indhikā, Dīpikā, Rocikā, Mocikā, Vyomarūpā, Anantā, Anāthā, Anāśritā; from these arise the fifty phonemes.

Considerations of space restrain me from quoting and discussing here the archaic accounts of the emanation of sound to be found in the *Sarvajñānottara* ('*mantratantrotpattiprakaraṇa*' IFP T. 334, p. 23) and in *Niśvāsa uttarasūtra* 1 (f. 24^{r}).

[649] The necessity of there being three causes for an effect was taught in 2:29–30. Observe also that in the passage of the *Śataratnollekhinī* that comments on that unit (quoted in a note to the translation ad loc.), it is implied that *nṛkarma* here refers not to the human effort of enunciation, but, improbably, to the retributive force of past

these consonants (*varṇāś ca*) [become] word[s] from conjunction with the vowels;[650] and with these [words] we maintain [that] sentence[s arise]. (7)

From these [sentences] (*tasmāt*) comes about the understanding of meaning, which is the basis for worldly interaction.[651] Worldly interaction otherwise, [i.e.] without the act of uttering words, cannot be accounted for (*anyāyyaḥ*). (8)

Pratoda spoke:

Since phonemes perish in an instant, *sphoṭa* must be that which effects the understanding of meaning. This all-pervading, eternal entity, manifestable by the phonemes, is, they say (*kila*), what makes the meaning clear. (9)

Prakāśa spoke:

Sphoṭa does not exist as another entity (*arthāntarasthitiḥ*[652]) separate from the phonemes. [If such a thing exists] it [must be either] distinct [from them] or not distinct. [If it is] separate from them, it is not established to exist [as an ontologically independent thing] in the way that external objects [exist]. [Therefore] there are just the phonemes. We do not hear [a word] separately as two things [both *sphoṭa* and phonemes] in

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actions.

[650] The use of *varṇa* to refer only to consonants as opposed to vowels may seem anomalous; but both commentators on the *Pauṣkara* also interpret the line in this way: *varṇāś ca kādayaś ca svarasaṃyogād akarādisambandhāt. śeṣaṃ sugamam.* (*Pauṣkaravṛtti* ad loc.); *kakārādaya eva varṇāḥ acaḥ saṃyogavaśāt prayogabhājaḥ arthapratyāyakāḥ santaḥ padavyapadeśabhājo bhavanti. tāny eva ākāṅkṣādiyuktāni vākyam ity ucyante. tato vākyād arthapratītir bhavatīty āha* ... (*Pauṣkarabhāṣya*, *avatārikā* to *Pauṣkara* 8:20c–21b). Furthermore the usage is paralleled in the *Sarvajñānottara* in the fifth and in the last and eighth verse (in numeration of IFP T. 334) of its *mantratantrotpattiprakaraṇam* and in verses 1–2 of the following *sthūlavarṇamantroddhāraprakaraṇam* (IFP T. 334, p. 23). Cf. also *Kiraṇa* 12:6, in which *svaras* are distinguished from *arṇas*.

[651] The feminine ending leads us to expect that this word is a *bahuvrīhi*, but the sense requires that it be used adjectivally as a *tatpuruṣa*. Cf. 6:45b and see introduction, p. lxxxii.

[652] *ex conj.* The reading ascribed to the *Pauṣkaravṛtti* (on which this conjecture is partly based) is that of the MSS B and C that transmit the *Pauṣkaravṛtti*; it receives no commentary from Jñānaprakāśa. Following the text and (somewhat forced) interpretation of Umāpati, we might translate: 'There is no purpose in there being, separate from the phonemes, a *sphoṭa* that is in the middle, [between the grasping of the phonemes and the grasping of the meaning]'. The *Pauṣkarabhāṣya* ad loc. reads (pp. 581–2): *varṇavyatirekeṇa varṇān vinā antare varṇapratītyarthapratītyor madhye abhivyajyamānasya sphoṭasya nārthaḥ prayojanaṃ na. madhye sphoṭāṅgīkāro vyarthaḥ, arthapratipādanasya varṇair eva sambhavād iti bhāvaḥ. kiṃ cānupalambhabādhaś cety āha sa ceti. sa ca sphoṭaḥ varṇebhyo bhinno vā na bhinnaḥ abhinno vety arthaḥ*...

the same way.[653] (10–11b)

[Objection of a *sphoṭavādin* opponent:] It is *sphoṭa* manifested by the many sounds that conveys meaning. Do we not directly experience that many things can be revealed from a single lamp? [Just] by the phonemes when uttered we would not grasp the meaning in another place [than their place of utterance]. (11c–12)

[Reply of the Siddhāntin:] Do we not experience that perceiving the smell of rain [is possible] in another place [than where the rain has fallen]? Admittedly the phonemes perish [as soon as they are enunciated]; [but] there is a trace that is born of the phonemes. The final phoneme, together with the traces born of the previous phonemes, conveys the meaning.[654] (13–14b)

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[653] If this interpretation is correct, the text is awkward here. Prakāśa seems to intend a refutation of *sphoṭa*, which is what the clearer (and therefore probably secondary) reading of the *Pauṣkara* here expresses: *varṇa eva na bhedena tasmāt sphoṭo na vidyate.* '[Otherwise] it is just the sound itself without any difference, and so there is no *sphoṭa.*'

[654] This is a paraphrase of a well-known statement in the *Śābarabhāṣya* (p. 38, line 13): *pūrvavarṇajanitasaṃskārasahito 'ntyo varṇaḥ pratyāyakaḥ*. This Mīmāṃsaka view runs counter to Rāmakaṇṭha's position as outlined in the *Nādakārikā* (see particularly verses 11 and 12). Although Aghoraśiva goes to some length in his *Nādakārikāvṛtti* ad 6–7 to refute *sphoṭa*, Rāmakaṇṭha's theory of *nāda* as the entity that conveys meaning is a sort of *sphoṭavāda*, and indeed both Jñānaprakāśa (as is clear from his *Pauṣkaravṛtti* on *Pauṣkara* 8:35c–36) and Umāpati (for example, in his alternative interpretation of *Pauṣkara* 8:20ab [=*Parākhya* 6:7cd], p. 575: *svarasaṃyogād iti varṇavyaṅgyanādarūpasphoṭadvārety arthaḥ*) appear to understand the terms *nāda* and *sphoṭa* to be interchangeable. Aghoraśiva is aware of the discrepancy, for he cites *Parākhya* 6:14ab in his *Nādakārikāvṛtti* ad *Nādakārikā* 12: *katham punaḥ śrīmatparākhye "pūrvavarṇajasaṃskārayukto 'ntyo 'rṇo 'bhidhāyakaḥ" ity uktam? nādābhivyañjakatvenopacārād ity adoṣaḥ*. 'How is it then that the venerable *Parākhya* teaches that "The final phoneme, together with the traces born of the previous phonemes, conveys the meaning"? There is no fault [in the position here], because [the *Parākhya* speaks] figuratively [of the final phoneme being that which conveys meaning] because of the fact that it makes *nāda* [which is in fact the conveyer of meaning] manifest.' In fact Aghoraśiva is misrepresenting the position of the *Parākhya*, according to which the *varṇas* are emanations of *bindu* which themselves convey meaning. Aghoraśiva's characterisation of the view of the *Parākhya* is exactly that of the opponent in 11cd above, and it is exactly the view of an earlier portion of the *Pauṣkara*: *tato varṇair abhivyakto nādaḥ syād arthavācakaḥ* (*Pauṣkara* 6:315b)... *saṃskṛto 'rṇas tu paścimaḥ/ arthānāṃ vācako bhūyād iti cet tan na śobhate* (*Pauṣkara* 6:316c–317b)... *tataḥ sthūlais tathā varṇair vyakto nādas tu vācakaḥ*. The eighth chapter of the *Pauṣkara*, however, does not clearly support this view, and, as has been mentioned above, the chapter has long been regarded as suspect, for Jñānaprakāśa prefaces his commentary on it by observing that predecessors of his had wished to expunge it on the grounds that it repeats much from the

[Rejoinder of the *sphoṭavādin* opponent:] [But] the phonemes do not come together into a unit in such a way that memory of them would be possible. If memory of this [previously enunciated group of phonemes] is not possible, how will it [viz. the final phoneme] release the meaning? (14c–15b) [Reply of the Siddhāntin:] Therefore [we know] by an *arthāpatti*-type inference (*arthanirṇayāt*) [that] understanding of the meaning must come about through a trace [of the previously enunciated phonemes]. (15cd)

The trace is a power born of the phonemes through which they are empowered to achieve the [revealing of the] meaning. By means of these phonemes, which are equipped with their own powers and which convey meaning, worldly interaction is possible. (16)

Pratoda spoke:

Which [among the various types] is determined to be the connection between word and meaning? For devoid of a connection words cannot denote their meanings.[655] (17)

Prakāśa spoke:

It is not the connection that exists between cause and effect,[656] since meaning (*asau*) has another cause [than the word].[657] [Since] the object

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text of a chapter of the *Kāmika*:

> *punaruktibāhulyāt na pauṣkarapaṭalaḥ, kin tu kāmika†vaktāra†tantrāvatārapaṭala evātra kaiścit prakṣipta iti sphuratīti guravaḥ kathayanti. praśnottaroktiḥ kathañcit kiñcitprakārāntaragītimatīti na punaruktitvaṃ kṣamata iti punaḥ kathayanti kecit.*
>
> • kāmikavaktāra°] BD; kāmikavartāra° AC • sphuratīti] BCD; spurantīti A • praśnottaroktiḥ] ABD; praśnoktaroktiḥ C • °prakārāntara°] ABC; °prakārantara° D

Jñānaprakāśa's manner of phrasing this remark suggests that he might not himself have been aware of the overlapping passage, and indeed I have not located such a passage in the various versions of the *Kāmika* at my disposal (*Pūrva-Kāmika*, *Uttarakāmika* or in the two transcripts of the so-called *Kāmikavidyāpāda* (both in IFP T. 830)); but the chapter is certainly plagiaristic, for it draws half of its 45 verses from the *Parākhya* (see introduction, p. cxiii). It is unlikely, but perhaps just conceivable, that the *Parākhya* in turn was drawing on the now lost Ur-*Kāmika* known to us only from quotations in the works of Kashmirian commentators (see Goodall 1998:xlv, fn. 103).

[655] The ensuing discussion derives (directly or indirectly) from the *Śābarabhāṣya* (pp. 36ff).

[656] Both the commentators on *Pauṣkara* 41c are aware of the awkwardness of the syntax of this *pāda* and both explain it away in the same fashion: *bhāvanirdeśa iti kāryakāraṇabhāvaḥ* (Jñānaprakāśa); *ayaṃ ca bhāvapradhāno nirdeśaḥ; kāryakāraṇabhāva ity arthaḥ* (Umāpati, p. 584). The construction recurs in 6:19a.

[657] I assume that this *pāda* is intended to formulate the same idea as *Pauṣkara* 8:41d,

denoted is on the ground and the word is in the [speaker's] mouth, [it cannot therefore be the connection of *saṃyoga*]. And it is not the relation of inherence.[658] (18)

It is not the relation of that which proves and that which is proved, [since the connection between word and meaning] is not established to be invariable.[659] [Now] the relation of that which causes one to understand and that which is to be caused to be understood[660] depends on a further connection, since without a relation (*vinā bhāvena*[661]) [between the two]

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as read and understood by Umāpati: *yato 'sau nārṇahetujaḥ*: 'since that [meaning] is not born of the cause that is the sounds.' Jñānaprakāśa's odd reading (*yato 'sāv arṇahetujaḥ*) he interprets as follows: *yato 'sau arthaḥ na varṇajaḥ, kin tv arṇahetujaḥ: varṇanimittākāśavāyvādijanyaḥ*. 'Since the object is not born of the phonemes, but is rather born of the causes that give rise to the phonemes, [i.e.] born of [the elements], starting with ether and air, which are the causes of the [gross] phonemes.'

[658] Cf. *Śābarabhāṣya*, p. 36, line 23–p. 38, line 1: *mukhe hi śabdam upalabhāmahe, bhūmāv artham. "śabdo 'yaṃ na tv arthaḥ, artho 'yaṃ na śabdaḥ" iti ca vyapadiśanti. rūpabhedo 'pi bhavati. "gaur" iti imaṃ śabdam uccārayanti, sāsnādimantam artham avabudhyante.*

[659] Cf. *Ślokavārttika sambandhākṣepavāda* 16–19. The same idea lies behind the versions of our half-verse that are transmitted in the *Pauṣkara*: instead of *niyato na vyavasthitaḥ*, the *Pauṣkara* reads *sa tu bandhanavatsthitaḥ*. Umāpati's *Pauṣkarabhāṣya* comments (p. 585): *sa tu sambandhaḥ bandhanavatsthitaḥ pūrvoktasambandhadvayavatsu sthitaḥ. tad uktam* [*Mataṅgavidyāpāda* 3:9abc] *'dharmeṇa sādhyate dharmī kvacit kāryeṇa kāraṇam/ kāraṇena kvacit kāryam' iti*. Jñānaprakāśa's *Pauṣkaravṛtti* here is essentially the same and concludes with the same quotation: *sa tu bandhanavatsthitaḥ pūrvoktadvisambandhavatsu sthitaḥ. tad uktam 'dharmeṇa sādhyate ...'*. I understand the commentators to mean that the relationship in a formal argument between the *hetu* and the *sādhya* must always in turn depend either on a relationship of cause and effect (thus smoke, which is caused by fire, allows one to infer the presence of fire) or on a relationship of inherence (thus the taste of a mango, which inheres in a mango, causes one to infer that the fruit one eats in pitch darkness must be a mango). (Although the two commentators seem throughout the rest of the chapter to diverge so much from each other and without ever referring to each other's interpretations, here one suspects that there may have been some relationship between their texts.)

[660] This *pāda* (19c), as well as 20c, has a *ra-vipulā* but without the required caesura after the fourth syllable. This perhaps accounts for the alteration of the corresponding half-verse in the version of the *Pauṣkara*.

[661] This is an anomalous use of *bhāva* to mean 'relation', extrapolated presumably from such usages as *kāryakāraṇabhāva*, which comes to be used in the sense of 'the relationship between cause and effect', but literally means 'the being cause and effect [with respect to each other of two things]'. This passage is not in the *Pauṣkara*, but the same usage occurs in Jñānaprakāśa's reading of *Pauṣkara* 8:42c (≈ *Parākhya* 6:19a) above.

smoke could not be a pointer to the existence of fire. This [particular instance of a] relation of that which causes one to understand and that which is to be caused to be understood is not [direct] like [that between] sight and form.[662] (19–20)

Words do not of themselves without their having been connected cause one to understand[663] objects [that they denote]. (21ab)

[Objection:] But if you say that (*vā*), [one might reply that] understanding can arise from a written letter and there is no link [with the meaning] in that. (21cd)

[Siddhānta:] In that case [of writing] we know that there was a creator of a connection.[664] Since [the connection of word and meaning is] created by the intellect, the creator of the connection cannot have been the word; the creator of the connection between them is a person. (22)

Until someone has declared that [a particular word] is used to denote a [particular] meaning, [another person,] who does not know the other's convention, does not grasp the meaning. (23)

[Such] convention we know from direct experience in worldly interaction can be artificial. Without convention people cannot understand a particular meaning. (24)

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[662] Prakāśa is acknowledging that this is the kind of relation between word and meaning, but asserts that it requires convention to link it. Jñānaprakāśa is happy to accept this straightforward interpretation: *tarhi paryavasitaḥ sambandhaḥ ka ucyate? antarapūrvakaṃ saṃketādivivekapūrvakam pratyeyapratyayākhyas tu jñāpyajñāpakalakṣaṇas tu sambandhaḥ*. Umāpati, however, wishes to have the text accept *saṅketa* itself as a distinct fifth type of *sambandha*, and so interprets as follows (p. 585): *turīyapakṣaṃ dūṣayati pratyeyeti: pratyeyapratyayākhyo hi jñāpyajñāpakabhāvaḥ. sa ca sambandhāntarapūrvakaḥ hastihastipakāder iva sambandhāntaram antareṇa jñāpyajñāpakabhāvādṛṣṭer iti bhāvaḥ. evaṃ pakṣāntarāṇi nirākṛtya pauruṣeyasaṃketa eva sambandha iti vaktuṃ tatra lokadṛṣṭaṃ hetum āha: yojaka iti....* The recognition of *saṅketa* as the crucial factor that links words and meaning allies the *Parākhya* with the Naiyāyikas and Vaiśeṣikas (see *Vaiśeṣikasūtra* 7.2.15–24 [Candrānanda's text] quoted, discussed and translated by HOUBEN, 1995:48–53).

[663] This anomalous use of *pratyeti* with causative sense is paralleled in 6:61d below.

[664] Literally 'In that case [of writing] a connector is remembered' or perhaps 'commemorated'; but it seems unlikely that the text refers to a tradition or myth about a particular creator of writing. Presumably the redactor was familiar with the use of a variety of scripts and regarded it as obvious that script was conventional (as it is accepted to be by Kumārila, for see *Ślokavārttika śabdanityatādhikaraṇa* 9), and so what must instead be meant is that there must have been a creator. Note that the *Pauṣkara*'s text has dropped verses 20–1, so that it cannot help us here to reconstruct the intended argument.

Pratoda spoke:
The world has [always] been just as it is; convention too must [always] have been just as it is. Now a [supposititious] creator of convention could not [have created it] either gradually or all at once.[665] (25)

Prakāśa spoke:
Just as this universe was created all at once by the will [of the creator], so too was the convention created; people learnt it by His will. (26)

Since creatures (*jagat*) are not capable of independent action, being occluded by the darkness of the bonds, whatever action is found in them is produced by Him, and so (*yataḥ tena*) Śarva was the creator of the convention [that connects words with their meanings in language], since he is established to be the root cause. And the conventions of mantras too were forged by Him alone. (27–8)

These many [conventions] which are established in this system (*atra*) are indicated by the word 'matrix' (*mātṛkāpadalakṣitāḥ*).[666] The base (*prakṛtiḥ*) [of the central mantras] in this system (*atra*) is the final phoneme [namely HA];[667] the suffix (*pratyayaḥ*) is that by which the head-ornament is formed [i.e. it is the *anusvāra* or *candrabindu*] (*vyaktaśekharaḥ*);[668] the infix (*āgamaḥ*) is that which stands upon the end of

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[665] *ex conj.* ISAACSON. This is presumably a compressed reformulation of the line of attack that Kumārila begins in *Ślokavārttika sambandhākṣepaparihāra* 13: *samayaḥ pratimartyaṃ vā pratyuccāraṇam eva vā/ kriyate jagadādau vā sakṛd ekena kenacit.* In our text, however, these problems are not followed up, for Prakāśa responds with a dogmatic statement of the Śaiva position.

[666] In the following section (up to 6:34), the composition of mantras is homologised with grammatical analysis of worldly language. The details are not entirely clear to me, but I assume that the text is describing the central *bījamantras* of the cult, viz. the *śivamantra* and then HIṂ, HEṂ, etc. for the *brahmamantras*, and HĪṂ, HAIṂ, etc. for the *aṅgamantras*). This is assuming that their base (*prakṛti*) is H, as in the *Sārdhatriśatikālottara*, but see the next footnote.

[667] I assume that the last phoneme is HA on the grounds that the grounds that 6:4 speaks of their being forty-nine phonemes. But it is possible that KṢA, although not counted earlier, was held to be the final phoneme by the author of the *Parākhya*. The base for the principal *bījamantras* is commonly H, following the *Kālottara* tradition (see, e.g., *Sārdhatriśatikālottara* 1:9); but in the *Kiraṇa* these central *bījas* are built up from KṢM (or KṢMY) in 12:4–9 (see fn. 674 on p. 332 below).

[668] *ex conj.* ACHARYA. The transmitted *vyaktaseśvaraḥ* could perhaps be defended: 'the suffix is that by which [the particular *aṇu*] which is subservient to the Lord is made manifest'. In other words it could be a statement to the effect that the base is invariable but the suffix is what distinctively expresses the various mantras. But if it were such a statement, it would not add any element to the *śivamantra*, which is

[i.e. after] the fifth, which [in turn] is placed upon the sound that is the result of the action [upon itself] of *vṛddhi* (*vṛddhivṛttadhvanisthitaḥ*).[669] Going beyond that is the power;[670] disappearance of sound (*lopaḥ*) is that ultimate state. (29–30)

Compounding (*samāsaḥ*) is the enunciation of the mantra (*taduccāraḥ*). [This is the] definition of the mantra which is called Śiva.[671]

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what 6:31 tells us is here being described. It would also mean that no reference would be made to the nasalisation of the mantra, though this need not be problematic since the addition of nasalisation could be treated as self-evident (cf. *Sārdhatriśatikālottara* 1:10ab *anusvāro bhaven netraṃ sarveṣāṃ copari sthitaḥ*).

[669] This is the suggestion of Dr. ACHARYA. The sound after the fifth is the sixth vowel, Ū; it is followed by the vowel produced by *vṛddhi* of itself, namely AU. Thus the *mūlamantra* or *śivamantra* that results is probably either KṢŪAUṂ or HŪAUṂ. One could understand *pañcamāntasthaḥ* to mean 'the phoneme at the end of the fifth [group of consonants, viz. M]', thus giving us a base of HM or KṢM (as in the *Kiraṇa*), but this would leave us without vowels for the *śivamantra*, unless one is somehow contained in *vṛddhivṛttidhvanisthitaḥ*. The *mūlamantra* HŪAUṂ is what results from one of the more natural interpretations of *Sārdhatriśatikālottara* 1:11 mentioned and rejected by Rāmakaṇṭha:

> *ṣaṣṭhaṃ trayodaśāntaṃ ca pañcame viniyojayet*
> *śivaṃ tat tu vijānīyān mantramūrtiṃ sadāśivam.*

The interpretation in question is as follows (*Sārdhatriśatikālottaravṛtti* pp. 21–2):

> *anye tu 'pañcamam ākāśaṃ, tadvācakatvād yat pañcamaṃ hakārabījam uktaṃ, tasmin ṣaṣṭham ūkāraṃ trayodaśāntaṃ ca ṣoḍaśakalāsaṅkhyeyaukāraṃ niyojayet. bindus tatra "sarveṣāṃ copari sthitaḥ" ityanenaiva siddhaḥ' iti vyācakṣate.*
>
> Others comment as follows: 'The fifth designates ether [viz. H], because it expresses that. He should join the sixth [vowel, namely] Ū, and the one after the thirteenth, [namely] AU, [as] numbered among the sixteen divisions [that are the vowels, and not thirteenth in the list from which the 'neuter' vowels have been removed] onto that fifth, which is taught to be the *bīja* H. It is proven that the *anusvāra* is [to be joined] to that by [the teaching] "and it rests upon them all" [*Sārdhatriśatikālottara* 1:10b].'

[670] Here I cannot identify some category of grammar that is being homologised with something in the mantra. The text appears to be describing a further ascent in the course of the resorption of the sound back into its subtle cause. Other tantras present more complex sequences: ... *bindu*→*nāda*→*nādānta*→*śakti* and beyond, but, as we have seen above (6:1–6 and fn. 648 on p. 323), the *Parākhya*'s account of the upper reaches of sound appears archaic in its simplicity. For more complex accounts see *Svacchanda* 4:263–7a and *Somaśambhupaddhati nirvāṇadīkṣāvidhi* 231–7b, richly annotated with parallels by BRUNNER (1977:380–96). See also PADOUX 1992:404–11.

[671] This is I think the intended sense, but *śivākhyam* actually qualifies *lakṣaṇam*. I

Defined (*lakṣitaḥ*) by this 'grammar' (*lakṣaṇena*), [it is] He [that] grants all desires. (31)

[The base] thus [mentioned above] placed upon the short vowels becomes SADYOMŪRTI (*mūrti*),[672] VĀMADEVA (*guhya*[673]), AGHORA, TATPURUṢA (*nara*), ĪŚĀNA.[674] Placed upon the long [vowels][675] it becomes the *aṅgamantras*: the HṚDAYA , the ŚIRAS, together with the ŚIKHĀ and the KAVACA, and the ASTRA. [676] (32–33a)

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suppose that the author wished to write *śivākhyamantralakṣaṇam*, but that he split it in the middle to avoid the metrical solecism of a string of iambi. Cf. 2:35d.

[672] *ex conj.* Note that SADYOJĀTA is said to be the Lord's *mūrti* in 2:85a, and that the name SADYOMŪRTI is preferred (over SADYOJĀTA) in *Parākhya* 2:94c–95 and in *Mṛgendravidyāpāda* 3:13, in both of which a *nirvacana* of the name is given.

[673] *ex conj.* Cf. *Parākhya* 2:93c–94b.

[674] We may assume that the text is referring to the *brahmamantras*, for compare *Sārdhatriśatikālottara* 1:9cd *brahmāṇi hrasvā proktāni dīrghā hy aṅgāni ṣaṇmukha* (where *hrasvā* and *dīrghā* may have been intended as neuter plurals) and *Kiraṇa* 12:9a, for which see below. The short vowels are not here those ordinarily considered short by grammarians but the odd-numbered vowels, excluding the so-called 'neuter' ones (ṛ, ṝ, ḷ and ḹ). This is discussed at length by Rāmakaṇṭha in his *Sārdhatriśatikālottaravṛtti* ad 1:9c–10b (pp. 18–20) and is made implicitly clear by *Kiraṇa* 12:8–9a (though here, as remarked in fn. 667 on p. 330 above, the base is KṢM not HA):

> *dvitīyena caturthena ṣaṣṭhadvādaśakena tu*
> *ṣoḍaśena vibhinno 'yam bhavet kūṭo 'ṅgapañcakam*
> *hrasvā brahmāṇi vijñeyā*

'The *kūṭa* [viz. KṢM*] combined (*vibhinnaḥ*) with Ā (*dvitīyena*), Ī (*caturthena*), Ū (*ṣaṣṭha-*), AI (*-dvādaśakena*), and AḤ (*ṣoḍaśena*) gives the [*bījas* of the] five *aṅgamantras*. [The] short [versions of these, viz. the *kūṭa* combined with A, I, U, E, O] are the [*bījas* of the five] *brahmamantras*.'

*Though the *kūṭa* has been defined by *Kiraṇa* 11:5b to be *kṣa*, Rāmakaṇṭha explains (in his *Kiraṇavṛtti* ad 12:8) that it has been redefined for the purposes of this chapter of the *Kiraṇa* as KṢM by 12:4cd: *karṇikāyāṃ nyaset kūṭaṃ kālayugmāntasaṃsthitam*. Here *kāla* is code for *makāra*; but Rāmakaṇṭha's analysis of *-yugmāntastham* has been damaged in transmission (IFP MS T. 290, p. 149). Professor SANDERSON, aware of Rāmakaṇṭha's interpretation (in the damaged form in which it survives) has proposed (letter of 14.xi.98) that it is more natural to divide *kālayug* ('with M') *māntasaṃsthitam* ('on that which is after M [viz. Y]'), and so to interpret the mantra-base to be KṢMY rather than KṢM.

[675] As will be clear from the previous footnote, just as the short vowels are not those usually called short by grammarians, so too the long vowels are not those ordinarily called long. The vowels in question here are those listed in *Kiraṇa* 12:8, quoted immediately above.

[676] *ex conj.* Slightly closer to our transmitted syllables would be *hṛc chikhā suśivaṃ balam* (where SUŚIVA would be a synonym for the 'head'-mantra, as in 3:75, and *bala*

[The base] together with R placed below it (*adho yuto reṇa*) and with the fourth [vowel, namely Ī] with an *anusvāra*: this is the mantra of the Vidyeśvaras when expanded by [adding their respective] names at the end.[677] (32–3)

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stands, as in *Mṛgendrakriyāpāda* 3:10 and 3:20, for KAVACA); but this order would give us the wrong vowels for the *aṅgamantras*. Dr. ACHARYA has pointed out to me that what we have is comparable to a compressed list of *aṅgamantras* in the unpublished ancient *Saurasaṃhitā* of which he is preparing an edition (2:30c): *hṛc chiraḥ saśikhāvarma.* On the strength of this parallel, I could perhaps also have adopted *hṛc chiraḥ saśikhābalam.* A further problem with this listing is that it is implicit that the ASTRA is assigned a long vowel, whereas we expect it, on the basis of parallels, to terminate in *aḥ* (see *Sārdhatriśatikālottara* 1:10: *savisargaṃ bhaved astram anusvāravivarjitam*, and see also *Kiraṇa* 12:8). It is possible that the redactor of the *Parākhya* intended this too but thought that it did not need specifying, or that he considered *aḥ* to be one of the long vowels, or that the following syllables (*cādho*) mask a corruption that would have specified that *aḥ* should be the termination of the ASTRA (but see the following note for the interpretation offered of *adhaḥ*).

[677] Cf. *Kiraṇa* 12:10c–11b:

> *vyāpakaṃ rephasaṃyuktaṃ caturthasvarasaṃyutam*
> *binduyuktam anantasya vācakatvena saṃsthitam*

In the *Kiraṇa* this mantra (HRĪṂ) alone is that of Ananta only, and different mantras for each of the remaining Vidyeśvaras are given in the subsequent verses. My interpretation—that the *Parākhya* uses only the seed-syllable HRĪṂ and then adds the name of the intended Vidyeśvara, presumably in the dative—is a guess, but it is similar to what we find in *Mṛgendrakriyāpāda* 1:6ab: *svābhidhānaṃ caturthyantaṃ vāgīśapatidigbhṛtām...*, '[The mantras] of the Vidyeśvaras (*vāgīśa*), the Gaṇeśvaras (*pati*), the Lokapālas... [consist of] their own name[s] ending in the dative'. In the *Mataṅga* (*kriyāpāda* 1:64c–69b) we find *padas* 6–13 in its word-division of the VYOMAVYĀPIN mantra (all of which have dative endings) assigned to the Vidyeśvaras.

One might have expected some such core mantras of the Saiddhāntika cult to be the same in all the early Siddhāntas; but this appears not to have been the case. As Trilocanaśiva remarks in his *Siddhāntasamuccaya* (IFP T. 206, p. 94): ... *mantrādhvā tu kvacin netravarjitāṅgabrahmaśivamantrātmā, kvacin navavyūhamantrarūpaḥ. śivādimantrāś ca pratitantraṃ bhidyante. na ca mantrabhedaḥ kriyābhedaś ca tantravirodhasya hetuḥ...* In fact the central mantra-system varies not only from tantra to tantra but also from part to part of the *Niśvāsa*: thus the main mantra-system of the *Rauravasūtrasaṅgraha*, the *Svāyambhuvasūtrasaṅgraha*, the *Mataṅga* and the *Niśvāsa guhyasūtra* is that of the VYOMAVYĀPIN, a *mālāmantra*; but the *Niśvāsa guhyasūtra* (16 and 17, ff. 110ff) also teaches a mantra-system of which the ten-syllabled VIDYĀ is the central mantra. The mantra-system of the *Niśvāsa uttarasūtra* is the NAVĀTMAN, a mantra consisting of nine seeds (*bīja*), while in the *Niśvāsa mūlasūtra* it is that of a *bījamantra* that the text refers to by the name TATTVA (e.g. in 1:19 and 7:7, ff. 19^{r} and 20^{r}) but that may be the same as the PRĀSĀDA (also called PRASĀDA), the central mantra of the *Kālottara* scriptures, whose mantra-system has been adopted in the

This mantra (*manuḥ*[678]) in this system (*atra*) is one, five, and three of the principal mantras (?). May it not be accepted to be expressive of meaning (*kiṃ nāpto*[679] *vācakatvena*) like the [ordinary non-mantric] word 'cow'? (34)

Thus these [mantras] are to be understood to be equipped with inflections (*sajātayaḥ*[680]), made up of phonemes (*varṇagāḥ*), created by Śiva. They end in the words NAMAḤ, SVĀHĀ, VAṢAṬ, VAUṢAṬ, HUM and PHAṬ. (35)

NAMAḤ and SVĀHĀ are suited [respectively] for recitation and for oblation; VAṢAṬ is fitting (*hitā*) for filling (*āpyāyane*);[681] VAUṢAṬ is for great

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paddhati-literature. (Note that both *Niśvāsa mūlasūtra* 6 and *Sārdhatriśatikālottara* 19 share verses detailing eight inflections of the basic *bījamantra*.)

The use of *adhaḥ* (unless *cādho* is an error for *ca+atho* or for something else) recalls the way *bīja*-mantras are written (at least in Nepalese MSS), successive consonants in these clusters being written beneath one another. The usage is to be found in *Kiraṇa* 12:15 (which, as reconstructed by VIVANTI partly on the basis of Rāmakaṇṭha's commentary, gives the mantra YLOṂ for the Vidyeśvara Trimūrti):

> *bhāntādhaḥ sthito rānto dvādaśāntena bheditaḥ*
> *bindunā bhūṣito mūrdhni trimūrter vācako mataḥ.*

[678] For other instances of such a usage of the term see, e.g., *Kiraṇa* 26:7b, 29:7b, 56:54b, *Svāyambhuvasūtrasaṅgraha* 21:21c and 27d, and *Mṛgendrakriyāpāda* 1:1 and commentary ad loc. It is possible however that it is code for the number fourteen. The verse is obscure to me. The first half-line could be speaking about the same base being used to form the all the principal *bījamantras*, the 'one' being the *śivamantra* and the 'five' referring to the two groups of five *brahmamantras* and five *aṅgamantras*; but the eight Vidyeśvaras and the *trikaḥ* are left unaccounted for, unless we read 'five' a third time and add it to the three. No more likely is the possiblity that the half-line speaks only of HRĪṂ: 'This is the one mantra among the principal mantras which is five and threefold [i.e. which is used eight times, once for each of the Vidyeśvaras.'

[679] A tentative conjecture of Dr. ACHARYA.

[680] *ex conj.* *Jāti* is a technical term usually reserved for words such as *namaḥ* that are added to the ends of mantras (e.g. in the end of the description of the *damanotsava* in the *Īśānaśivagurudevapaddhati* quoted by BRUNNER 1968:345), but here, as is evident from 6:37, to be applied also to elements that are added to the beginning.

Here one could consider emending instead to *ṣaḍ jātayaḥ*, since this is a standard list of six mantra terminations. (The reading of MSS C and E reveal that we must correct *svadhā* to *tathā* to yield a list of six in *ṣaṣṭhavarga* 21 of the *Śaivāgamaparibhāṣāmañjarī*.)

[681] For B's correction to this form, proposed independently by ACHARYA, cf. *Svacchanda* 6:96a *vaṣaḍ āpyāyane śastaṃ*, 6:96a, which is quoted in the *Tantrālokaviveka* ad 1:117–22 with the reading *śastaḥ*. In our passage VAṢAṬ is treated as feminine, presumably because that is the gender of the noun *jāti*. (In *Pūrva-Kāmika* 2:165ab, it

oblation; HUM is for recitation (*śastre*) and PHAṬ for the destruction of enemies. (36)

Since it nourishes the sounds of the mantra, therefore it causes its sounds to 'open'.[682] These are known as the final *jātis*; OṂ is the *jāti* [that is placed] at the beginning. (37)

In due order (*kramāt*) [a mantra has] its power[683] at the beginning and at the end and in the middle [too] is situated its power. This [power] that is in the body of the mantra is known by those who know mantras to be [thus] threefold. (38)

This power, together with its functions(?), is yoked by the practitioner (*sādhakena*) at the beginning [of a ritual act(?)] (*āditaḥ*). It is in seed-syllables, in clusters of phonemes, in words and sentences. The power does not increase because of its sounds (?), †*tasyātra phalasaṃsthiteḥ*†. (39)

Pratoda spoke:

Since a mantra is of the nature of language (*śabdātmakaḥ*), that which defines language [viz. grammar] must be a property of that [mantra] (*tatsvaṃ śabdasya lakṣaṇam*). Therefore [a mantra] may be said to be one in which the words are correct (*sādhuśabdaḥ*), or [it may be] incorrect (*asādhuḥ*) [if] devoid of those [scil. correct words] (*tadbahiḥsthitaḥ*). (40)

Prakāśa spoke:

If words are known to be correct or incorrect on the basis of something that defines them [viz. grammar] (*lakṣaṇena*), then is that [a property that is] innate in them or is it something else [outside them] (*tat kiṃ nijam athānyad vā*)? If it is [an innate property of] their own (*yadi svam*), then it would be pointless (*tan nirarthakam*).[684] (41)

If it is something else outside, then it would have to be [defined] by other words, which have bases and suffixes and so forth. And since these [other words] share the common property of being words [and would therefore themselves require defining], an infinite regress would result. (42)

Otherwise [you might accept that] (*athavā*) without [having to be

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is implied that VAṢAṬ is masculine: *svāhā namaś ca śeṣāś ca strīklībapuruṣātmakāḥ*.) For other lists of the functions of these *jātis* see *Kiraṇa* 16:41–2 and that quoted in GOODALL 1998:xxvi, fn. 58.

[682] *ex conj.*

[683] The reading *tacchaktir* could however be an error for *tajjātir* and the result of confusion because of the proximity of the word *śaktir*.

[684] Perhaps what is meant is that it would be pointless to postulate the existence of some invisible property inseparably part of each word that validated it. One might as well instead concede each word to be self-validating.

validated by] that [which defines it] (*tad vinā*) a word (*saḥ*) may cause one to understand the meaning that it is intended to express (*vācyapadārthapratipādakaḥ*). We directly observe that both the [correct] word *go* and the [incorrect] word *gāvi* convey their meaning.[685] (43)

Pratoda spoke:

These words *go*, *gāvi*, etc., how can they be denoters of their meaning for us[686] if it is not because of that [i.e. because of the grammar that defines words] (*yadi no tena*) that meanings are properly conveyed? (44)

Prakāśa spoke:

All words that are the basis of worldly interaction (*vyavahāranibandhanaḥ*[687]) are linked with conventions. Some meaning[s] may be contrived from a [single] vowel [or phoneme beginning with a] consonant[688] [as a] word. (45)

This [meaning, then,] can be understood from the [particular word] that expresses it (*vācakena*[689]) in accordance with different contexts (*anyasaṅgataḥ*). [The words] 'a' and '*ka*' have the meanings [respectively of] Viṣṇu and Brahmā; [the words] '*ka*' and '*kha*' have the meanings ether and water. (46)

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[685] *ex conj.* *Gāvī* is the first example in a list of *apaśabdas* of the word *go* given in the *Paspaśāhnika* of Patañjali's *Mahābhāṣya*: *ekaikasya śabdasya bahavo 'pabhraṃśāḥ. tadyathā gaur ity asya śabdasya gāvī, goṇī, gotā, gopotaliketyevamādayo bahavo 'pabhraṃśāḥ* (vol. 1, p.2, lines 23–5 of KIELHORN's edition). Metre requires that we read *gāvi* and not, as in the *Mahābhāṣya*, *gāvī*.

The same example is discussed in later literature too; cf., e.g., *Śābarabhāṣya* 1.3.8.24 (with *Tantravārttika* ad loc.), Part 1, p. 252–3: *gaur gāvī goṇī gopotalikā ityevamādayaḥ śabdā udāharaṇam. gośabdo yathā sāsnādimati pramāṇaṃ, kiṃ tathā gāvyādayo 'py uta neti sandehaḥ. kim atraikaḥ śabdo 'vicchinnapāramparyo 'rthābhidhāyī, itare 'pabhraṃśāḥ, uta sarve 'nādayaḥ? sarva iti brūmaḥ. kutaḥ? pratyayāt. pratīyate hi gāvyādibhyaḥ sāsnādimān arthaḥ.* Cf. also *Ślokavārttika śabdanityatādhikaraṇa* 276.

[686] *ex conj.* Instead of conjecturing *kathaṃ no*, we could assume corruption of *katamāḥ*: 'which of them are [really] the denoters of their meaning?' Whether *katham* or *katamāḥ* is more appropriate depends on how one interprets Prakāśa's reply: is he stating that it is by *saṅketa* that a given word conveys a given meaning, or is he giving examples of particular words that are conventionally linked to certain meanings and then pointing at those to say that they are instances of denoters of meaning?

[687] Cf. fn. 651 on p. 325 above.

[688] For this usage of *varṇa* in the sense of consonant see fn. 650 on p. 325 above.

[689] *ex conj.* Without this emendation (retaining M^{Y}'s *vācako na*) the sentence might perhaps be interpreted: 'That then, unaccompanied by anything else, is to be understood to be that which conveys meaning.' But the point of the following examples seems to be to underline the arbitrariness of the meanings which convention can assign to particular sounds: the meanings can be conveyed by other words.

But 'a', '*mā*', '*no*' and '*na*' (*amānonāḥ*) [can be used] in the sense of a negation (*pratiṣedhe*); [and] sometimes[690] [*na* is] three short [syllables, and *mā* is] three long [syllables] (*trilaghus triguruḥ kvacit*). †. . . †.[691] (47)

Its grammar (*tatsvalakṣma*) has been taught by a sage; he has expounded [its] convention[s].[692] In the same way the conventions of the *śivamantra*, the *aṅgamantras* and the *brahmamantras* were created by Śiva. (48)

It was established with consonants together with vowels (*sasvarair akṣaraiḥ*), with consonant clusters [without vowels] (*kūṭaiḥ*), with words, with sentences. Even in the Veda such conventions are set forth as [those of] *svarga* and Urvaśī.[693] (49)

We can create conventions linking words to meanings; †[but] this is not possible in the case of elements of mantras (*na jātiṣu*)†.[694] Mantras, which have been defined above, [are used] in the sense of what they mean (*arthe*) because of Śiva's convention. (50)

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[690] I.e. in metrical literature. The example probably derives from the *Śābarabhāṣya* ad 1.1.5 (p. 181 of *Bṛhatī* edition): . . . *tathā makāreṇa apiṅgalasya na sarvagurus trikaḥ pratīyeta*.

[691] Dr. ACHARYA has suggested to me that this line could be speaking about technical Mīmāṃsaka senses of *prakṛti* and *pratyaya*. If we were to emend to *prakṛtipratyayau 'nyārthau vedādimatacoditau* (assuming a double sandhi), it might be interpreted thus: '[The words] *prakṛti* and *pratyaya* are taught by Mīmāṃsakas to have other meanings [than those which are common].' The reason for choosing to mention the Mīmāṃsakas' technical senses of these words (for after all other thinkers, for instance the Sāṅkhyas, have technical senses of these particular words) would be that it is the Mīmāṃsakas who contest the conventionality of language.

[692] The expression *muni* and the use of the singular pronoun *tena* suggest that the text is referring to Pāṇini, which is an odd thing for a Saiddhāntika scripture to do (see introduction, p. xlvii). And yet, if the *muni* here is not Pāṇini, who is it? Note that the cadence is unmetrical, but see introduction, p. lxxxvi.

[693] Cf. *Pramāṇavārttika* 1:320ab: *svargorvaśyādiśabdaś ca dṛṣṭo 'rūḍhārthavācakaḥ*. 'We find [in the Veda] words such as *svarga* and Urvaśī that [according to exegetes] express meanings that are not [the] conventional [ones known in the world].' This may be the source of *Parākhya* 6:49ab, which may appear to be saying the reverse, but Dharmakīrti's auto-commentary reveals that he is speaking of the use in the Veda of words that are interpreted as having senses that are unknown in worldly usage.

[694] I suspect the text to be corrupt here but am not sure of what was intended. One could consider emendation to *na jantubhiḥ* and interpret: 'The convention linking a word with meaning could not have been created by [ordinary] creatures.' Or, assuming a contrast to have been intended between ordinary language in the first half of the verse and mantric language in the second, one might consider emending to *nṛjātiṣu*: 'The convention linking word with meaning can be created [in ordinary language] among men'.

Pratoda spoke:

Mantras are produced from the palate and such [other places of articulation in the mouth], and since they are [thus] composed of phonemes (*varṇātmakaḥ*), they are the same as [words,] which share the same phonemes. Mantras are not distinct from those (*na mantras tadviśeṣataḥ*). (51)

Prakāśa spoke:

The same quality of having solid form[695] is observed in both a gem and a rock; nevertheless one of them has [the power to give] great rewards (*mahāphalam*) because it is possessed of fiery power (*tejaḥśaktisamāyogāt*). (52)

In the same way [the quality of being a] word[696] is common [to both a mantra and to an ordinary word of the language], and yet (*tathāpi*) one of them has [the power to give] great rewards. Its rewards are in many functions (*bahukṛtyeṣu*), since those are directly observed to be accomplished by it.[697] (53)

In pulling out splinters, in possession by fevers, in subduing Nāgas, spirits and fevers (*nāgabhūtajvarakṣaye*), in subjecting others to one's will, attracting others, inspiring hatred, dispelling, and destroying poison (*vaśyākarṣaṇavidveṣaproccāṭaviṣanāśane*)—and so we see its fruit in visible cases (*tad dṛṣṭe tatphalaṃ dṛṣṭam*) and therefore we can infer (*meyam*) [that mantras can accomplish also] the supreme reward [of liberation]. (54–55b)

If it is sometimes[698] true (*tathyam*) and [sometimes] false (*mithyā*) [i.e. if mantras sometimes produce results and sometimes do not], then, since there is [then] discrepancy (*vyabhicāre*), the [mantra's power to produce its] reward is disproved (*gatam*). For what is established [sometimes] to hold true [and sometimes] not to hold true (*tathyaṃ sthitam atathyaṃ yat*) cannot be the result of that [mantra] (*tatphalam*), because of the insufficiency [of the mantra as a cause] (*vaikalyāt*). (55c–56b)

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[695] The compound *kāṭhinyarūpatā* seems to contain an illogical *bahuvrīhi* and one could consider emending to *kaṭhinarūpatā*.

[696] I have translated *śabdaḥ* as though it were *śabdatā*, because that is what the argument seems to require.

[697] More literally 'since they are directly observed to be things which have that [viz. mantra] as that which accomplishes them.'

[698] Understanding *kiñcit* as if it were *kvacit*, which may not be possible.

But it is not observed to be random (*kādācitkaṃ*) as a result of insufficiency [i.e., if there is insufficiency, then the result is not achieved], just as in the case of the appeasement of a spirit that possesses someone (*grahaśāntivat*).[699] (56cd)

The property of being a mantra (*mantratvam*) that belongs to Śiva (*śivasaṃśrayam*) is [to be accounted for] because it has the properties of causing to think and saving (*mananatrāṇadharmitvāt*).[700] Because they are conjoined with Him and with [His] power, their *mantratva* is of two kinds (*ubhayātmakam*).[701] (57)

The connection between that which is expressed and that which expresses [viz. the mantra] (*vācyavācakasambandhaḥ*) is created by Him (*tatkḷptaḥ*) for the sake of accomplishing the fruits [of mantras] (*phalahetutaḥ*). And [so], since the fruit has Him as its agent, Śiva resides in the mantra (*mantrasthitaḥ*).[702] (58)

Pratoda spoke:

The deity must be no more than the word; that which [purportedly] expresses is not [in fact] different from it. And all words (*sarvaśabdo 'pi*) are necessarily auxiliaries to the rite (*kriyāṅgaḥ*). The fruit [therefore—e.g. *svarga*—]is that of the rite.[703] (59)

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[699] I assume that Prakāśa means that no randomness is perceived in appeasing spirits (they are appeased if the right procedure is correctly followed, but not if there is any deficiency), but it is conceivable that he means that randomness is indeed perceived when such appeasement is attempted.

[700] For similar *nirvacanas*, see the apparatus here. The list is not exhaustive.

[701] It seems most likely here that the expression *ubhayātmakam* refers to mantras being connected with Śiva and with his *śakti*, but other interpretations are conceivable (it could refer, for instance, to the two functions of *manana* and *trāṇa*, or to the two aspects of *vācya* and *vācaka*). In *Kiraṇa* 7 and in *Netratantra* 21 we find a threefold division into mantras that are Śiva, mantras that are Śakti and those that are *aṇu*.

[702] One might also consider the possibility that *mantraḥ sthitaḥ* (of which the transmitted form is an orthographic variant) is intended: 'Śiva is established to be the mantra'.

[703] This Mīmāṃsaka objection is to be found in the *Mṛgendravṛtti* ad *vidyāpāda* 1:7 and is presented in greater detail by Trilocanaśiva in his *Siddhāntasamuccaya*, after which follows his commentary on Prakāśa's response which I have quoted in the next footnote. Since Trilocanaśiva's statement of the objection appears to be a commentary on Pratoda's question, I quote it below (IFP MSS T. 284 [=A], p. 134–5, T. 206 [=B], pp. 63, and GOML R 14394 [=C], pp. 7–8):

> *nanu devataiva tāvan na siddhā. tatsambhave hi tadviśeṣasyeśvarasya siddhiḥ. sā tu śabdamātraiva. tathā hi karmānuṣṭhānād eva phalaṃ,*

Prakāśa spoke:
If the mantra is established to be no more than sound, then its fruit [viz. *svarga*] would be no more than sound.[704] And sound (*śabdaḥ*) that

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> *na devatāyāḥ, tadvācakatvenābhimatarudrendrādiśabdabhedena pramāṇāntarair asiddheḥ. ata eva tena saha sambandhagrahaṇāsambhavād āgamenāpy asiddhiḥ. tata eva ca sambandhagrahaṇe itaretarāśrayato 'siddhir eva. tataś ca raudraṃ caruṃ nirvapet svargakāma ityādāv uddeśyakārakatayā viśiṣṭakarmāṅgatvena sa eva devatāśabdaḥ pratīyata iti. kriyāta eva phalaṃ yuktam; na devatāta iti jaiminīyāḥ.*

> • nanu devataiva tāvan na] B; devataiva tāvatāva na A; nanu devadaivatātvañca C • sā tu] BC; sānu A • phalaṃ, na devatāyāḥ] B; bhalaṃ na devatāyāṃ A; phaladevatāyāḥ C • tadvācaka°] AC; tadbādhaka° B • °rudrendra°] AB; °rudraindra° C • itaretarāśrayato 'siddhir eva] *conj.*; kṣitaretarāśrayatom siddhir eva ca A; tv itaretarāśrayato 'siddhir eva BC • caruṃ nirvapet] AB; carāhirṣibhevat C • ityādāv uddeśyakārakatayā viśiṣṭakarmāṅgatvena sa eva devatāśabdaḥ pratīyata] B; ityādāv uddeśyakāratayā viśiṣṭakarmāṅgatvena sa eva devatāśabda eva pratīyanta A; iti devatādāv uddeśya(devatāndaptadedaśya C^{ac}) kārakatayā(tathā C^{ac}) viśiṣṭakarmāṅgatvena +sa+ eva devatāśabda eva prakriyata C • kriyāta] B; kriyātmaka AC • na devatāta] B; na devatāḥ A; taddevatātaḥ C

[704] Before his quotation of this passage in the *Siddhāntasamuccaya* (for which see apparatus), Trilocanaśiva gives a detailed paraphrase of it (IFP MSS T. 284 [=A], p. 135, T. 206 [=B], pp. 63–4, and GOML R 14394 [=C], pp. 8–9):

> *atrocyate—evaṃ hi devatāyāḥ śabdamātratve phalam api śabdamātram eva syāt. yato jyotiṣṭomena svargakāmo yajetetyādau svargādyātmakaṃ phalam api tad eva pramāṇāntarāsiddham. atha yadi śabdādiyogaṃ vināpi nārtharahitaḥ †paparaḥ† śabdaḥ sambhavatīti purāṇetihāsādiprasiddhaṃ viśiṣṭam evārtham atra śvargaśabdaḥ phalatvenābhidadhātīty ucyate. tad ihāpi samānam, iti na śabda eva devatā, api tu tadvācyo 'rthaviśeṣa eva svavācakād bhinno, devadattādiśabdavācyārthvad iti. saiva phaladā, na tu karmamātram, tasya kṛṣyādikarmavat phalajananamātra eva sāmarthyād, acetanatvena 'idam phalam asmai dāsyāmī'ti vivekābhāvāt. śabdo hi viditapadārthapratyāyakatvena bhavato 'pi siddha, iti indrādiśabdānām api śabdatvenaivārthapratyāyakatvasiddheḥ tatpratyeyo devatālakṣaṇārthaḥ svargalakṣaṇaphalavat siddha eva. anumānādisiddhatvam apīśvaralakṣaṇadevatāyāḥ prāg evoktam iti na pramāṇāntarāsiddhiḥ. nāpītaretarāśrayadoṣaḥ. yad āhuḥ*
>
> > *'śrutisiddhyartham aśrutopalabdhau yatnavatā bhavitavyam;*
> > *na śrutisiddhau yatnaviśeṣaśaithilyam ācaraṇīyam' iti.*
>
> *tataś ca 'somapāḥ śatakratur' ityādiśrutisiddhasya devatāviśeṣasya karmaṇo rūpasya ca 'vajrahastaṃ sahasrākṣam indram īḍe caturbhujam'*

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ityādiśrutisiddhasya śabdamātrasyāsambhavāt tattadviśeṣaṇaviśiṣṭā devatā siddhaiva. stutir api tasyā viśeṣaṇaviśiṣṭāyā devatāyā atra dṛśyate. yathā 'indro diva indra īśe pṛthivyā' ityādi [Ṛgveda X.89:10]. *na ca devatāyā mūrtatvād asmadādivad anekadeśayāgasannidhir anupapanna iti vācyam, asyā aṇimādyaiśvaryayogena vāsudevasaubharyādivat prākāmyaśaktyā yugapad anekadeśasannidhir yujyata eva yataḥ. tad uktaṃ śrīmatparākhye...*

• hi devatāyāḥ] AB; hi devatāyā C • svargādyātmakaṃ phalam api tad eva] AB; svarśarāśca ⊔ C^{ac}; svargakāmaś ca ⊔ C^{pc} • pramāṇāntarāsiddham] *conj.*; pramāṇāntarasiddham AB; pramāṇāntaraṃ siddham C • vināpi nārtharahitaḥ †paparaḥ† śabdaḥ] A; vināpi nārtharahitapaparaḥ śabdaḥ B^{pc}; vināpi nārtharahitapaścaraḥ śabdaḥ B^{ac}; vināvinārtharahita ⊔ ghaparaśabdaḥ C • purāṇeti°] BC; purāṇetīti° A • viśiṣṭam evārtham atra] AC; viśiṣṭam evātra B • svargaśabdaḥ] BC; svargaśabda A • phalatvenābhidadhātīty] B; phalatvenābhidhānam ity A; phalatvenabhidhānam ity C • tad ihāpi] AB; tadahāpi C • api tu tadvācyo 'rthaviśeṣa] B; api tu tadvācyo rthaviśeṣyaviśeśaṣa A; api kṛtavācyo viśeṣa C • svavācakād bhinno devadattādiśabdavācyārthavad [...] karmamātram] *conj.* Isaacson, Sarma; svavācakād bhinnā devadattādiśabdavācyātmavad [...] karmamātram] AB; svavācakāt abhinnaḥ. devadattādiśabdavācyārtha ⊔ C • phaladā, na tu] B; phaladānunta A • vidita°] *conj.*; viditapada°AB; vihitapada° C • °pratyāyakatvena] BC; pratyāyayakatvena A • °pratyāyakatvasiddheḥ] B; °pratyāyanasiddheḥ A; °pratyāyasiddheḥ C • tatpratyeyo devatālakṣaṇo 'rthaḥ] B; tatpratyayo devatālakṣaṇārthaṃ A; tatpratyāyato devatālakṣaṇārthaḥ C • siddha eva] AC; siddha evam B • pramāṇāntarāsiddhiḥ] AC; pramāṇāntarāsiddham B • śrutisiddhyartham aśrutopalabdhau yatnavatā] *conj.* (cf. *Nareśvaraparīkṣāprakāśa* ad 3:93cd, pp. 318–19); śrutisiddhyarthaṃ śrutopalabdho yatnavatā BC; śrutisiddhaṃ śruter apalabdho dhattannavatā A • yatnaviśeṣaśaithilyam] AB; yatnau śeṣaśaidhilyam C • karmaṇo rūpasya] *conj.*; karmaṇe nirusya A; karmaṇo nirūpasya BC • sahasrākṣam indram īḍe caturbhujam ityādi] B; sahasrākṣam itīndriyam īḍe caturbhujam itītyādi A; taṃ sahasrākṣam iti indram īḍe caturbhujam ityādi C • tattadviśeṣaṇaviśiṣṭā devatā siddhaiva] B; tattadviśeṣaṇaviśiṣṭā devatā siddhyaiva A; tattadviśeṣeṇa viśiṣṭa(ṣṭā C^{ac})devatā siddhyai vastu° C • stutir api tasyā viśeṣaṇaviśiṣṭāyā devatāyā atra dṛśyate] *conj.*; stutir api tā viśeṣāyā devamaitra dṛśyate A; śrutir api tā viśeṣayā devamaitra dṛśyate B; stutir api tat viśeṣayat devamaitra⊔ hate C • indro diva indra] B; indrād iva indra A; indro dittava indrī C • devatāyā mūrtatvād] B; devatāyā mūrtitvād A; devatāmūrtatvād C • anekadeśayāgasannidhir anupapanna] B; anekadeśayāgasannidhir upapanna A; yugapad anekadeśas sayāgas sannidhi XrūpaX rupapanna C • asyā aṇimā°] B; tasyāṇimā° A; tasya aṇimā° C

is ordered in words and sentences (*padavākyagatakramaḥ*) [can]not [be] devoid of meaning (*artharahitaḥ*). (60)

And [so] that which is denoted (*vācyaḥ*) [must be] separate from that which denotes it (*vācakād bhinnaḥ*), just as is the case with words like 'Devadatta' [for which there are corresponding entities that are denoted]. And what denoting word, according to you (*te*), could cause understanding (*pratyeti*[705]) [though being itself] devoid of [a corresponding] meaning? (61)

Therefore the deity is certainly what is denoted (*vācyā*) [and] that [is] distinct from that which denotes it (*sā vācakād bhinnā*), since we understand words that qualify it (*viśeṣaṇaṃ yatas tasyāḥ*. . . *pratipannam*), expressing its actions and form (*karmarūpābhidhāyakam*). And the deity is especially praised in such sentences of the Veda because [it is] through praise [that] the deity (*sā*) becomes attentive (*abhimukhī bhavet*).[706] (62–3)

You may say that [such] qualifying words applied to the deity are because of *arthavāda*. [But, we reply, even] if these [qualifying words] (*tat*) [were understood to be] absolutely true (*paramārthena*), what sort of contradiction would arise? (64)

Pratoda spoke:

There is a contradiction, since the deity, in [your] doctrine (*mate*), is taught by scripture (*śrūyate*) to be corporeal (*mūrtā*): since it is corporeal, how can it then be close by (*sānnidhyaṃ sā kathaṃ vrajet*) in many sacrifices?[707] (65)

[And] if this deity is not corporeal, then it cannot be that which accomplishes the purpose of the worship. Therefore it must be of words because of the arguments based on these two contradictions (*virodhadvayayuktitaḥ*). (66)

Prakāśa spoke:

• °saubharyādivat] AC; °saubhāryādivat B • yugapad aneka°] BC; yutabataneka° A

[705] As above in 6:21b, this form is used with causative sense. Alternatively one could emend *kaḥ* to *kaṃ* and understand 'And what [object], according to you, could a denoting word that was devoid of [a corresponding] meaning cause one to understand?'

[706] The enjambement is awkward, but we have seen elsewhere that the author of the Parākhya occasionally aspires to the high *kārikā* style of which this would be typical (see introduction, p. lxxix).

[707] Cf., for the argumentation here, *Mṛgendravidyāpāda* 1:8ff.

The [existence of the] deity is attested in scripture. From that [deity one attains] the great reward. Because of his being endowed with great power he will accordingly be present (*sthāsyati*) at [every] sacrifice. (67)

Just as for the followers of the Vedānta (*vedāntavādinām*) His embodiments are infinite,[708] so too [here in the Śaiva Siddhānta] He has the power to shine forth His embodiments for the sake of [accomplishing] the rituals (*kriyārtham*).[709] (68)

That strength [of His continues to be a part] of [the deity] who has taken on the form of sound (*tad vīryaṃ śabdasaṃsthāyāḥ*). His own nature does not alter (*tatsvabhāvo na hanyate*). He approaches those [sacrifices] (*tatra sānnidhyatām iyāt*) [when called] by means of a word that expresses a summons (*āhūtīvāciśabdena*).[710] (69)

And so the fruit is produced by the rite (*kriyājanyam*), [but] in fact (*tathyam*) it is dependent on the deity (*tad devatāśrayam*): the action [of the rite] (*bhāvaḥ*) is produced by the deity (*devatāvihitaḥ*)[711] [and] the deity resides in the mantras (*mantrasaṃśrayā*). (70)

Otherwise there would not be the two types of action (*nānyathā dvividho bhāvaḥ*), one directed towards the attainment of a goal and the other not (*kāmākāmavilakṣitaḥ*).[712] Now if this action (*sa ca bhāvaḥ*) is an auxiliary to [the principal] action (*kriyāṅgaḥ*), then the fruit appropriate to it is of that [principal action] (*tasyās taducitaṃ phalam*). But if it is the principal [rite] (*prādhānyena sthito vā syāt*), then it is [itself] in control (*prabhuḥ*) with regard to the whole [body of subsidiary rites] (*sarvasva-viṣaye*). (71–72b)

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[708] *ex conj.* ISAACSON. The conjecture is tentative, but seems to me preferable to, for example, *anantatvāt tanugrahaḥ*, 'because of the infinitude [of His power] He takes on bodies', or *anantas tadanugrahaḥ*, 'His grace is infinite'. Another possibility, suggested to me by Dr. ACHARYA, was to read *anantatvaṃ tanugrahaḥ* and to interpret: '[He is both] infinite [and yet He] takes on bodies'. Such ideas would not be particularly distinctive of Vedāntavādins.

[709] The final cadence is unmetrical,and one could therefore consider emending, with B, to °*vibhājane*, but see introduction, p. lxxxvi.

[710] *ex conj.* ACHARYA. The confusion of *ha* and *bha* is typical of Grantha MSS. The noun *āhūti* is attested in our dictionaries, and I assume that it is here treated as a noun in *-ī* to avoid a metrical solecism.

[711] *ex conj.*

[712] The difference between a *mukhya* and a *gauṇa* rite (*bhāva*) depends on whether the *bhāva* is or is not directly connected with the fruit. What might be meant here, therefore, is that a *bhāva* may be *kāmya* if it is *mukhya*, but if it is subservient to another *bhāva* (i.e. if it is *gauṇa*) then it is not *kāmya*.

The one who coordinates these [actions] (*teṣāṃ saṃyojakaḥ*) is the most important [factor in the attainment of the fruit], since it is by him that these are employed (*yena te tena yojitāḥ*). They are demonstrated to have their own particular functions (*svavyāpārāḥ pradṛśyante*); they are not capable of [performing] the coordination which belongs to the creator. The world praises (*praśaṃsati*) Him who is the creator (*kartā*) of all things. (72c–73)

Therefore the action is not the most important [factor in the attainment of the fruit]: the deity is the one who joins [the soul] to the fruit [of the rite]. [Someone might argue:] let rather the [individual] soul be the crucial factor in this (*mukhyo naro 'stu vā tatra*): why bother with other supposititious [entities]? (74)

[We answer that:] one factor that links the rite with that [fruit] (*ekas tatra kriyāyogaḥ*)[713] is dependent on the agent who is the cause; another is bound by the instruments [required in the rite]; another depends on the causes.[714] (75)

Therefore (*tena*) if you say (*atha*) 'we do not perceive the deity', for [the existence of] which there is no compelling ground (*yanniyamo nāsti*), [we reply:] how then do you perceive the heaven (*svargaḥ*) that is [according to you] brought about [as the fruit] by a ritual? (76)

Just as pleasure of him [who performed the rite] (*tatprītiḥ*) [which you claim to be referred to by] the word *svarga* (*svargaśabdena*) is not established as certain fact for you (*niścitā na te*), [so too,] then, there is no certain knowledge of the Creator, of His body, of His senses. (77)

The fruit of that rite, which is not amenable to the senses (*parokṣam*), must be believed in (*pratipattavyam*) in accordance with His word (*tadvākyāt*), and therefore this [deity] (*sā*) must be understood to be exactly as has been taught there [viz. in scripture, which is His word].[715] Thus the ritual [of the cult] is of God (*ity aiśvarī kriyā*). (78)

[Since] all [mantras] that are characterised as *divya* and *adivya* (*divyādivyopalakṣitāḥ*)[716] [and that are used] in [everyday rites, such as] removing demons, fevers, poisons [and] in other power-seeking rites of adepts (?) (*siddhayogeṣu*)[717] [have been] directly perceived together with the tasks that they perform,[718] therefore (*tena*) mantras should be used (*yojyāḥ*) in [the performance of] regular and occasional obligatory rites (*nityanaimittike*) [too] †*plavādiṣu*†.[719] (79)

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[713] I am not convinced by my translation here of *kriyāyogaḥ*.

[714] It is not clear to me what other causes are intended since the agent and instruments have already been mentioned. Perhaps one should consider emending 74cd to read: *anyo 'dhikaraṇāyattaḥ karaṇāpekṣayāparaḥ*. 'another depends on the locus; another on the instruments'.

[715] *ex conj.* The interpretation of this verse is tentative; the pronouns could be understood differently.

[716] It is not clear to me what these labels signify.

[Thus] the *vidyāpāda* was taught to me by Śiva (*apūrṇendumaulinā*), complete with the four pieces of jewellery that are its *padārthas* (*arthamāṇikyaiḥ*),[720] which are clusters of the gems that are its realities (*vastu-ratnasaṃcayaiḥ*). (80)

Now this topic called 'liberation'[721] is to be investigated in its entirety. And I shall [now] describe the procedure of rituals (*kriyākramam*), together with the occasions for use of [particular] mantras (*samantraviṣayam*). (81)

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[717] It is not clear to me what this label signifies.

[718] This assumes an aiśa double sandhi of *savyāpārāḥ* and *akhilāḥ*. Cf. introduction, p. lxxxiii.

[719] Dr. ACHARYA has suggested to me that one could consider emendation to *savādiṣu*, 'in sacrifices and so forth'.

[720] *ex conj.* ISAACSON. These are *paśu*, *īśvara*, *vidyā*, and *yoni*, the first four *padārthas* of the list of five given in 1:5. The fifth, *mukti*, is to be the subject of the next chapters, as the next verse tells us. The dictionaries do not attest *māṇikya* in the sense of 'piece of jewellery', but is evident from the qualfication that follows that they cannot here be single gems. As I have argued (GOODALL 1998:lxiv–lxv, where I have quoted this verse, but at a time before I had been able to return to Mysore to puzzle out a crucial *akṣara*) this usage of the expression *vidyāpāda* may reflect that the *Parākhya* was divided into *pādas* or may have been unconsciously used in a way that allows this interpretation. Since the immediately following chapters are missing, we cannot tell whether they were once organised into a *kriyāpāda* and *caryāpāda*. Chapter 14 by itself might have formed the *yogapāda* (a single chapter in the *Mṛgendra* is so intended), but chapter 15 does not obviously belong to any of the *pādas*. What is evident is that the *Parākhya* has very systematically grouped the bulk of its doctrinal teachings in the first six chapters in such a way that they form a '*pāda*' in the developed sense (of 'one of four large text-divisions') that we find implicit in the *Mataṅga* and the *Mṛgendra*. For a full discussion of the term *pāda* and its apparently earlier sense (of 'group of topics related by theme but not necessarily organised into a single text unit') see GOODALL 1998:lviii–lxv and 182–5.

[721] *ex conj.* The transmitted text makes good sense but the cadence (the metrical unit whose laws are least frequently broken) is impossible. My conjecture assumes the use of the unfamiliar *arthapada* with the same sense as the familiar *padārtha*, by which it was then supplanted by some transmitter of the text. I know of no such usage elsewhere. If the text really used the expression *arthapada*, it is perhaps conceivable that it was a conscious echo of Nyāya terminology, for the fourth in the group of *arthapadas* enumerated in the *Nyāyabhāṣya* is *adhigantavyaḥ* [*apavargaḥ*] (ad 1.1.1, p. 2 of THAKUR's edition): *heyaṃ tasya nirvartakaṃ hānam ātyantikaṃ tasyopāyo 'dhigantavya ity etāni catvāry arthapadāni samyag buddhvā niḥśreyasam adhigacchati.*

Since (*yat*) this own definition of theirs has [now] been taught in full, therefore (*tena*) all these rites that are to be performed by means of mantras (*mantrair vidhānaṃ nikhilaṃ vidheyaṃ* ... *tat*) [and] that require little intellectual power (*alpacittam*) are here [i.e. in the following chapters] determined (*atra* ... *niścitam*);[722] they are the cause of the purification of souls' natures (*bhāvaviśuddhihetuḥ*). (82)

Thus the sixth chapter, a consideration of mantras, in the great tantra called the Supreme.

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[722] *ex conj.* Both the interpretation and constitution of the text are most uncertain here. Perhaps particularly strained is the interpretation of the compound *alpacittam*. But it would not be inappropriate that the text should here imply that ritual is an easier path to liberation than the path of knowledge, which is for the gifted. Although Rāmakaṇṭha's commentary distorts the passage, this is plainly what is intended in the introduction to the *kriyāpāda* of the *Mataṅga* (*kriyāpāda* 1:1–2).

[723] *ex conj.* Reporting an emendation of the colophon may seem to suggest that I regard the colophons as a primary part of the text. I am aware that the form they have in M^{Y} may be largely or entirely secondary. I have here expunged °*padārthapratipādana*° on the grounds that it must have been mechanically supplied by someone copying the structure of one of the other colophons: *mantravicāra* is not one of the *padārthas* enumerated in 1:5. A similarly garbled colophon has been corrected at the end of the fourteenth chapter.

PARĀKHYATANTRA CHAPTER XIV

Prakāśa spoke:
The series of injunctions about the places, postures, means of yoga, and about its practice; the excellence of the knowledge possessed by yogins; the description of the attainment of its fruits.[724] (1)

In a lonely place (*ekaliṅge*),[725] or a grove, or in an agreeable mountain cave, or in an earthern hut[726] that is thoroughly secluded (*suvibhakte*),[727] free from insects, draught and damp. (2)

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[724] Some might prefer to take the first line as an irregular (because not neuter) *samāhāradvanda*: 'The places, postures, means of yoga, and the sequence of injunctions about its practice'. As in other chapters, we open with a programme verse: the places for yoga are covered in 14:2–3; the postures in 14:4–9; the treatment of 'means' may here refer to the definitions given of the *aṅgas* in 14:10–17b; the injunctions about its practice cover 14:17c and following. The supreme knowledge of yogins is spoken of in 14:83 and following. As for the account of the attainment of the fruits of yoga, that could be considered to begin with 14:90, or perhaps to the discussion introduced by Pratoda's question about the meaning of the expression 'yoga' in 14:95.

[725] This prescription is shared by *Siddhayogeśvarīmatatantra* 6:2 and *Kubjikopaniṣat* 7.99. Dr. ISAACSON has pointed out to me that it is found incorporated in Buddhist tantric texts: see *Sādhanamālā* No. 101, p. 209 and *Guhyasamāja* 12:34b and 14:54c. According to APTE (s.v.), it is 'a place in which for five *krośa*'s there is but one *liṅga*'. It is possible, however, that a particular kind of (small?) Śaiva shrine might be intended, since in other texts a Śaiva shrine is commonly recommended (cf. *śivasaṃśraye* in *Kiraṇa* 58:4, quoted in the next footnote).

[726] According to *Mṛgendrayogapāda* 17b, this should have three walls: *trikuḍyāveṣṭite gṛhe*. For a comparison with the accounts of other tantras as to appropriate places in which to perform yoga see VASUDEVA's annotation on the beginning of *Mālinīvijayottara* 12 (*2000:184–7). I repeat here only the prescription of the *Kiraṇa* (58:4abcd), since VASUDEVA comments on its brevity and quotes it from E_D, which is here defective; the text immediately after the verse listing the *aṅgas* (for which see fn. 735 on p. 351 below) should read:

girikandaradurge vā vijane śivasaṃśraye
gṛhe vāpi śubhe sthāne yogī yogaṃ samārabhet.

- girikandaradurge vā vijane śivasaṃśraye] N_1M^Y; *om.* $G_3M_2E_D$
- śubhe] N_1M^Y; śiva° $G_3M_2E_D$

[727] This could perhaps mean 'well-partitioned' instead and refer to a similar notion

There yoga is to be undertaken by one who is free of dualities and who is self-possessed (*kṛtātmanā*), who has engaged his decided mind(?), who is free of cravings, who is discerning. (3)

His posture should be comfortable in the lotus pose, or the *svastika*, *daṇḍa*, or half-moon.[728] In the lotus pose he should have his feet resting on either thigh (*parasparorusaṃśliṣṭau*), [with the soles] facing upwards.[729] (4)

[Starting] in reverse order [i.e. beginning with the left leg(?)] (*vilomāt*)

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to that expressed in *Mṛgendrayogapāda* 17b quoted in the above footnote. VASUDEVA (*2000:186, fn. 14) reproduces the unconscious emendation of my first transcription, *śucibhakte*, which he renders 'smeared [so as to be] pure'. [VASUDEVA's quotations from this chapter are drawn from my first transcription, and so deviate in a few instances.]

[728] Śaiva sources for yoga tend to give a relatively narrow repertoire of simple poses, since the emphasis is not on physical exercise (as in popular conceptions of yoga today) but on being comfortable for the purposes of meditative exercise. The lists are, however, quite various: *Mataṅgayogapāda* 2:13cd lists four: *paryaṅkaṃ kamalaṃ bhadraṃ svastikaṃ cācalaṃ dṛḍham*, and these are then discussed in the following verses; *Kiraṇa* 58:4e–5 (following on immediately from the prescription cited in fn. 726 above) lists eight:

> *baddhvāsanaṃ yathābhīṣṭaṃ svastikaṃ padmam eva vā*
> *ardhacandraṃ ca vīrākhyaṃ yogapaṭṭaprasāritam*
> *paryaṅkaṃ ca yathāsaṃstham āsanāṣṭakam ucyate*

The *Kiraṇa* too discusses these in subsequent verses. The *Sarvajñānottara* lists six postures (*yogaprakaraṇa* 9: N_1, f. 48^v; IFP MS 47818, p. 5; Adyar edition, pp. 217–18. I am missing the relevant pages of the Tanjore edition.):

> *padmakaṃ svastikaṃ vāpi upasthāñjalikaṃ tathā*
> *pīṭhārdham ardhacandraṃ vā sarvatobhadram eva vā*
> *āsanaṃ ruciraṃ baddhvā.*
>
> • upasthāñjalikaṃ] N_1; upasthāpy āñjaliṃ 47818 E_A • pīṭhārdham] N_1, 47818; pīṭhārtham E_A. [Note that this passage is quoted at greater length by VASUDEVA (*2000:306–7).]

Of these the text provides no description (as Aghoraśiva not very helpfully remarks [IFP MS 47818, p. 5], *padmādyāsanalakṣaṇaṃ saṃhitāntarād avadheyam*). Essentially the same list as that of the *Sarvajñānottara*, but with the addition of *daṇḍāyata*, is given by Kauṇḍinya in his commentary on *Pāśupatasūtra* 1:16. The *Svacchanda* too provides only a list without details of execution (7:290c–291b):

> *āsanaṃ svastikaṃ baddhvā padmakaṃ bhadram eva vā*
> *sāpāśrayaṃ sārdhacandraṃ yogapaṭṭaṃ yathāsukham.*

The *Mālinīvijayottara* and the *Mṛgendra*'s *yogapāda*, by contrast, list no postures at all.

[729] Thus too other sources, e.g. *Mataṅgayogapāda* 2:18–19b:

he should bend the left knee, [which should remain] resting on the ground, [such that the left foot comes] towards the right [leg's inner thigh]; that [namely the right foot] he should bring in the same way onto the upper surface [of the left leg] (*pṛṣṭhataḥ*).[730] That is the *svastika* posture. (5)

> *dakṣiṇorugataṃ vāmaṃ pādaṃ vāmorusaṃsthitam*
> *dakṣiṇaṃ tu samāvidhya tajjaṅghe tu parasparam*
> *etad dhi kamalaṃ nāma vidhāv āsanam uttamam.*

This position is illustrated in Fig. 11 in the back of the volume (the position of the hands in the picture is described in *Parākhya* 14:8).

[730] *ex conj.* Heavy emendation and rather free translation of the terms *vilomāt* and *pṛṣṭhataḥ* allow me to reach this interpretation. I think that the posture is the same as that of the lotus, except that only one foot, the right, is raised up upon the other leg; the left foot is to remain on the ground. This may or may not be what Kṣemarāja describes in his *Svacchandatantroddyota* ad 7:290c–91ab: *paryaṅkasthasya jaṅghāvyatyāsāt svastikam* (unfortunately Kṣemarāja does not there discuss the *paryaṅka*), but this interpretation is, I think, borne out by the *Mataṅga* and the *Kiraṇa*.

The *Mataṅga*'s account of the *svastika* is as follows (*yogapāda* 2:20c–22b):

> *saṃkocya vāmapādaṃ tu tatpārṣṇiṃ ca sphicāvadhim*
> *kṛtvādho dakṣiṇasyetthaṃ dharaṇyāṃ jānumaṇḍalam*
> *vāmāt kṛtvetaraṃ pādaṃ vāmajaṅghorupīḍitam*
> *svastikaṃ nāma vikhyātaṃ caturtham idam āsanam.*

> • ca sphicā°] *em.*; ca sphijā° Poona MS, Nepalese MS; tu sphicā° Bhatt • kṛtvādho] Poona MS, Bhatt; kṛtvā vo Nepalese MS (misread by Bhatt) • vāmāt kṛtvetaraṃ pādaṃ] *conj.*; vāmaṃ kṛtvetaraṃ pādaṃ Nepalese MS; vāmapādetaraṃ pādo Poona MS; savyaṃ kṛtvottaraṃ pādaṃ Bhatt • °pīḍitam] Bhatt; °saṃsthitam Poona MS. [For the Poona MS to which I refer here, BORI MS 235 of 1883–84, a Śāradā manuscript of the *Mataṅgavṛtti* which Bhatt did not use, see introduction p. xciii.]

A tentative interpretation of this rather tentatively repaired text is as follows: 'Drawing in the left leg and [making] its heel [reach] up to the buttocks, he should put it thus below the right [leg], [and he should keep] the knee on the ground. He should place the leg other than the left [in such a way that it is] pressing upon the thigh and calf of the left leg. This fourth posture is called the *svastika*.'

Rāmakaṇṭha's commentary on the above quoted passage reads (Poona MS, f. 49^{v} of last pagination): *vāmapādaṃ ca saṃkocya tadagraṃ vāmabhāgaṃ nītvety arthaḥ. tad āha 'tatpārṣṇiṃ ca sphicāvadhim* (em.; *sphijāvadhi* MS) *kṛtvā' iti. †tatas taṃ dakṣiṇasyettham eva dakṣiṇabhāgasaṃkocitasyādhaḥ kṛtvā taṃ pādād itaraṃ† dakṣiṇam eva vāmajaṅghopari sthitaṃ kṛtvā jānudvayaṃ ca dharaṇyāṃ kṛtvā svastikaṃ badhnīyād ity uktaṃ śrīmatkiraṇe* [58:6]:

> *dviguṇaṃ pṛṣṭhato nītvā vāmapāde tu dakṣiṇam*
> *tiryak tad dviguṇaṃ kṛtvā jaṅghālagnaṃ tu svastikam.*

Stretching out the thighs (*prasāryoruyugam*) [in such a way that they are] touching one another (*saṃśliṣṭam*) [and keeping] one's [upper] body [stretched out too] is the *daṇḍaka* posture.[731] Folding both knees and

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• vāmapāde tu dakṣiṇam] *Kiraṇa* MS M^Y; vāmapādan tu dakṣiṇaḥ *Kiraṇa* MS N_1; vāmapādaṃ tu dakṣiṇam *Kiraṇa* E_D; vāmapādasya dakṣiṇam Poona MS of *Mataṅgavṛtti* • tiryak tad] *conj.*; tiryak taṃ N_1, Poona MS of *Mataṅgavṛtti*; tiryak ta M^Y; tiryaksthaṃ E_D • °lagnaṃ tu] N_1M^Y, Poona MS of *Mataṅgavṛtti*; °lagnaṃ ca E_D

I cannot pretend to understand Rāmakaṇṭha's analysis of the *Mataṅga*'s prescription, but it is clear that he wishes it to be understood to be the same as the *Kiraṇa*'s, and that might be translated as follows: 'Drawing the right [leg], bent in two [at the knee], onto the upper surface on the left leg, he should put that [left leg], bent in two [beneath the right leg and with its foot] pressed against the buttocks.'

I think it unlikely that any of these accounts of the *svastika* describes the (for me) uncomfortable posture depicted in BHATT's Fig. 13 in the 2nd volume of the *Mataṅga* (a sort of kneeling posture in which one squats upon one's heels with the lower legs crossed at the ankles). The prescriptions are of course difficult to interpret, but one reason why BHATT may have avoided understanding the *svastika* in the way I have (that is to say as similar to the *padmāsana*, with the difference that the left leg is for its entire length on the ground and the right foot only is raised up on to the left thigh) is that in later non-Śaiva yoga such a posture came to be known as the *siddhāsana* (see, e.g., *Gheraṇḍasaṃhitā* 2:7). The *svastika* is then in later non-Śaiva yoga understood to mean having the legs crossed with both feet underneath rather than on top. This we find, e.g., in Vācaspatimiśra's *Tattvavaiśāradī* ad *Yogasūtra* 2:46: *savyam ākuñcitaṃ caraṇaṃ dakṣiṇajaṅghorvantare dakṣiṇaṃ cākuñcitaṃ vāmajaṅghorvantare nikṣipet; etat svastikam.* (Cf. also *Gheraṇḍasaṃhitā* 2:13).

In fine, it seems possible to me that the Saiddhāntika sources, the *Mataṅga*, the *Kiraṇa*, and the *Parākhya*, do all mean the same posture when they speak of the *svastika*, but it is clear that the posture is elsewhere understood otherwise.

[731] This uncertain interpretation requires that we assume unnatural word order and that we supply a *ca*. The name might seem to suggest that the whole body should form a straight line, but of course the posture names usually describe in some way the position of the legs only. It seems to me that three possible interpretations fit this verse: 1) the body is fully stretched out upon the ground, 2) the body forms an L-shape with the legs stretched out on the ground and the upper body 'stretched out' perpendicular to them, 3) the upper body is stretched out prostrate over the legs, which are stretched out upon the ground. The first two possibilities are covered by the translation offered above. For the last possibility one might emend to *svāṅgasaṃśliṣṭaṃ* or one might interpret the half-line thus: 'He should stretch out the thighs, [and bring] his own upper body in contact [with them]; that is the *daṇḍaka*.'

The second possibility seems to me the most likely, and it is supported (by the use of *upaviśya*) in Vācaspatimiśra's *Tattvavaiśāradī* ad *Yogasūtra* 2:46: *upaviśya śliṣṭāṅgulikau śliṣṭagulphau bhūmiśliṣṭajaṅghoruḥ pādau prasārya daṇḍāsanam abhyaset.*

joining the [soles of the] feet to one another; that is the half-moon pose.[732] By this [adopting of a pose] he is at all times fit for *dhyāna* and the others, and therefore he should adopt [one]. (6–7)

He should adopt one of these [four],[733] placing his hands with the palms arranged [facing upwards] in his own lap, expanding his chest evenly.[734] (8)

Slightly closing his two eyes, he should focus on the tip of his nose. Remaining thus he is fit for yoga and he should then begin its sequence.[735] (9)

Withdrawal (*pratyāhṛtiḥ*), then *dhyāna*, and control of the breaths, and *dhāraṇā*, *tarka*, *samādhi*; these are yoga; and this whole that has six parts is itself [to be counted as an extra entity].[736] (10)

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[732] This appears to be the same as the *Kiraṇa*'s conception of this pose (58:8abc):

> *tadvat pādadvayaṃ talānyonyasusaṃsthitam*
> *ardhacandraṃ bhaved evaṃ*

- talānyonyasusaṃsthitam] $\mathrm{N_1}$; svatalānyonyasaṃsthitaṃ $\mathrm{M^Y}$; svaralolyonyasaṃsthitam $\mathrm{G_3}$; svaralolo 'nyasaṃsthitam $\mathrm{E_D}$
- ardhacandraṃ] $\mathrm{M^Y G_3 E_D}$; ardhacandra $\mathrm{N_1}$

I imagine that what is meant is that both legs are in contact with the ground for their entire length, and that the feet are pressed against each other sole to sole. But note that Kṣemarāja's account of this pose ad *Svacchanda* 7:290c–293b is plainly different: *etac cārdhacandraviśeṣaṇam: bhūmiṣṭhaikacaraṇorupṛṣṭhanyastottānadvitīyacaraṇam ardhacandram.*

[733] Other texts concur in allowing the yogin to adopt any of the prescribed postures he chooses. Cf. *Mataṅgayogapāda* 2:12ab, *Kiraṇa* 58:12cd, *Sarvajñānottara yogaprakaraṇa* 6a (quoted in fn. 728 on p. 348 above).

[734] 14:8c–9 teaches what is in the *Mataṅga* referred to as *karaṇa* (*Mataṅgayogapāda* 2:14 and 22c–28), which describes a state for beginning yoga that is neither entirely a posture nor a mental attitude but in between the two. My interpretative translation of the opaque *hastau ca talasaṃsthitau* is based on *Mataṅgayogapāda* 2:23:

> *ubhayor jaṅghayor madhye hastāv ānīya tiryagau*
> *kṛtvottānau samau vidvān vāmasyopari dakṣiṇam.*

'The wise man should bring his hands [so that they are arranged] cross-wise [i.e. not pointing out away from the body] in between his thighs [viz. in his lap], placing them together face upwards, the right above the left.'

[735] Observe that the description of *āsanas* is here regarded as a preliminary to *yoga* and not as one of its *aṅgas*. Early Śaiva sources generally transmit an archaic *ṣaḍaṅgayoga*, rather than the *aṣṭāṅga* system of Patañjali (GRÖNBOLD 1983 has drawn attention to *ṣaḍaṅgayoga*; but for more about its treatment in Śaiva sources see VASUDEVA *2000, particularly his annotations to *Mālinīvijayottara* 17, and see also SANDERSON *1992), and none includes *āsana* as one of the *aṅgas*. The one apparent exception is the *Kiraṇa*, in the edition of which *āsana* is listed among the *aṅgas*, but it is plain from the distribution of readings that it was not originally part of the *Kiraṇa*'s list, which should probably read (*Kiraṇa* 58:2c–3):

There is repeated (*prati prati*) withdrawal (*samāhṛtiḥ*) of the mind

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> *ṣaḍaṅgaḥ sa ca boddhavyas tasyāṅgāni śṛṇuṣva tat*
> *pratyāhāras tathā dhyānaṃ prāṇāyāmo 'tha dhāraṇā*
> *tarkaś caiva samādhiś ca yogāṅgāni tu ṣaḍ viduḥ*

- tasyāṅgāni śṛṇuṣva tat] E_D; tenāṅgāni śṛṇuṣvataḥ N_1; tasyāṃgāni śruṣaṇaṇuṣva hi M^Y (unmetrical); tasyāṅgāni śṛṇuṣva tu G_3M_2 • dhāraṇā] M^Y; dhāraṇam $N_1G_3M_2E_D$ • tarkaś caiva] N_1M^Y; āsanañ ca $G_3M_2E_D$ • yogāṅgāni tu ṣaḍ viduḥ] *conj.* SANDERSON (in VASUDEVA *2000:287, fn. 12); yogāṅgāni ṣaḍ eva tu E_D; yogāṅgāni tu ṣaḍvidhaḥ N_1; yogāṅgāni sthitāni tu M^Y; ṣaḍaṃgogāni sthitaś ca saḥ G_3 (unmetrical); yogāṅgāni sthitaś ca saḥ M_2

Only late South Indian sources transmit the reading *āsanañ ca*, and it is clear that the other reading was known in South India in the twelfth century, for Vaktraśambhu cites the verse with *tarkaś caiva* in his *Mṛgendrapaddhatiṭīkā* (IFP MS T. No. 1021, p. 67). VASUDEVA suggests (*2000:288) that the incorporation of *āsana* may have been 'an attempt to approximate the yoga of the *Kiraṇa* to the classical system of Patañjali'.

VASUDEVA's useful table 17.1 (*2000:289) tabulates the *yogāṅgas* listed in or inferred from a wide range of Śaiva and non-Śaiva sources. As Dr. BISSCHOP has pointed out to me (letter of 7.xi.2001), the early *Skandapurāṇa* too makes reference to a yoga with six *aṅgas*: 27:50 and 179:36.

[736] Somdev VASUDEVA has pointed out to me that this is probably what is intended, because the corresponding list of the *Mṛgendra* is as follows (*yogapāda* 3):

> *prāṇāyāmaḥ pratyāhāro dhāraṇā dhyānavīkṣaṇe*
> *japaḥ samādhir ity aṅgāny aṅgī yogo 'ṣṭamaḥ svayam.*

This is also comparable to, but probably not the same as, the idea expressed in *Mataṅgayogapāda* 1:6–7b:

> *pratyāhāras tathā dhyānaṃ prāṇāyāmaś ca dhāraṇā*
> *tarkaś caiva samādhiś ca ṣaḍaṅgo yoga ucyate*
> *aṅgebhyo 'nyo 'tiriktaḥ san yoga ity upavarṇyate.*

The term yoga is of course ambiguous, since it can refer to the process or the result. Where yoga appears tagged on to lists of constituents of yoga in this fashion, it is used in the sense of the result, a particular kind of 'union', according to Aghoraśiva in his *Sarvajñānottaravṛtti* ad *yogaprakaraṇa* 1–2 (who there quotes the above quoted unit of the *Mataṅga*) and later ad *yogapāda* 23–24b (part of a group of verses clumsily omitted from the Adyar edition, for see fn. 838 on p. 381 below): *aṅgī tu yogo dhyeyavastusākṣātkārātmako viśeṣasambandhaḥ...* (IFP MS T. 985, p. 7). The *Parākhya*'s own discussion of the term is to be found in 14:95 and following.

Note that Aghoraśiva's remarks in the *Sarvajñānottaravṛtti* ad *yogaprakaraṇa* 1–2 are quoted by BRUNNER (1994:429)—from Nirmalamaṇi's quotation of them (*Prabhāvyākhyā*, pp. 361–2)—under the mistaken impression that '[i]n all likelihood, the commentator of the *Sarvajñānottara* has introduced the present formulation in order to bend the āgamic teaching towards the position which is characteristic of the Tamil school of Śaiva Siddhānta, according to which the difference between the worshipper (*cittasya*), which goes out to external objects; that [mind] is drawn (*āhṛtam*) into the space of the heart (*hṛdākāśe*): because one establishes [the mind there, this process] is called *āhṛti*.[737] (11)

Because of being withdrawn into that [heart] (*tatsamāharaṇāt*) the mind becomes firm and a suitable locus for yoga (*yogagocaram*). (12ab)

And [as for the next on the list, viz. *dhyāna*, it is] reflecting upon whatever one desires (*yathā cābhimatadhyānam*),[738] †and therefore (*tena*), if it is reflected upon (*yady anusandhitam*)†again and again, it is [called] *dhyāna*. †...†.[739] (12c–13b)

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and the Worshipped can never be suppressed.' Aghoraśiva's *Sarvajñānottaravṛtti* is in fact, in the main, a rather far-fetched attempt to read the non-dualist *Sarvajñānottara* as though it were dualist.

As for the other *yogāṅgas*, they are stated here in the order of application, which may seem surprising to some. The order of practice in Pātañjala yoga would be *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi* (see *Yogasūtra* 2.29). That of the *Mālinīvijayottara*, by contrast, is: *prāṇāyāma*, *dhāraṇā*, *tarka*, *dhyāna*, *samādhi*, and *pratyāhāra*. It is evident that with such variation, if the various orders are meaningful, *pratyāhāra* must be understood differently in different texts. As VASUDEVA observes (*2000:286–7),

> While the majority of surviving Śaiva scriptures generally agree on which these six auxiliaries are, there is no consensus as to their order, their definition, or even their subdivisions. Such disagreement reflects doctrinal divergences in the various Śaiva Tantras and also indicates deliberate shifts of emphasis. ...these systems are not simply indiscriminately reshuffled versions of an original 'correct' order.

The various differing sequences in Śaiva sources are tabulated by VASUDEVA (*2000:289) in his annotation to the *Mālinīvijayottara*, the logic of whose order he defends (*2000:284–7). VASUDEVA speaks of a lack of a consensus in their order, but we may observe that the sequence we find in the *Parākhya*, excluding the addition of *yoga* at the end, is the commonest among the early Siddhāntas, and VASUDEVA's fn. 12 on p. 287 (which draws upon SANDERSON *1992) shows that it is shared by a large number of sources, all using essentially the same formulation: *Rauravasūtrasaṅgraha* 7:5 = *Wṛhaspatitattwa* 53; *Mataṅgayogapāda* 1:6 = *Bṛhatkālottara yogapāda* 1c–3b = *Śrīkaṇṭhīyasaṃhitā* 40; *Gaṇapatitattwa* 3; and *Kiraṇa* 58:3.

[737] All this is by way of justification by *nirvacana* for the name *pratyāhṛti*. Perhaps one could instead understand *āhṛtam* as a noun: 'The drawing of that [mind is *pratyāhṛti*; because one establishes the mind in the space of the heart [after drawing it in there], it is called *āhṛti*.'

[738] VASUDEVA (*2000:188, fn. 23) points out that this echoes *Yogasūtra* 1:23: *yathābhimatadhyānād vā*.

[739] The text appears to be corrupt. Perhaps emending to *yac cānusandhitam* or to *yad dhy anusandhitam* might be considered. 12c–13a might then be rendered: 'The repeated reflection by that [mind] in whatever way concentration is desired(?) is *dhyāna*.' The *aiśa* past participle *anusandhita* may be authorial, for cf. 14:90b and M^{Y}'s reading

The repeated stretching (*bhūyo bhūyo ya āyāmaḥ*) [740] of the entity inside the body that moves to and from the [heart] lotus (*abjacāriṇaḥ*) called the breath (*prāṇākhyasya*), once it is controlled (*yatasya*),[741]is called *prāṇāyāma*. (13c–14b)

By [these] stretchings the inner spaces are purified (*koṣṭhaśuddhiḥ*); by this purification one conquers the fixations (*dhāraṇājayaḥ*). The fixations (*dhāraṇāḥ*) have their own *maṇḍalas*, seed-syllables, and locuses (*svabīja-maṇḍalādhārāḥ*)[742] and they are associated with (?) the [characteristic] functions of the [five] elements (*bhūtakarmagāḥ*). (14c–15b)

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of 2:29d. But it may also be the noun *anusandhi* with the suffix *tasil.*

The last corrupt phrase (14:13b) might have been intended to distinguish *smaraṇa* from *dhyāna* (*smaraṇaṃ bhedataḥ sthitam*) or to suggest that *smaraṇa*, perhaps in the sense of *īśvarasmaraṇa*, must be its cause (*smaraṇe hetutaḥ sthite*, or *smaraṇaṃ hetutaḥ sthitam*): ‘remembering [Śiva] is established to be its cause’.

[740] In this neutral definition the *Parākhya*’s position is close to that of *Mṛgendrayogapāda* 4, which defines *prāṇāyāma* as a stretching and exercising of the breath:

> *prāṇaḥ prāg udito vāyur; āyāmo ’sya prakhedanam*
> *preraṇākṛṣṭisaṃrodhalakṣaṇaṃ kratudoṣanut.*

As SANDERSON points out (*1992:1), Nārāyaṇakaṇṭha reiterates this notion in his *Mṛgendravṛtti* ad *kriyāpāda* 3:4–5, where he glosses *prāṇān āyamya* with *dairghyaṃ nītvā*. Elsewhere, as VASUDEVA points out (*2000:292–6), it is control of the vital breath that is stressed (see, e.g., *Mataṅgavidyāpāda* 2:11cd).

[741] *ex conj.*

[742] The *maṇḍalas* and seed syllables are given below, but the *ādhāras* are not. One might therefore wish to render this compound ‘have as their locuses their own *maṇḍalas* and [they have their own] seed-syllables’. But I assume that *ādhāra* refers to the places in the body where it is held to be possible to retain the breath. Cf. *Mālinīvijayottara* 17:13–14b:

> *pratyaṅgadhāraṇād vāyuṃ na ca cakṣuṣi dhārayet*
> *nābhihṛttālukāntasthe vidhṛte maruti kramāt*
> *catasro dhāraṇā jñeyāḥ śikhyambvīśāmṛtātmikāḥ.*

VASUDEVA (*2000:310 and 317) translates: ‘One should not retain the air in the eyes after holding it in a minor limb. According as the air is retained in the region of the navel, the heart, the palate and the crown of the head there are four fixations: Fire, Water, Sovereign and Nectar’.

Cf. also *Svāyambhuvasūtrasaṅgraha* 20:4–7b:

> *āgneyīṃ dhāraṇāṃ paścād dhārayen nābhimaṇḍale*
> *yayā dahati pāpāni bhraṃśakārāṇi susthitaḥ*
> *hṛdaye dhārayet saumyāṃ sadā somasamāśrayām*
> *āpyāyayati sarvatra yayā yogapathi sthitaḥ*
> *dhārayen mūrdhanīśānīṃ sarveśānīṃ vicakṣaṇaḥ*
> *yayā tu yoginaḥ sarve prayānti paramaṃ padam*
> *amṛtā dhāraṇā yā tu sa sarvatra vyavasthitā.*

Judgment (*tarkaḥ*) is realisation (*lokaḥ*) which takes place within meditation (*dhyānagataḥ*) [and] is accompanied by reasoning and resolve (*yuktikalpasamanvitaḥ*). It is because of his judgment (*tadūhataḥ*) that [the soul] does not get stuck in [any] blockage that arises from that resolve [?] (*tasmāt kalpāt*).[743] (15c–16b)

I quote here the text established by VASUDEVA (*2000:319, fn. 115; 320, fn. 119; 322, fn. 122, and 324, fn. 125) on the basis of a collation of the Mysore edition, the early Nepalese manuscript, and IFP MS T. 39. The places assigned to each *dhāraṇā* correspond to those given in *Rauravasūtrasaṅgraha* 7:6–9.

As VASUDEVA mentions in his annotation (*2000:315–16), the *Īśānaśivagurudevapaddhati* lists eighteen such places (*yogapāda* 3:57–9) and the *Śāradātilaka* sixteen (25:24–5).

Our text does not specify what the *ādhāras* for the individual *dhāraṇās* are, and for a list of five there seem to be three possibilities. We may follow Rāmakaṇṭha's *Sārdhatriśatikālottaravṛtti* on 2:2–3b, where he associates them, starting from that of earth, with the five *granthi*s in the heart, throat, palate, forehead and *dvādaśānta*. These are the loci of the five Kāraṇeśvaras, which our text will list in 14:73–4. In this Rāmakaṇṭha may be following a *paddhati* by his guru (perhaps Nārāyaṇakaṇṭha) which he here quotes; but he observes both here and in the *Sārdhatriśatikālottaravṛtti* ad 8:38c–39 that other commentators understand the sequence of *ādhāras* for the *dhāraṇās* in *bhūtaśuddhi* to begin with the *kanda*. (He does not make explicit how this sequence would continue.) A third anomalous list of loci is provided by *Svacchanda* 7:299c–300:

> *vāyavī dhāraṇāṅgusṭhe āgneyī nābhimadhyataḥ*
> *māheyī kaṇṭhadeśe tu vāruṇī ghaṇṭikāśrayā*
> *ākāśadhāraṇā mūrdhni sarvasiddhikarī smṛtā.*

'The *dhāraṇā* of wind is in the big toes; that of fire is in the navel; that of earth is in the throat; that of water has the uvula as its locus; the *dhāraṇā* of ether is in the head. It is taught to bestow all powers.'

Note that not all of these *ādhāras* are located along the *suṣumnā*, as they are asserted to be in definition 3 (s.v. *ādhāra*) in *Tāntrikābhidhānakośa*, p. 191.

[743] This is not clear to me. Should *kalpa* be understood in the sense of *vikalpa*, 'option' instead? In that case we might interpret thus: '... accompanied by dilemmas [that must be resolved by] reasoning. It is because of his judgment that the soul does not get stuck in any blockage that arises from such dilemma[s].'

For the function of *ūha/tarka* being ensuring that the soul does not get stuck, cf. *Svāyambhuvasūtrasaṅgraha* 20:30:

> *cittavṛttiṃ sthitām mārge nudann ūhaḥ pravartate*
> *prāpayitvā paraṃ sthānam ūho 'gre vinivartate*

- nudann ūhaḥ] *em.* VASUDEVA (this *pāda* quoted in the *Mṛgendravṛtti* ad *yogapāda* 8); nudanūha Ed (Mysore).

VASUDEVA's quotation of the passage in which this verse occurs (*2000:327–8) omits (even in his apparatus) the awkward second half of the verse. In this he follows the Nepalese MS (NGMPP Reel No. A 30/6, f. 46^{v}); but it is probable that the half-line is

Samādhi, in which there is dissolution into the supreme reality level (*paratattve*), is what accomplishes union (*yogasādhakaḥ*). [The soul is] 'placed' (*samāhitaḥ*) in the supreme reality level, and that is why (*tena*) it is called *samādhi*. (16c–17b)

Once withdrawal has been performed (*pratyāhāre kṛte*), [and then] meditation (*dhyāne*),[744] he should perform the stretchings of the vital breath (*prāṇāyāmān*). (17cd)

With these he conquers the breaths (*samīrajayaṃ kuryāt*). Of those [breaths] *prāṇa* is taught to be the chief, since by the controlling of *prāṇa* (*prāṇāyāmāt*) their life-force (*teṣāṃ jīvanam*) is restrained (*saṃhṛtam*).[745] (18)

It is [really] that [*prāṇa*] alone [that is the various breaths when differentiated] because of the various tubes (*nāḍibhedena*) and then because of the variety of its functions.[746] Therefore [i.e. because the chief breath is *prāṇa*][747] his heart is [its] locus. He should draw [the *prāṇa*] out (*utkṛṣya*) and void (*virecayet*) the heart (*tat*). And having then filled it (*āpūrya*), he should hold that [*prāṇa*] in the chamber of the heart, [and this sequence of voiding, filling and holding should be performed] again and again. (19–20b)

The *prāṇa* is known to be the force in which all life resides.[748] There-

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original and has dropped out in the Nepalese text because of eyeskip, since both half-lines end with °*vartate*. Note that $\sqrt{\bar{u}h}$ means 'push'. One might interpret as follows: 'Discrimination (*ūhaḥ*) acts by impelling the mental processes that are stuck on the path. Having caused them to reach the highest level, discrimination ceases [being no longer necessary] thereafter.'

[744] The syntax here is awkward, if correctly understood. I assume that *kṛte* is taken both with the word which precedes it and then with that which follows (*dehalīdīpanyāyena*).

[745] Cf. 4:117 above.

[746] The syntax is awkward here. It is possible that a half-line or so of text has dropped out here that stated that the breath was fivefold, or various. It is possible also that the transmitted text should be emended. The short *i* in *nāḍi* is permitted in compound, and it yields a *pathyā*; nevertheless it could be emended to *nāḍī*, for that would yield a *ma-vipulā* with the correct preamble. It is also possible that *eva* is an error for *evaṃ* (in which case *nāḍi* would be metrically required), and that it be interpreted thus: 'This [*prāṇāyāma* functions] like that because of...'.

[747] The *tena* is awkward here, and perhaps it is here that some portion of text has dropped out. And perhaps it is to be connected differently with 18cd: since by control of the *prāṇa* one controls the others, therefore we start here with the *prāṇa*. Nor is the interpretation of *tena* the only awkwardness in the line.

[748] For the treatment of *samāśraya* as though it were at the end of a *bahuvrīhi* agreeing

fore he should then keep that *prāṇa*, the source of all the breaths (*sarvamarudbhavam*), in the heart. (20c–21b)

Having in the same way mastered that [breath] that is called the *apāna* he should, similarly, keep it in his navel.[749] This [breath] is [called] *apāna* since it is taught to be situated in the navel, below (*adhaḥ*) the heart.[750] Therefore he should restrain [*apāna*], †with its flow first broken and then swollen [?] (*chinditāpūritāvaham*)†,[751] in the navel. (21c–22)

This [breath called] *samāna* is located in the chest: [it is so called because] it resides in equilibrium (*samasthaḥ*) in the chest. Therefore he should hold this [*samāna*] there in equilibrium [?] (*samabhāvataḥ*). (23)

The *udāna* he should hold in the throat: it is [so called] (*sthitaḥ*) because of its movement upwards (*ūrdhvato yānataḥ*).[752] (24ab)

After expelling and filling the *vyāna* he should hold it in the back. *Vyāna* [is so called] since it is that which, by bending [a man's] body (*aṅgavināmena*),[753] bends his back. It should be held in his back; [then] it is considered to be controlled by the yogin. (24c–25)

First he should draw together all his limbs; thus, like a tortoise, he

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with *bala* even though the structure of the compound is not that of a *bahuvrīhi* see fn. 294 on p. 227 above.

Note that the breaths, treated here and in the following verses, were briefly discussed above in 4:114–16.

[749] Alternatively: 'Having thus conquered that [*prāṇa*], he should hold [the breath] called *apāna* in his navel.'

[750] I have supplied a *visarga* after *prokta* and assumed hiatus between the *pādas* on the grounds that this seemed more likely than that the redactor should have resorted to an unusual *aiśa* sandhi (*prokta adhaḥ* for *proktaḥ* + *adhaḥ*). The reason for the separation between *adhaḥ* and *hṛdaḥ* (which is the word it governs) is presumably that this line is giving a partial *nirvacana*: Prakāśa is accounting for the sounds *a* and *nā* (in *apāna*) by the juxtaposition of *adho nābhisthitaḥ*. But this interpretation may be wrong; note that *Mataṅgavidyāpāda* 20:13ab seems to specify that *apāna* is below the *nābhi*: *nābher adhastād yo vāyus tena sandhukṣyate 'nalaḥ*. Perhaps we should therefore consider emendation, possibly to *adho nābheḥ sthito hy ataḥ*.

[751] The form *chindita* is anomalous, and the intended sense eludes me. I assume that, if it is correct, it is intended to be a past participle of √*chid* erroneously formed from the weak present stem of the 3rd person plural, *chindanti*. Is the compound intended to refer simply to *recana* and *pūraka*? As Dr. ISAACSON has pointed out to me (letter of 16.vii.2001), one could consider emending to the regular optative *chindīta*: 'he should cut [it] off [once] its flow has been swollen(?)'. One could also consider emending *sandhārayen* to *taṃ dhārayen*, in parallel with 14:21a and 14:23c.

[752] But perhaps one could consider emending to *ūrdhvataḥ prāṇataḥ sthitaḥ*: 'it is situated above the *prāṇa*'.

[753] This is a *nirvacana* justifying the sounds *vi* and *na* in *vyāna*. Compare 4:116cd, in which the same *nirvacana* appears, and see fn. 418 on p. 266 above.

should make [himself] hunch-backed[754] and [he should make his] breath [remain] fixed, as though gathered together into a lump (*piṇḍībhūtam iva sthiram*).[755] (26)

Then the yogin should let [the breath] expand out through the hole

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[754] This seems more likely than that he should make his breath hunch-backed. Dr. VASUDEVA has suggested to me that the posture referred to here may be similar to that which is prescribed for *kumbhaka* by Svātmārāma in *Haṭhayogapradīpikā* 2:46, a posture in which one lowers the chin, tightens the anus and sucks in the stomach in order to force the breath into the central *nāḍī*:

> *adhastāt kuñcanenāśu kaṇṭhasaṃkocane kṛte*
> *madhye paścimatānena syāt prāṇo brahmanāḍigaḥ.*

The translation (in the Adyar edition) of Srinivasa IYANGAR, as revised by A. A. RAMANATHAN and Radha BURNIER reads (1972:30): 'Contracting the throat [in the Jālaṃdhara-bandha], and the anus [in the Mūla-bandha] at the same time, and by drawing back the abdomen [in the Uḍḍiyāna-bandha], the Prāṇa flows through the Suṣumnā (Brahma-nāḍī).' (Cf. *Gheraṇḍasaṃhitā* 3:10–12.)

[755] *ex conj.* Although they are not named at this point, *pūraka* and *kumbhaka* are here being described, to be followed, in the next verse, by *recaka*. The three all belong together as one process (cf., e.g., *Sārdhatriśatikālottara* 11:11–15b). Thus from here to 14:32b the text is describing the conquest of the breaths by *prāṇāyāma*, i.e. by *pūraka*, *kumbhaka* and *recaka*. With *pūraka* he not only draws in breath, but all manner of negative things, which he then blocks or paralyses by means of *kumbhaka* and then expels by means of *recaka*. Cf. the similar account, but with the labels, in *Kiraṇa* 58:16–18b:

> *kṛtvā dhyānaṃ punaḥ kāryaṃ prāṇāyāmatrayaṃ śanaiḥ*
> *pūrakaḥ kumbhakaś caiva recakaś ca tṛtīyakaḥ*
> *pūrakaḥ pūraṇād vāyoḥ kumbhakas tannirodhataḥ 16*
> *recanād recakaḥ proktaḥ praṇavenābhyaset trayam*
> *godohamātrakaṃ yāvad abhyāsād uttamo mataḥ*
> *abhyāse sati cākṛṣṭir nirodho mokṣaṇaṃ bhavet 17*
> *dravyasya kalahasyaivaṃ siddhayogī sadā bhavet.*

• kṛtvā dhyānaṃ punaḥ kāryaṃ prāṇāyāmatrayaṃ śanaiḥ] N_1M^Y; *om.* $G_3M_2E_D$ • pūrakaḥ kumbhakaś] $M^YG_3E_D$; pūrako kumbhakaś N_1; pūrakaṃ kumbhakaś M_2 • pūrakaḥ pūraṇād vāyoḥ] N_1M^Y; pūraṇāt pūrako vyāpī G_3; pūraṇāt pūrako vāpi M_2E_D • kumbhakas tannirodhataḥ] *conj.*; kumbhakaḥ sannirodhataḥ N_1M^Y; yo kumbhasthannirodhakaḥ G_3M_2; yaḥ kumbhas tannirodhakaḥ E_D • praṇavenābhyaset trayam] M^Y; praṇavenābhyaset trayaḥ N_1; prāṇāyāmatrayaṃ kuru G_3E_D; prāṇāyāma ⊔ M_2 • godohamātrakaṃ yāvad abhyāsād uttamo mataḥ] *em.*; godohamātṛkaṃ yāvad abhyāsād uttamo mataḥ N_1; godohamātraṃ yāvad abhyāsād uttamotamaḥ M^Y (unmetrical); *om.* $G_3M_2E_D$ • abhyāse sati cākṛṣṭir] N_1M^Y; abhāsestatacākṛṣṭe G_3; ⊔ se sati cākṛṣṭe M_2; abhyāse sati cākṛṣṭe E_D • nirodho mokṣaṇaṃ] $N_1M^YM_2$; nirādho mokṣaṇaṃ G_3; nirodhan mokṣaṇaṃ E_D • kalahasyaivaṃ] E_D;

of the principal channel (*mukhyanāḍībilena*).[756] When [the yogin has] control (*vidhāraṇā*) of the breath (*tasya*) for such measure of time as it takes to milk a cow (*godohamātrakaṃ yāvat*),[757] [then] all the breath in his inner chambers (*vāyuḥ koṣṭhago 'khilaḥ*) becomes thus thereby conquered. Because of these winds being conquered his body is light, without desire for †other ...†.[758] (27–8)

Urine, excrement and bad [substances] are voided (*riktā*);[759] gradually †*plutigatiḥ*† is [put] at a distance (*dūrāt*). He may of his own will fill

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kalasasyeva N$_1$; sakalasyaivaṃ M^Y; kalahasyevaṃ G$_3$M$_2$ • siddhayogī sadā] N$_1$G$_3$; siddho yogī yadā M^Y; siddhayogī yathā M$_2$E$_D$

'After performing meditation he should then gradually perform the three types of control of the breath: 'filling', 'holding' and, as the third, 'expelling'. 'Filling' [is so called] because one fills [oneself] with air; holding because one blocks that [air inside oneself]; expelling is so called because of the expulsion [of the air]. He should practise this triad with the *praṇava* mantra. By practising it until [one can hold one's breath for] as long as it takes to milk a cow, [one achieves breath control that is] thought to be supreme. After repeated practice, there is the drawing in, the holding and blocking and the expulsion of [bad] substances, [and] in the same way of strife; and he becomes at all times an accomplished yogin.'

It will be clear from the above (and from almost every passage about yoga that I have occasion to quote) that the edition of the *Kiraṇa* (E$_D$) is no less woefully inadequate for these later portions of the text than it is for the earliest chapters.

For further discussion of *prāṇāyāma* see VASUDEVA's annotation to *Mālinīvijayottara* 17 (*2000:292–305).

[756] *ex conj.*

[757] This length of time is also specified in *Kiraṇa* 58:17 quoted in the previous footnote. The unit *godoha* is explained in the *Śataratnollekhinī* (ad *Śataratnasaṅgraha* 84) as follows: *godohaḥ gaur yāvatā kālena duhyate so 'yaṃ kālo godohaḥ tanmātram.* Presumably the entire cycle of *pūraka*, *kumbhaka* and *recaka* is to take this long.

[758] No satisfactory emendation has occurred to me for the cruxed portion. I have translated as though the cruxed element were the first part of a *tatpuruṣa*, but perhaps also possible would be a compound such as *avyādhiniḥspṛhā*, 'free of disease and without desires'.

[759] *ex conj.* Cf. the expulsion of '[bad] substances' in the *Kiraṇa*'s account (in fn. 755). The suspicious element *-aghā* (if it is not an error for, e.g., *-ādyā*), or perhaps the mysterious *plutigatiḥ*, could be referring not to substances but to other negative things, such as, in the *Kiraṇa*, strife. But the *Kiraṇa*'s variously transmitted account is itself suspicious at this point, and one could assume *kalahasyaivaṃ* to be an error (by metathesis compounded with further confusion) for M^Y's *sakalasyaiva*, which one could then construe with *dravyasya*, understood in the positive sense of 'wealth'. In other words, it is possible that both here and in the *Kiraṇa* the yogin is said to have control by means of *prāṇāyāma* of positive things, and not just the power to expel negative ones. But it is with purification that *prāṇāyāma* is associated in a wide range of other works. Cf., for example, *Pāśupatasūtra* 1:12–17. And cf. *Sarvajñānottara*,

(*pūrayet*) [himself with] air; of his own will he may block it [inside himself] (*taṃ nirodhayet*); and (*evam*) the yogin may of his own will expel the air. To the best of his ability (*svaśaktitaḥ*) he should draw together (*ākarṣayet*) [into himself bad] substances from afar, [and, once they are] formed into a round lump (*vartulīkṛtam*) in the process of *pūraka* (*pūraṇe*), he should block them (*nirodheta*) by means of *kumbhaka*, †*nirodhagataśaktitaḥ*†.[760] By *recaka* he should expel everything, since by expulsion he will be strong (*balavān*). His power to do so having been kindled by the power of Śiva (*śivaśaktīddhasāmarthyaḥ*), he is capable of sending forth everything. Having thus achieved the conquest of the breaths (*vāyujayam*), he should next perform the fixations (*dhārayed dhāraṇāḥ punaḥ*). (29–32)

Five fixations (*dhāraṇāḥ*) are established, starting with [that of] earth and ending with [that of] ether.[761] The fixation of earth (*pārthivī*) should

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yogaprakaraṇa 18:

> *prāṇāyāmair dahed doṣān dhāraṇābhiś ca kilbiṣam*
> *pratyāhāreṇa saṃsargān dhyānenānīśvarān guṇān.*

I quote this verse in the form that VASUDEVA gives it (*2000:296–7). VASUDEVA there shows that it occurs in a number of other works too (including in the *Mārkaṇḍeyapurāṇa*, as 36:10, to which Lakṣmīdhara's early twelfth-century *Kṛtyakalpataru* attributes it) and quotes also other sources that express the same notion (including *Manusmṛti* 6:71). Note that the verse also forms part of a passage quoted in the *Ratnaṭīkā* (see HARA 1982:194).

[760] Dr. ISAACSON (letter of 16.vii.2001) has suggested to me the emendation *nirodho gataśaktitaḥ*: '[Their] "being blocked" [is spoken of] because their power has gone'.

[761] The *Parākhya*'s *dhāraṇās* are simply those of the gross elements. The *Mālinīvijayottara* starts with these five (chapters 12 and 13) and then moves on to give many more; other Siddhāntas commonly prescribe four *dhāraṇās*: thus *Rauravasūtrasaṅgraha* 7:6–10 and *Svāyambhuvasūtrasaṅgraha* 20:4–7 (quoted in fn. 742 on p. 354 above) give Āgneyī, Saumyā, Aiśānī, and Amṛtā; *Mataṅgayogapāda* 2:36–64 teaches the same four in the same order, but with Vāruṇī and Īśānī as the labels for the second and third; the *Mālinīvijayottara* too, though it prescribes many other *dhāraṇās* in earlier chapters, gives this same group of four in 17:14cd when presenting its account of *ṣaḍaṅga* yoga. The *Kiraṇa* 58:19–26 gives the same four but reverses the order of the last two. The *Mṛgendra*, whose *yogapāda* appears to be the least conventional, speaks of twelve *dhāraṇās* (verse 49).

In short, the above-mentioned four *dhāraṇās* are evidently typical of the early Siddhānta. But VASUDEVA (*2000:318, fn. 114) points out that, aside from in the *Parākhya*, the five fixations of the coarse elements are taught in *Svacchanda* 7:299c–300, and in *Sārdhatriśatikālottara* 2:2–4b (where they are part of the process of *bhūtaśuddhi*).

A fairly full treatment of the topic of *dhāraṇās*, including quotations of relevant parallels from published and unpublished literature, is to be found in VASUDEVA's be meditated upon (*dhāryā*) as having a *maṇḍala* that has the form of earth (*pṛthivīrūpamaṇḍalā*) . (33)

Earth is yellow, adorned with its seed-syllable, square, marked by thunderbolts.[762] It is heavy by nature: since this is a characteristic of earth (*pṛthivīviśeṣāt*), [the *maṇḍala*] has heavy thunderbolts (*guruvajrakā*).[763] (34)

It is square †*davaṃjaṃbhaḥ sarvāṃgaḥ*†;[764] it is in all objects (*sarvavastugā*). It is yellow [on account of its] being largely heavy with gold (*svarṇagurusprāyā*);[765] being equipped with the strength of its own seed mantras (*svabījāṇubalā*)[766] it can paralyse immediately (*atyāśu*)[767] the movement of elephants, horses, chariots and so forth (*vṛttam... gajavājirathādikam*). (35–36b)

The water fixation should be performed as having as its only diagram a half-moon [and is] marked by white lotusses; [it is] soothing (*saumyā*), accompanied by its own seed-mantra (*nijabījaparigrahā*).[768](36c–37b)

Since water is nectareous (*amṛtamayāḥ*), soothing, the locus of the

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discussion of *Mālinīvijayottara* 12, 13, and 17 (*2000). His re-editions of the relevant passages of the *Svāyambhuvasūtrasaṅgraha*, which in the Mysore edition are often unintelligible, are especially useful.

[762] This corresponds, as VASUDEVA points out (*2000:236, fn. 157), to the meditation of oneself as the *svarūpa* of earth in *Mālinīvijayottara* 12:22bcd: ... *dhyāyed ananyadhīḥ/ svadehaṃ hemasaṅkāśaṃ turyāśraṃ vajralāñchitam*. These characteristics of earth and of the other elements that follow are standard attributes that are to be found in accounts of *bhūtaśuddhi*: see, e.g., the account in Aghoraśiva's *Kriyākramadyotikā*, pp. 57–8 and in the *Somaśambhupaddhati* (BRUNNER 1963:120–7).

[763] Perhaps one could instead split at the *pāda*-break and interpret: 'Earth is by nature heavy; because of this particular characteristic [its *maṇḍala*] has heavy thunderbolts'.

[764] What we expect here is some justification of the *maṇḍala*'s being square.

[765] Or is this perhaps interpretable as 'about as heavy as gold'?

[766] The compound is clumsy but conceivable, and its structure is repeated in 14:42b below. We are not told what the seed mantra is. The elements are widely homologised with the semi-vowels: earth, water, fire, air, and ether are associated respectively with *l*, *v*, *r*, *y*, and *h*. It is possible that here, as in the accounts of the *dhāraṇās* in other Siddhāntas, slightly elaborated seed-syllables involving these sounds are intended. In Aghoraśiva's *Kriyākramadyotikā* (p. 58) the *bījas* are HLĀṂ, HVĪṂ, HRŪṂ, HYAIṂ, and HAUṂ respectively.

[767] *ex conj.* This guess may be quite wrong; perhaps the element *aśma* should be retained and the intention is to say that movement can be paralysed and the moving object is rendered like a stone; but if so I cannot see a way to emend the text.

[768] *ex conj.* Cf. *svabīja* in 14:34a and 14:35d above. Other forms would be possible, such as *svaka-* or *svākya-* (for which see fn. 396 on p. 258), but the omission of *nija-* is most easily explained (by haplography) and is paralleled in 14:41b below.

moon/nectar (*somāśrayāḥ*),[769] therefore [it has a] crescent-moon-shaped *maṇḍala* (*khaṇḍendumaṇḍalaṃ tena*), which displays the excellence of its powers. (37c–38b)

The lotus is born from water, cool, [and so] conforms with cool nectar and water (*śītāmṛtajalānugam*). So too is its *bīja*; it [viz. the *dhāraṇā*] is rich in those;[770] filled with its powers it can shower upon those afflicted with heat (*secayed agnisantaptam*), and can sustain those afflicted by disease (*kṣayārtam*).[771] By being meditated upon (*dhyānāt*) it can make [to grow] anew a stick [such that it becomes] a tree, [or it can make to grow] a seed (*bījam*).[772] (38c–40b)

The fire fixation (*āgneyī dhāraṇā*) should be meditated upon as being marked by a triangular *maṇḍala* (*tryaśramaṇḍalamaṇḍitā*). It is red, marked by zig-zag shapes (*śṛṅgāṭakāviṣṭā*),[773] strong with the qualities of its own seed-syllable (*nijabījaguṇotkaṭā*). Since fire has flames, [the *dhāraṇā*] is marked by flames that are zig-zag shapes (*śṛṅgāṭakaśikhāṅkitā*).[774] (40c–41)

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[769] For this type of compound see introduction, p. lxxxii.

[770] For the *bījas* of these *dhāraṇās* see fn. 766 on p. 361 above.

[771] *ex conj.* Another possible conjecture, proposed by Professor SANDERSON at a time when my transcription erroneously read *kṣmayāttaṃ*, is *yakṣmārtaṃ*.

[772] Perhaps one could here consider an emendation to *jīvad*, treating it as in apposition to *daṇḍam*: 'it can make a stick [to grow such that it becomes] a living tree'.

Note that, as in the other parallel cases (e.g. 14:35d–36b and 14:42b–43b), it is the *dhāraṇā* that is made the subject of the exercise of special powers. Of course it is likely that the logical subject is in all cases nevertheless intended to be the yogin. A possible motivation for this mode of expression is to convey the yogin's complete identification with the element in question. This self-identification with the object in a *dhāraṇā* is not made explicit in the *Parākhya*, but this is clearly the way *dhāraṇās* are conceived in the *Mālinīvijayottara*, for see 12:22 (quoted above in fn. 762 on p. 361), 13:2, 13:21, 13:34cd, 13:44cd.

[773] The intended meaning of the term *śṛṅgāṭaka* in this context is doubtful. APTE (1957, s.v.) records the meanings 'A mountain with three peaks', 'A place where four roads meet', 'A kind of pastry' [perhaps a tetrahedral samosa: Dr. ACHARYA informs me that a cognate-sounding modern Nepali expression for a samosa is *siṃgaḍā*], and 'A door'. Fire is commonly said to be marked by *svastikas* (e.g. in the passages of the *Kriyākramadyotikā* and *Somaśambhupaddhati* referred to in fn. 762 on p. 361 above). It is conceivable, therefore, that these are what are meant here, but since 14:41cd justifies this marking by adducing as a reason for it that fire has flames, it seems more likely that a zig-zag shape, perhaps three-peaked, is intended, or a triangle. (APTE's omission of the well-attested sense 'triangle' is no more than a slip; we find it duly recorded by BÖHTLINGK and ROTH (1855–75).)

[774] *ex conj.* A feminine ending is required, as in the parallel construction in the

[Since fire] is red (*raktavarṇayutaḥ*), therefore [this fixation] has that [colour] (*tadyuktā*); when it has the power of that [fire] (*tadbalā satī*), it can reduce to ashes a towering mountain, a forest, a wood, a city, a palace, an enemy army or a cruel wish-fulfilling tree (*krūraṃ kalpapādapam*).[775] (42c–43b)

He should perform the fixation, of wind, whose *maṇḍala* for visualisation is round, marked by six drops (*ṣaḍbindulāñchanā*),[776] grey, [and] empowered by its seed-syllable (*svabījaparitoṣitā*). (43c–44b)

[Its form is such] because wind is round, being capable of surrounding all [one's(?)] limbs (*sarvāṅgāliṅgane kṣamaḥ*). [The wind] is lovely with drops, [because it is] of great strength;[777] it [viz. wind] has the colour of smoke, being grey with dust. Since the whole [of the fixation] is filled with the seed-syllables that belong [to wind], †it is proper that it should partake of the strength of wind (*yuktā sā vāyuvīryagā*)†. (44c–45)

It can toss aside a hostile army, it can move demons and Rākṣasas (*cālayed bhūtarākṣasān*), [even] Kūṣmāṇḍa, together with his flesh-eating demons and other[attendant]s (*sapiśācādi*), [as well as] trees and even mountains.[778] (46)

The fixation of ether should be meditated upon; [its *maṇḍala* is a] void

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following half-line, and the *ātmakaḥ* is not appropriate in the context, so emendation to °*śikhātmikā* would be insufficient.

[775] I suppose that this last item refers to the circumstance in which a tree that ordinarily grants people's desires, or that has the power to do so, 'cruelly' refuses to grant one. Of course it is possible that the text here is corrupt.

[776] *ex conj.* VASUDEVA (*2000:244) proposes this emendation, which is widely supported, e.g. by the parallel prescription given in *Mālinīvijayottara* 13:34 and by the two accounts of *bhūtaśuddhi* referred to in fn. 762 on p. 361 above. Those two accounts differ, however, in specifying a black, hexagonal *maṇḍala* rather than a grey, round one.

[777] *ex conj.* This is probably intended to be a justification for six drops being the marks that distinguish the *maṇḍala*. Perhaps we could consider emending instead to *mahāvāyur*, which might be intended as a synonym for the *bindu* from which the phonemes emanate in 6:3. (I know of no other such usage, but cf. the expression *paramākāśa* used of a level of subtle sound, e.g., in *Kiraṇavṛtti* 3:23.11.) The intended sense might then be: 'it is [said to be] lovely with drops [for the drops are appropriate because] *bindu* [can also refer] to the 'great wind' [that is subtle sound]'.

[778] As VASUDEVA points out (*2000:245), this parallels *Mālinīvijayottara* 13:37c–38b:

> *cūrṇayaty adrisaṅghātaṃ vṛkṣān unmūlayaty api*
> *kruddhaś cālayate śakraṃ sabhṛtyabalavāhanam.*

marked by nothing (*śūnyā śūnyalāñchanā*),[779] the pure support of its own seed-syllables (*svabījavimalādhārā*). It is held to be the fifth fixation. (47)

It is void (*śūnyā sā*), because it [viz. ether] is an empty entity (*śūnyavastutvāt*). It is located in a form [i.e. a *maṇḍala*] which is marked by the same [viz. emptiness] (*tenaivāṅkitarūpagā*). Because it has the power of its seed mantras,[780] it exerts itself in the tasks of emptiness (*śūnyakarmakṛtodyamā*): it can effect the removal of poison or making void of the entire universe. (48–49b)

By performing a hundred *udghātas* the conquest of these fixations is achieved: a *mātrā* [is measured] by circling [the knee or something with] the measure of the knee [once with the hand]; now a *tāla* is [this unit] multiplied by twelve (*tālas tu dvādaśāhataḥ*); next, the time-span of an *udghāta* is of a hundred *tālas* (*tālaśatas tato 'dghātasamayaḥ*).[781] With these he conquers those [*dhāraṇās*].[782] (50)

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[779] Contrast *Mataṅgayogapāda* 4:59–60b, which does not allow that one can focus on nothing:

> *mataṅga uvāca—yad amūrtam anādhāram avikāritakāraṇam*
> *anādyakāraṇaṃ yasmāt tat kathaṃ sādhyate vibho*
> *parameśvara uvāca—avakāśena dharmeṇa śabdenātmaguṇena ca.*

[780] *ex conj.*

[781] *ex conj.* To arrive at this interpretation no doubt other conjectures are possible: *pāda* a, for example, might read instead *jānum āveṣṭya tan mātrā*; *pāda* b might be read *tālas taddvādaśāhataḥ*: 'a tāla is a multiplication by twelve of that'; and some might prefer to avoid the *aiśa* sandhi in *pāda* c. Furthermore one might wish to emend to reach an entirely different interpretation, for the figures vary considerably for these units. VASUDEVA has shown in his annotation on *Mālinīvijayottara* 17:11–13b (*2000:310–16) that even the early Siddhāntas differ widely. The *Mṛgendra*, for instance, agrees that twelve circuits about the knee make a *tāla*, but holds that twenty-four and forty-eight *tālas* constitute middling and superior *udghātas* respectively (*yogapāda* 27c–28b). The *Sarvajñānottara*, however, agrees about the number of *tālas* making up the inferior, middling, and superior levels, and it stipulates that twelve *mātrās* make up a *tāla*, but it differs in defining a *mātrā* as being one circuit about the knee followed by a snap of the fingers (*choṭikā*). (This definition of the *mātrā* is shared by the *Skandapurāṇa* as cited by Brahmānanda in his commentary on *Haṭhayogapradīpikā* 2:12.) The *Mālinīvijayottara*'s counting of all units is entirely different. One early account VASUDEVA does not cite, perhaps because in the edition it is barely recognisable as a discussion of the same topic: the *Kiraṇa*'s treatment appears, at least in the verse transmitted by M^{Y}, to be essentially the same as that of the *Parākhya* as I have reconstructed it (*Kiraṇa* 58:27–8):

Having [thus] achieved the conquest of the fixations, [and being

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> *udghāto dvividhaḥ proktaḥ sāmānyo 'tha viśeṣakaḥ*
> *hastena jānusaṃyogabhramān mātrā bhavaty atha*
> *tābhir dvādaśabhis tāḷa udghātas tacchatād bhavet*
> *sāmānyo 'py upayujyeta sadāsau dhāraṇā jayet*

> • udghāto dvividhaḥ] M^Y; udghāto vividhaḥ N_1; utpāto vividhaḥ E_D • 'tha viśeṣakaḥ] *conj.*; nyo viśeṣataḥ N_1; tha viśeṣataḥ M^Y; pi viśeṣataḥ E_D • hastena jānusaṃyogabhramān mātrā bhavaty atha] M^Y; sāmānyo jānusaṃyogaḥ bhraman tālā bhavaty atha N_1; sāmānyo jatusaṃyogād dahanaṃ karma ucyate E_D • tābhir dvādaśabhis tāḷa udghātas tacchatād bhavet] M^Y; tābhir dvādaśabhir mātrā hy udghātas tat sphuṭo bhavet N_1; samādhibhāvanāntasthā na jarāsvanvitā bhavan E_D • sadāsau dhāraṇā jayet] *conj.*; sadā sādhāraṇāṃ japet N_1; sadāsau dhāraṇā jape M^Y; sadāsau dhāraṇā yajet E_D

> *Udghāta* is of two types: ordinary and special. Now a *mātrā* is [measured] by circling the knee with the hand. A *tāla* is made up of twelve of these; an [ordinary] *udghāta* is [measured] by a hundred of those. [This] ordinary type should be used. Invariably he will [then] conquer the fixations.

It will be observed that in the *Kiraṇa* and the *Parākhya* the amount of time taken for an *udghāta* is thus vastly greater than in other sources. What my reconstructions of their accounts prescribe may be impossible to practise.

As for the nature of an *udghāta*, this too is variously conceived. Once again VASUDEVA's annotation on the same passage of the *Mālinīvijayottara* (17:11–13b) is invaluable because it quotes a number of accounts. The account of Rāmakaṇṭha in the *Sārdhatriśatikālottaravṛtti* ad 2:3c–4b is as follows:

> *ūrdhvaṃ ghāto vāyor udghātaḥ dvādaśāntaṃ †yāvan nādavṛttyā† preraṇam. yad uktaṃ trayodaśaśatike*
>
> *prāṇenoccāryamāṇena apānaḥ pīḍyate yadā*
> *gatvā cordhvaṃ nivarteta etad udghātalakṣaṇam.*

The uninterpretable cruxed portion is a conjecture of the editor, whose negative apparatus ambiguously reports the readings of the two manuscripts as being *yannādapūjā... pūraṇam* (MS A) and *yannāda pratyā°* (MS Ā). BHATT was not able to consult IFP MS RE 47635, which reads (f. 152^r): *yannādaṃ vrajatyā* (and which has *apāne* for *apānaḥ* in *pāda* b of the quotation).

VASUDEVA concludes his discussion of the topic of *udghāta* thus (*2000:316):

> To summarise, "eruption" appears to be the yogic term for the sensation of a spontaneous upward surge of vital energy brought on in the early stages of self-induced asphyxiation.

[782] *ex conj.* Cf. *Kiraṇa* 58:28cd, which is quoted in the previous footnote.

thereby] successful in achieving the rewards that are the strengths of those [fixations] (*tadvīryaphalasādhakaḥ*), the yogin should engage in yoga[-meditation] (*saṃyojayed yogam*) upon the cage that is [the earthly] body (*dehapañjare*), [and which is for his practice of yoga] the most important element (*pradhāne*). (51)

Even yoga cannot accomplish its fruits if it is devoid of a support (*nirālambaḥ*). Its support is the body, which is covered with a network of tubular vessels (*sirājālāvatānitam*). (52)

Some among these are gross vessels; others are subtle and extremely subtle. They are called *nāḍīs*; in those take place the movements of the wind in this body. (53)

The wind in the vessels (*nāḍikāstho 'nilaḥ*) kindles the fire in the belly.[783] †That [fire in turn] troubles (*bādhate*) the eater, and therefore that (*tat*)[784] is brought into equilibrium by [the wind called] *samāna* (*samānasamīkṛtam*)†. (54)

It moves about (*sarpitaṁ*) in the form of *rasa* (*rasātmakena bhāvena*)[785] in the tubes that are these channels (*nāḍīrandhreṣu*). It constantly causes the increase of the group of substances semen, marrow and bone (*śukramajjāsthisaṅghasya*), and also of blood, flesh and phlegm (*raktamāṃsakaphasya ca*), as well as of its (*tasya*)[786] tubes. (55–56b)

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[783] *ex conj.* The conception here may not be the same as that of the *Aṣṭāṅgahṛdaya*, but cf. therein *śārīrasthāna* 3:56:

sandhukṣitaḥ samānena pacaty āmāśayasthitam
audaryo 'gnir yathā bāhyaḥ sthālīsthaṃ toyataṇḍulam.

'The stomach's fire, kindled by *samāna*, cooks [the food] that is in the upper stomach, just as an external [fire cooks] the water and rice that is in a pot.'

[784] Perhaps the change of gender means that we are now talking about the ingested food (*anna*) rather than the fire. The text is obscure to me.

[785] Perhaps what is meant is rather that the air moves about *together with* whatever has been eaten and transformed by the first stage of decoction into the nutrient fluid *rasa*.

[786] *ex conj.* Or could the pronoun refer back to *attāram*? We may again refer to the medical conception, as represented by the *Aṣṭāṅgahṛdaya* (*śārīrasthāna* 3:61–3b):

kiṭṭaṃ sāraś ca tat pakvam annaṃ sambhavati dvidhā.
tatrācchaṃ kiṭṭam annasya mūtraṃ vidyād; ghanaṃ śakṛt.
sāras tu saptabhir bhūyo yathāsvaṃ pacyate 'gnibhiḥ
rasād raktaṃ tato māṃsaṃ māṃsān medas tato 'sthi ca
asthno majjā tataḥ śukraṃ śukrād garbhaḥ prajāyate.

'The cooked food becomes two: waste matter and essence. Of these, the liquid waste matter of the food one should understand to be urine; the solid is excrement. Now

The tubes that are located in the navel (*nābhisthāḥ*) reach below that to the bulb above the testicles (*kandam āśritāḥ*).[787] The tubes that are located there (*tatrasthāḥ*) [viz. in the *kanda*[788]] spread outwards in all directions: sideways, upwards, downwards. Among these there are eight principal ones that go to the extremities of the petals of the lotus of the man's heart (*taddhṛtpadmadalāgragāḥ*).[789] (56c–57)

Aindrī, that in [the direction of] Agni, Yāmyā, Nairṛtyā, Āpyā, that in [the direction of] the wind, Kauberī, and the tube Śāṅkarī; they are the locuses of the deities of the directions (*sthitā digdevatāśrayāḥ*).[790] (58)

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the essence is cooked again by seven fires individually. From the nutrient fluid [arises] blood, from that flesh, from the flesh fat, from that bone, from the bone marrow, from that semen; from the semen arises the foetus.'

The *Parākhya* here names five of this standard list of seven *dhātus*, starting in the reverse order, omitting *medas* (*rasa* has of course already been mentioned) and adding *kapha* (the humour 'phlegm') to the end of the list. The author of the *Parākhya* may have followed a different tradition about the transformation of nutrients into bodily substances, or he may have followed this same medical tradition but corruptions in our text have obscured his intentions. As Dr. MEULENBELD has kindly pointed out to me, a handful of variant lists are cited by JAMISON (1986:175–7), but the *Parākhya*'s corresponds to none of them: it is possible also that the *Parākhya*'s is no more than a randomly selected and ordered group of bodily substances (cf. 4:122).

[787] Rāmakaṇṭha glosses *kanda* thus in his *Sārdhatriśatikālottaravṛtti* ad 10:1c-3b: *muṣkapṛṣṭhe yat kandaṃ mūlam...*

[788] But this could be interpreted to mean 'in the *nābhi*'. Cf. *Svacchanda* 7:7c–8b:

> *nābhyadho meḍhrakande ca sthitvā vai nābhimadhyataḥ*
> *tasmād vinirgatā nāḍyas tiryag ūrdhvam adhaḥ priye.*

Here the referent of the pronoun (*tasmāt*) is probably *nābhi*, but note that Kṣemarāja refers to another interpretation, following which *tasmāt* refers back to the *kanda*: *kecit tu nābhicakrata iti pāṭhaṃ pūrvatraiva yojayitvā, tasmād ity anena kandapadaṃ pratyavamṛṣṭavantaḥ*.

[789] I assume that *pradhānāṣṭau* is an *aiśa* double sandhi for *pradhānāḥ + aṣṭau*. Accounts of the *nāḍīs* are very various indeed, and the *Parākhya*'s appears not closely to parallel any that I know of. Three principal channels, *iḍā*, *piṅgalā*, and *suṣumnā*, are almost invariably encountered, either on their own or—as in *Sārdhatriśatikālottara* 10:3–4 and *Svacchanda* 7:13–16, which list ten principal channels—counted among others. The *Parākhya* makes no mention of these names, but it does give an account below of a central, left, and right channel that rise above the heart (14:70c–71). Here it gives as its eight principal channels ones which appear to reach from the *kanda* to the extremities of the eight petals around the heart, perhaps passing through the *karṇikā*. These are named after the eight cardinal and intermediate directions, names given in *Sārdhatriśatikālottara* 10:25–7 to the petals of the lotus of the heart.

[790] *ex conj.* ACHARYA. Equally possible would be the conjecture *sthitās taddevatāśrayāḥ*.

In these [tubes][791] the soul (*kṣetrī*), [usually] situated in the pericarp [of the lotus of the heart] (*karṇikāsthaḥ*) moves about from petal to petal. Whatever be the nature of the deity of the direction, he then [i.e. upon moving into that direction] becomes of the nature of that [deity].[792] By moving into the gaps between those petals the bound soul becomes empty-natured (*śūnyabhāvaḥ sthitaḥ*):[793] he thinks (*vetti*) himself to be as it

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[791] We could assume here that *tāsu* refers rather to the directions (which would presuppose that the emendation in 14:58d must be correct), since it is not clear whether the tubes run directly from the *kanda* to the extremities of the heart petals, or whether they pass through the heart. (See previous footnote.) That they should not pass through the heart might seem the most natural interpretation of 14:57, and so the movement of the soul among the petals of the heart might therefore not be movement in the tubes; but it is implied that it is in the tubes in 14:67 below. I am assuming therefore that the 'petals' *are* the openings of the tubes, and thus that when the soul is conceived of as moving about from petal to petal this can be described as moving about among the tubes.

[792] *ex conj.* But the transmitted text of 14:59cd could be accepted as authorial (after correction of the sandhi).

[793] This same doctrine appears in *Sārdhatriśatikālottara* 10:25–28b:

> *. . . prāgdalasaṃstho nṛpāvalepī syāt*
> *tejasvī ca bubhukṣā pīḍā saṃjāyate 'gnidikpatre 25*
> *yāmye yāmyaṃ bhāvaṃ nairṛtye rākṣasaṃ samuddiṣṭam*
> *vāruṇapatre varuṇo mārutapatre gato marudbhāvam 26*
> *saumye yākṣaṃ bhāvam īśe īśaṃ samākhyātam*
> *brāhme brāhmaṃ bhāvaṃ †tadadha uragendra samuddiṣṭam†*
> *yāṃ yāṃ diśam abhigacchati tadbhāvaṃ nikhilam āyāti 27*
> *patrāntarālayogāc chūnyam ivātmā tato bhāti*

• °stho nṛpāvalepī] Bhatt, Torella; °sthe (°stho Nac) nṛpāvalepi N • ca bubhukṣā] Bhatt, Torella; tṛḍ bubhukṣā N (unmetrical) • saṃjāyate 'gnidikpatre] Npc; saṃjāyate 'gnipatre Nac (unmetrical); vā saṃjāyate 'gnidikpatre Bhatt (unmetrical); °vāñ jāyate gnidikpatre Bhatt's MS Ī; vā sañjāyate/ agnidikpatre Torella (unmetrical) • yāmyaṃ bhāvaṃ] N (*aiśa* usage); yāmyo bhāvo Bhatt, Torella • nairṛtye rākṣasaṃ samuddiṣṭam] N; nairṛte nairṛto vinirdiṣṭaḥ Bhatt (unmetrical); nairṛtyo nirṛto vinirdiṣṭaḥ Bhatt's MS I; nirṛtyo nirṛto vinirdiṣṭaḥ Bhatt's MS Ī; nairṛtyo nirṛto vinirdiṣṭāḥ Bhatt's MS U; nairṛte nairṛto/ vinirdiṣṭaḥ Torella (unmetrical) • vāruṇapatre varuṇo] Bhatt; vāruṇe varuṇaṃ saṃsthe N (unmetrical); vāruṇe patre vāruṇo Torella (unmetrical) • mārutapatre gato marudbhāvam] Bhatt; mārutapatre gate marudbhāvam N; marutpatre/ mārutabhāvam Torella (unmetrical) • yākṣaṃ bhāvam īśe īśaṃ samākhyātam] N (*aiśa* usage); saumyo bhāvas tv aiśe tv aiśaḥ samākhyātaḥ Bhatt; saumya aiśas tv aiśe samākhyātaḥ Torella (unmetrical) • brāhme brāhmaṃ were empty because he appears to be qualified by the adventitious quality of emptiness (*śūnyopādhiviśeṣataḥ*). (59–60)

Thus, located in the centre of the lotus of the heart, the soul (*jīvaḥ*)

> bhāvaṃ †tadadha uragendra samuddiṣṭam†] N (the uninflected form is perhaps an acceptable *aiśa* usage); *omit* BHATT, TORELLA • yāṃ yāṃ diśam abhigacchati tadbhāvaṃ nikhilam āyāti] BHATT; yasyāṃ diśaṃ vigacchaty akhilaṃ bhāvaṃ tasya saṃyāti N (unmetrical); yāṃ yāṃ diśam abhigacchati tadbhāvaṃ samastam āyāti TORELLA (unmetrical) • °yogāc chūnyam ivātmā tato bhāti] BHATT; °saṃyogāc chūnya +va+ mātmānam ābhāti N (unmetrical); °yogāc chūnyam ivātmā bhāti TORELLA (unmetrical)

The readings of the Nepalese manuscript N (NAK MS 5–4632, f. 7^r of third sequence of foliation) are all reported; but for the sources used by BHATT I have given an incomplete apparatus, and that only for the portions which have been corrected on metrical grounds and so differ from BHATT's accepted text. A number of TORELLA's divergences from the text of BHATT are merely the result of TORELLA's not having recognised that the metre is *āryā* (and *upagīti*). The text and the apparatus in both editions are at this point not free of faults (it is not clear how their sources read), and Rāmakaṇṭha's commentary, as so often, does not reveal how he read. In short, as already implied in a sketch of the *aiśa* language of the *Sārdhatriśatikālottara* as preserved in a single Nepalese manuscript (GOODALL 1998:lxvi–lxviii), it is clear that more could be done towards establishing the text of this tantra: in particular the surviving Nepalese manuscripts have yet to be collated. I interpret the above passage (which I must acknowledge that I have not properly edited) as follows:

> Situated in the eastern petal [of the lotus of the heart, the soul] has the pride of a king [i.e. takes on the nature of Indra] or [he becomes] fiery; there arises [for him] a desire to devour, [or] pain, in the petal in the direction of Agni. In the southern [petal he takes on] the nature of Yama; in the south-western [petal it] is taught [that he takes on the nature] of a Rakṣas; in the western petal [he takes on the nature of] Varuṇa; in the north-western petal he takes on the nature of Marut; in the northern [petal he takes on] the nature of Kubera; and in the north-eastern [petal it] is taught [that he takes on the nature of] Īśa. In the upward direction [he takes on the nature] of Brahmā; †below it is taught [that he takes on the nature of] the prince of serpents†. Whichever direction he goes to, he takes on entirely the nature of that [direction's presiding deity]. [And] from being located in any of the spaces between the petals his self then appears as though it were emptiness.

Observe that when the *Sārdhatriśatikālottara* earlier in this chapter (10:16) speaks of the movement of the soul (*jīva*), Rāmakaṇṭha (ad loc.) interprets this to refer to the movement of the subtle body. This is a response to the implicit problem that the soul is all-pervading and so cannot be said to move. Pratoda states this problem explicitly below (14:62), but Prakāśa's resolution is, as we shall see below (in 14:63–9), quite different from Rāmakaṇṭha's.

'moves about' (*carati*) in all directions, since, when situated there, the individual (*pudgalaḥ*) observes (*ālocayati*) everything. For when it is situated there (*sannidhāne sthitas tasmin*),[794] [the soul] is said to be especially all-pervading. (61)

Pratoda spoke:

The soul's (*tasya*) 'going' (*cāraḥ*) is stated to be [a kind of] movement (*gatiḥ*), [since] that is well-known as the meaning of that root (*taddhātvarthaprakāśitā*).[795] And his moving is impossible (*na ca sā tasya*), since this soul has been taught above[796] to be all-pervading. (62)

Prakāśa spoke:

The word *cāra* [is used] in the sense of 'movement' (*gatau*); but in certain places it is used in the sense of 'knowing' (*jñāne pravartate*). In such a place (*tatra*) all words that have the meaning 'movement' are taught [also] to have the meaning 'knowing'.[797] (63)

Since he is all-pervading, the soul cannot be said to move: [in fact what happens is that] in each petal (*dale dale*) [there occurs] the revelation of [a particular] 'knowledge' (*jñānavyaktiḥ*)[798] that informs the knower of its object (*jñātur arthanivedikā*) and that can carry various particular forms (*nānākāraviśeṣārhā*). (64)

Pratoda spoke:

First the soul was taught to be all-pervasive, of the nature of knowledge, indestructible; his knowledge exists eternally. How can he have various forms? (65)

Prakāśa spoke:

The divisions [that are perceived to occur] within the eternal knowledge (*nityajñānasya yo bhedaḥ*) are [merely] the result of adventitious qualifiers (*upādhivaśāt*), and so [the soul's knowledge] should be understood to be [only] superficially (*bahirmukham*) of various forms[799] as a result of adventitious qualifiers. (66)

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[794] *ex conj.* ISAACSON. This conjecture is made on the assumption that this may be an *aiśa* construction equivalent in sense to *sannidhāne sthitas tasya*, for which cf. 2:25a.

[795] See *Dhātupāṭha* 588–91: *abhra, vabhra, mabhra, cara gatyarthāḥ*.

[796] See *Parākhya* 1:15 and 1:36–9.

[797] This idea is widely known and very variously expressed, and so it probably cannot be regarded as an allusion to a particular work. Hemahaṃsagaṇi's *Nyāyasaṅgraha* (ABHYANKAR 1967:110) includes the following as his 110th grammatical *paribhāṣā*: *gatyarthā jñānārthāḥ*.

[798] Or perhaps '[there arises] a particular "knowledge" '.

[799] Or perhaps 'should [only] be understood to be of various forms when it is externally directed'.

That [knowledge] is [thus superficially] various (*bhinnam*) because of the variousness of faculties of sense, just as a crystal [appears to be different only] because of adventitious qualifiers (*sphaṭikopādhibhedavat*).[800] Similarly these tubes are various in accordance with the variousness of the natures of the deities [in whose directions they belong]. (67)

Knowledge appears to be differentiated (*bhinnam ivābhāti*), and [yet] it is not differentiated, since it perdures [eternally] (*sthiratvataḥ*). †For the perception [of variety(?)] (*upalabdhiḥ*) that can be produced (*kāryā*) [is something that] has as its sphere the 'movement' inside the tubes (*nāḍīsañcāragocarā*)†.[801] (68)

It is that wind called *prāṇa* and *jīva*;[802] because of the movement of that (*taccārāt*) we speak figuratively of movement [of the soul] (*upacārataḥ/ gatir uktā*), since without it we say that [a body is] dead (*prakhyāpyate mṛtaḥ*). The manifestation of consciousness (*cidvyaktiḥ*) has that [breath] as its locus (*tadādhārā*); where [the breath] goes, there it [viz. the manifestation of consciousness] will be.[803] (69–70b)

Above the lotus of the heart there are two principle channels to the left and right of it.[804] That which passes on the left (*vāmagā*) is mild [and] belongs to the moon (*candragā*); that which passes on the right

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[800] The crystal, which is of itself clear, appears red when it happens to be placed next to some red object and blue when placed next to a blue object. Its 'redness' is thus an adventitious 'property' that belongs to something to which it happens to be, but need not be, connected.

[801] The second half is obscure and perhaps corrupt. Prefer perhaps: 'The [various] perceptions that must [in order to account for the facts of experience] be produced belong to [i.e. are to be explained by] movement [of the the soul] in the tubes.'

[802] It is also conceivable that the text means to distinguish *prāṇa* as a name for the ingoing breath and *jīva* as a name for the outgoing breath, or vice versa. We find *prāṇa* as a name for the ingoing breath in *Svacchanda* 4:257, and we find the terms paired together as opposites in *Vijñānabhairava* 24ab (quoted in fn. 821 on p. 376 below), where *prāṇa* is, however, the ingoing breath.

[803] Cf. *Svacchanda* 4:357:

> *tiṣṭhet sa yatra vai prāṇa ātmā tadgatim āpnuyāt*
> *tat tad rūpaṃ bhavet tasya sthānabhāvānurūpataḥ.*

[804] *ex conj.* Note that here and in the ensuing account of the control of the movement of the 'breath' attention is focussed on the three principal tubes and on the region between the heart and the *dvādaśānta*; all the tubes below this are ignored. In *Tantrāloka* 6:46c–51 and in the *Tantrālokaviveka* thereon, movement in the lower tubes is said to be automatic (*svārasika*); guided breath is possible only above the level of the heart.

(*dakṣiṇagā*) is fiery [and] belongs to the sun (*arkagā*).[805] Adorned with the moon and the sun (*somārkākalpitā*)[806] is the central channel (*madhyā*), which is foremost among all the channels (*sarvanāḍīpuraḥsarā*). (70c–71)

That [breath] moves—by the middle course (*madhyacāreṇa*) or (*ca*) by the right [or] by the left—to the heart, the throat, then the palate the middle of the brows, the tip of the nose (*nāsikāntaram*). (72)

From there it travels up twelve digits (*māsāṅgulaṃ yāvat*) and returns from that place. Brahmā is in the heart, Viṣṇu in the throat, Rudra in the palate, and Īśvara is between the brows, and at the tip of the nose is Sadāśiva.[807] [Thus] the various places are taught in accordance with [their] various deities (*devatābhedataḥ*), for the purpose of [gradual] resorption. (73–4)

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[805] These correspond to *iḍā* and *piṅgalā* respectively. Cf. *Sārdhatriśatikālottara* 10:24ab: *sauraḥ savyo mārgaś cāndramasaś cetaraḥ samākhyātaḥ*. The association of these two channels with the moon and the sun is in turn connected with the association of the ingoing and outgoing breaths with the moon and the sun respectively, as taught, e.g., in *Sārdhatriśatikālottara* 11:9:

> *āyāmo dehamadhyasthaḥ somagrahaṇam iṣyate*
> *dehātītaṃ tu taṃ vidyād ādityagrahaṇaṃ budhaḥ.*

[806] I suppose this to be a way of referring to its having the mild and fiery channels to the left and right of it. But perhaps the intended sense might rather be 'not formed by sun and moon', The central channel is commonly associated with fire (see, e.g., *Svacchanda* 7:148), and with *udāna*, the rising breath. For the association of *udāna*, the breath that rises in the central channel, with fire, see, e.g., *Īśvarapratyabhijñākārikā* 3.2:20. Cf. also Kṣemarāja's comment on *Netratantra* 1:30ab (*sūryācandramasau vahnis tridhāmaparikalpanā*): *sūryeti: icchādiśaktitraya eva madhyadakṣiṇavāmamārgeṣu vahnisūryasomakalpanā; antar bahir api cecchādiśaktisphārarūpā eva sūryādayaḥ.*

[807] These are the five Kāraṇeśvaras, though it should be noted that this terminology (*kāraṇa*, *kāraṇeśvara*, *kāraṇeśa*) is not used and appears to occur only once in the early Saiddhāntika canon (*Mṛgendra kriyāpāda* 8:202). It may have entered the Saiddhāntika *paddhati*-tradition (see, e.g. *Somaśambhupaddhati* 1.3:19ff [KSTS 134ff]) from the *Svacchanda* (e.g. 4:205, 207).

Cf. *Sārdhatriśatikālottara* 23:9c–12b:

> *brahmā viṣṇuś ca rudraś ca īśvaraḥ śiva eva ca*
> *pañcadhā pañcadaivatyaḥ sakalaḥ paripaṭhyate*
> *brahmaṇo hṛdayaṃ sthānaṃ kaṇṭhe viṣṇuḥ samāśritaḥ*
> *tālumadhye sthito rudro lalāṭastho maheśvaraḥ*
> *nāsāgre tu śivaṃ vidyāt tasyānte tu paraṃ padam*
> *parasmāt tu paraṃ nāsti iti śāstrasya niścayaḥ.*

- nāsāgre] TORELLA, BHATT's MSS I, Ī, U; nādānte BHATT

The same passage occurs without substantive variation also in the *Dviśatikālottara* (Trivandrum MS 4509, f. 29ᵛ and IFP MS T. No. 176, pp. 45–6).

The deities each pervade their own paths (*svasvādhvavyāpakā devāḥ*),[808] extending up to the limits of the range of their pervasion (*tadvyāptiviṣayāntagāḥ*): Brahmā extends up to Prajā (*prajāparyanta-gaḥ*);[809] Viṣṇu extends up to the limit of [the tattva of] *rāga* (*rāgāvasāna-*

As VASUDEVA has argued (*2000:217–19), the reading *nāsāgre* is to be accepted rather than BHATT's *nādānte*, for the *Sārdhatriśatikālottara*, the *Kiraṇa*, and the *Parākhya* appear here to represent an alternative tradition. It is however not beyond dispute what the term means. VASUDEVA interprets it as being 'at the external limit of twelve (*bāhyadvādaśanta-*)' (i.e. in contradistinction to the 'ordinary' *dvādaśānta*, which is identified with the *brahmarandhra*). He explains (*2000:218–19): 'As the breath curves back down towards the nose, the *jīva-* descends with it and exits through the nostrils, coming to a standstill at the external *dvādaśānta-*, twelve digits from the tip of the nose.' In support of this VASUDEVA adduces *Sārdhatriśatikālottara* 23:14cd:

> *dehātītaṃ tu tad vidyān nāsāgrād dvādaśāṅgulam*
>
> • nāsāgrād] *conj.* VASUDEVA; nāsāgre BHATT, TORELLA; nāsāgra BHATT's MS A; nāsāgraṃ BHATT's MS Ā

VASUDEVA translates (ibid.) 'One should know that [manifestation of Śiva, which is] beyond the body, [located] twelve digits from the tip of the nose.' As VASUDEVA there points out, this interpretation is also supported by *Kiraṇa* 58:72c–73b:

> *athavā bhāvayec chambhuṃ †khandehan tu kalātmakam†*
> *kham ākāśaṃ paraṃ śāntaṃ nāsāgrād dvādaśāṅgule*
>
> • chambhuṃ] $M^Y E_D$; chambhuḥ N_1 • khandehan tu kalātmakam] N_1; khe dehāsukalātmakaṃ M^Y; svadehāṇutarātmakam E_D • kham ākāśaṃ] N_1; samākāśaṃ M^Y; svamatācca E_D • nāsāgrād dvā°] E_D; nāsāgrādvi° N_1; nāsāgrādvā° M^Y

Aghoraśiva, however, in his *Dviśatikālottaravṛtti* (Trivandrum MS 4509, f. 29^v and IFP MS T. No. 176, p. 46) wishes to understand the *nāsāgra* to be synonymous with the *brahmarandhra*): … *nāsāgrasya brahmarandhrasya ca samānatvāt* (176; *samānamānatvāt* 4509) *nāsāgraśabdena brahmabilam ucyate*. VASUDEVA explains (*2000:217 and fn. 107) that the two terms can be identified because *nāsā* can refer to the central channel, but it is not clear to me that this was in Aghoraśiva's mind.

[808] *ex conj.* The notion appears to be that each occupies a tranche of tattvas. The term *adhvan* (particularly in the collocations *śuddhādhvan* and *aśuddhādhvan*) conveys this meaning: see, e.g., *Kiraṇa* 3:26cd.

[809] I interpret this to mean that Brahmā's range is from the lowest tattva (earth) up to that of *puruṣa*. I am not aware of any other passage in which *prajā* is used to refer to *puruṣatattva*, but it seems to me conceivable that the name should have been employed here on the grounds that it resonates with a possible name of Brahmā: Prajāpati.

gaḥ); Rudra extends up to [the tattva of] *kāla*;[810] Maheśa is located in his own abode (*nijadhāmani*).[811] Sadāśiva resides in his own power (*svaśaktisthaḥ*): his body is the five *brahmamantras* (*pañcamantraniketanaḥ*).[812] (75–6)

By passing higher and higher (*uttarottarasañcārāt*) one attains (*bhavanti*) higher and higher worlds (*uttarottarabhūmayaḥ*), which are located in particular places in [the paths of] these [deities(?)][813] (*tadviśeṣasthāḥ*), possessed of (*saha*) their particular properties (*tadviśeṣaguṇaiḥ*). (77)

Or rather (*vā*) there is but one supreme Lord who has different forms (*bhedaiḥ sthitaḥ*) that are [different] in [no more than] their names (*nāmagaiḥ*): [He is called] Brahmā because he is great (*bṛhattvāt*), because He fills (*bṛṃhakatvāt*), or because He possesses *brahman* (*vā brahmayogataḥ*). [He is called] Viṣṇu because it is His nature to be powerful (*prabhavaśīlatvāt*), because He is the source of the universe (*prabhavo jagataḥ*), He is omnipotent (*prabhuḥ*).[814] (78)

Because He drives away affliction (*rujaṃ drāvayate*) He is called Rudra, since the affliction is destroyed (*rujaḥ kṣayāt*).[815] Because He possesses all the attributes of sovereignty (*sarvaiśvaryaguṇaśleṣāt*)[816] the sovereign Lord (*īśvaraḥ*) [is called] Maheśvara. (79)

He is Sadāśiva [because He is] always favourable (*sadākāntaḥ*), or [because] Śiva [means] situated in rest.[817] Thus there exists, [called] with various names, only one Lord of the universe. (80)

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[810] In *Parākhya* 5:151–2 *rāga* is placed immediately above *puruṣatattva* and *kāla* is placed immediately below *māyā* (see fn. 626 on p. 317 above). Thus Viṣṇu would extend across *rāgatattva* alone, and Rudra would cover (in ascending order) the tattvas of *vidyā*, *kalā*, *niyati* and *kāla*.

[811] This must refer to *īśvaratattva*; what is unclear is whether or not the text intends that he should also extend across the tattvas that intervene between him and Rudra, namely *māyā* and pure *vidyā*.

[812] Perhaps the choice of words here is partly intended to convey that Sadāśiva's 'place' is not to be conceived of spatially.

[813] But perhaps we must supply yogins as the subject of the second half of the verse.

[814] More common is the etymologisation of Viṣṇu cited by APTE (1957, s.v.):

> *yasmād viśvam idaṃ sarvaṃ tasya śaktyā mahātmanaḥ*
> *tasmād evocyate viṣṇur viśadhātoḥ praveśanāt.*

Here *viṣṭaṃ*, as we find in a couple of the versions of this verse cited by TRIPĀṬHĪ (1988:166–7), would make better sense. Cf. also *Hevajratantra* I.v.13b: *viṣaṇād viṣṇur ucyate.*

[815] This *nirvacana* has been alluded to twice above: in 2:48 and in 5:143.

[816] *ex conj.* Emendation to °*guṇaiḥ śleṣāt* (suggestion of Dr. ISAACSON) is perhaps equally likely.

It is He who bestows the fruit, and that depends on the goal [at which the yogin aims(?)] (*lakṣyasamāśritam*).[818] The goal is located in the breath; †it is the 'soul' (*jīvam*) in the breath (*vāyugam*) of the embodied person (*sakalātmanaḥ*)†.[819] (81)

The [individual] soul (*ātmā*), it seems (*kila*),[820] †is He (*saḥ*) ⊔ *joṃgo bindukāraputīkṛtam*†.[821] He resides in all bodies saying '*haṃso*

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[817] Or perhaps 'in *śānti*[-*kalā*]'.

[818] I do not understand the text here.

[819] The accusatives are not accounted for, but, since I have no confidence in my having understood the text, I am reluctant to emend. Perhaps the text assumes a distinction between *prāṇa* as *haṃ* and and *jīva* as *sa*, which might have been alluded to in 14:69ab, and which is to be found in *Vijñānabhairava* 24ab (quoted in fn. 821 on p. 376 below).

[820] For the (for me) unexceptionable, though not particularly common, use of *kila* in the first position in a sentence see GOODALL 1998:169, fn. 26. At the time of writing that footnote I was not aware that Gopendratippabhūpāla understands *kila* to have been intended in the list of particles adverted to by Vāmana in *Kāvyālaṅkārasūtra* 5.5 (*na pādādau khalvādayaḥ*) as words that should not be used in initial position. This shows that initial *kila* was known to but frowned upon by Gopendratippabhūpāla and possibly also Vāmana. It is presumably added here to emphasize that this is a yogic exercise rather than a doctrinal statement of truth.

[821] Because of what follows we may suppose that the text is here offering an interpretation of the 'mantra' *haṃso haṃsaḥ* based upon its similarity to a repeated assertion of the form *ahaṃ saḥ! ahaṃ saḥ!*: 'I am that! I am that!'. The inward breath is the sound *haṃ* (ending in an *anusvāra*) and the outward breath is the sound *saḥ* (ending in a *visarga*). This is explained by *Sārdhatriśatikālottara* 23:3 and by Rāmakaṇṭha's *Sārdhatriśatikālottaravṛtti* ad loc., which is corrupt in the text offered by the edition, but can fortunately be at least partly repaired with the help of *Dviśatikālottara* 7:3 and Aghoraśiva's *Dviśatikālottaravṛtti* (IFP MS T. 176, pp. 43 and Trivandrum MS 4509, ff. 27^{v}–28^{r}), which is nearly identical:

> *haṃsa haṃseti yo brūyād dhaṃso devaḥ sadāśivaḥ*
> *guruvaktrāt tu labhyeta pratyakṣaṃ sarvatomukhaḥ.*

> *prāṇagamāgamasya haṃkāreṇa prāṇavṛttyātmanā sakāreṇa cāpānavṛttirūpeṇānvayād vāgvṛttyavinābhāvasiddheḥ tadgamāgamapravṛttyaiva pratikṣaṇaṃ yo 'haṃsa haṃsa' ity āṁantraṇapadena brūyād iti sambhāvanāyām—yad āhuḥ 'saṃkoce ca vikāse ca haṃsa ity akṣaradvayam' iti—tena viśiṣṭenaiva vāgātmaprāṇaśaktidvayajñānavatā puruṣeṇa sadāśivaḥ sakalas tāval labhyate...*

• sarvatomukhaḥ] BHATT; sarvatomukham 4509, T176, BHATT's MSS • prāṇagamāgamasya haṃkāreṇa] 4509, BHATT; ---haṃkāreṇa 47622 prāṇagamāgamasya haṃkāro T176 • cāpānavṛttirūpeṇānvayād vāgvṛttyavinā°] *conj.* ISAACSON; cāpānavṛttirūpeṇānva-

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yavāgvṛttyavinā°4509, T176; sa cānvānavṛttirūpeṇānvayāvṛtyāvinā° BHATT's MSS A and Ā, 47622; sahānvayavṛttirūpeṇānvayāvṛtyāvinā° BHATT (*conj.*) • °gamavṛttyaiva] T176; °gamapravṛttyaiva BHATT; °gamapravṛ--- 47622; °gavṛtyaiva 4509 • pratikṣaṇaṃ yo 'haṃsa haṃsa' ity] *conj.*; --- so --- ty 47622; pratikṣaṇaṃ 'yo 'haṃ so 'haṃ saḥ' ity BHATT; pratikṣaṃ prāguktajapakrameṇa haṃsa haṃsety 4509; pratikṣaṇaṃ prāguktajapakramo haṃsa haṃsety T176 • āmantraṇapadena brūyad] *conj.*; āmantraṇapadatvena bhūyād BHATT's MSS A and Ā; āmantraṇapadatvena brūyād 47622; āmantraṇaprakāreṇa yo brūyad 4509, T176; āmreḍitapadatvena brūyād BHATT (*conj.*) • sambhāvanāyām] 47622, BHATT; sambhāvanārthe 4509, T176 • ity akṣaradvayam] 4509, BHATT; ity a --- 47622; ⊔ dvayam T176 • iti—tena viśiṣṭenaiva] 4509, BHATT; ---ṣṭenaiva 47622; iti tena vinaṣṭenaiva T176 • °dvayajñānavatā puruṣeṇa sadāśivaḥ sakalas] 47622, BHATT; °dvaya-(°*dvayaṃ* T176)-japajñānavatā puruṣeṇa (°*ṣeṇā* T176) haṃkāreṇa śivavācinā sakāreṇa śaktivācinā vācyatvād dhaṃsākhyād eva sadāśivaḥ śaktiśarīraḥ sakalas (°*śivaśaktiḥ śarīraḥ sakalaṃ* T176) 4509, T176

Rāmakaṇṭha's reading of the verse is not straightforward, as the later part of the commentary reveals, but the portion of the commentary cited may be interpreted as follows:

> Since, with the sound *haṃ*, which is the motion of the inward breath, and with the sound *sa*, which is the motion of the outward breath, the movement to and fro of the breath is established, because of invariable concomitance, to be inseparable from the action of speech, [therefore] he who by its mere movement to and fro may at every moment speak—[and here the optative is used] in the sense of [stating a] possibility—with a word that is an address in the vocative '*haṃsa, haṃsa*' ([for] as they say, 'in contracting and expanding there are the two sounds *haṃ* and *sa*'), such a special person alone, who knows the two powers of the breaths that are words, attains at first Sadāśiva, [the] Sakala [Lord].

In BHATT's text there is an explicit analysis: ... *"yo 'haṃ so 'haṃ saḥ" iti...* ('This "I" is "He" '); but this is impossible if the ensuing identification of what precedes the *iti* as a vocative (*āmantraṇa*) is correct. This analysis is also implicit in the discussion in the *svātmasākṣātkāropadeśaprakaraṇa* of the *Sarvajñānottara* that culminates with the following (13cd, IFP MS 47818, p. 64): *yaḥ śivaḥ so 'ham eveti advaitaṃ bhāvayet sadā*. See also *Śivayogaratna* 4–5 and 27. But such a notion is of course widespread outside the Siddhānta too, for see, for example, Kṣemarāja's *Śivasūtravimarśinī* ad 3:27, and see PADOUX 1992:140ff and 1987:145–7.

Perhaps just conceivable as an emendation of our line is the following: *kilātmā ≪haṃsabījāṅgo≫ bindukārapuṭīkṛtaḥ*; 'The soul, it is said, is embodied in the seed syllables *haṃ* and *sa* contained between two dots.' As for the two dots, could these perhaps be the two end points of the *prāṇacāra*, namely the heart and the *bāhyadvādaśānta*? Cf. *Vijñānabhairava* 24ab: *ūrdhve prāṇo hy adho jīvo visargātmā paroccaret*. SINGH (1979:19) interprets this as follows:

haṃsaḥ'.[822] (82)

His thoughts intent on this goal (*tallakṣyagatacittātmā*), his breath having the attribute of 'movement' towards that goal (?) (*tatsañcāraguṇānilaḥ*),[823] he will, [by moving] from [one] 'place' [to another] by excelling other [lower] 'places', attain a superlative reward (*utkṛṣṭaṃ phalam*).[824] (83)

By [the *yogāṅga* of] discrimination (*tarkeṇa*) [the yogin] should discern (*ālocya*) all this [lower universe] to possess the property of transience (*vināśaguṇasaṃyutam*); he should [then] first abandon [this lower] path that is divided into parts (*sāṃśaṃ*... *mārgam*) and he should resort to the partless tattva (*niraṃśaṃ tattvam*). (84)

When that is supportless (*nirālambaṃ yadā tat syāt*),[825] then that state of meditative awareness (*samādhiḥ saḥ*) is the highest possible

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> Parā devī or Highest *Śakti* who is of the nature of *visarga* goes on (ceaselessly) expressing herself upward (ūrdhve) (from the centre of the body to *dvādaśānta* or a distance of twelve fingers) in the form of exhalation (*prāṇa*) and downward (*adhaḥ*) (from *dvādaśānta* to the centre of the body) in the form of inhalation (*jīva* or *apāna*).

In his annotation he remarks (1979:20):

> In Sanskrit, *visarga* is represented by two points or dots one above the other. One point in this case is *dvādaśānta* where *prāṇa* ends and the other is the *hṛt* or centre of the body where *apāna* ends. It is because of these two points also that Parāśakti is known as visargātmā.

[822] It may seem odd that the practitioner is not made the subject; but cf. *Śrīkaṇṭhīya* 4–5b, (HANNEDER 1998:240):

> *jantūnāṃ hṛdayābjastho vadate nādarūpakaḥ*
> *āgopālāṅganābālā mlecchāḥ prākṛtabhāṣiṇaḥ*
> *jalecarāś ca ye sattvās te 'pi nityaṃ bruvanti tam*
> *nādarūpaṃ hakāraṃ tu haṃsa haṃseti suvrate.*

The second and third half-lines, which may appear to confirm the choice of the verb here, are actually drawn from the *Kālottara* text-tradition (≈ *Sārdhatriśatikālottara* 1:6c–7b); and one might consider the possibility that *bruvan* could be a corruption of *sphuran*, for cf. *Tantrāloka* 4:136cd: *tat punaḥ pibati prītyā haṃso haṃsa iti sphuran.*

[823] One could consider emendation to *tatsañcāragatānilaḥ*.

[824] Observe that this echoes 5:158cd (for which see fn. 635 on p. 318 above). The syntax here is awkward and the text may be corrupt.

[825] The referent of the *tat* is not made immediately clear; one might expect it to refer to the yogin's ability to remain 'in' the partless tattva, but then its gender would need to be accounted for. It probably refers after all to the ultimate tattva, since Pratoda's question below (14:86) implies that he understood it in that way.

(*paraḥ*). In [that] state of meditative awareness (*samādhau*) he is not aware of all external objects (*vetti no vedyaṃ sarvam*) that belong to the sphere of sound and the rest [of the sensations] (*śabdādigocaram*). When he accomplishes this (*tanniṣpattau*) that knower of yoga attains whatever fruit he desires. (85)

Pratoda spoke:
That [supreme tattva] is by nature supportless (*svarūpanirālambam*), beyond the forms of all external objects (*arthākārabahiṣkṛtam*). How then (*katham evaṃ*) can the yogic meditator attain the *śivatattva*? (86)

Prakāśa spoke:
If that nature is formless, [you say,] how then can it be known? [But] do we not experience knowledge of happiness, unhappiness and such like [feelings that are] similarly [devoid of form] (*tadvat*)?[826] (87)

Knowledge of such [a feeling] (*tajjñānam*) we know (*gamyam*) from its effect, because we can determine the nature of that [feeling] (*tatsvarūpāvadhāraṇāt*). Now (*atha*) a cognition of [His] nature (*svarūpavijñānam*) does arise through which [He, although formless,] is known (*lakṣyate*): the cognition [of the form] 'the nature of brahman is bliss' (*ānandaṃ brahmaṇo rūpam*)[827] has that [nature of His] as its object. (88–89b)

For something that is [supposed to be] 'knowable' that is supportless could not then generate [knowledge]. That by which that [knowledge] is generated is a knowable object, because one has a synthetic awareness of knowledge [of it].[828] The blissful form [of God], which is devoid of bonds

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[826] This translation assumes that the suffix *-ka* in *sukhaduḥkhādikaṃ* is intended to convey what would normally have been expressed by a genitive. The assumption is perhaps unnecessary, but see p. lxxxi.

[827] This *pāda* is perhaps a Vedic quotation. Note that it appears quoted thus (in a similar context) in Bhāsarvajña's *Nyāyasāra* (3.65, p. 144): *ānandaṃ brahmaṇo rūpaṃ tac ca mokṣe 'bhilakṣyate/ vijñānam ānandaṃ brahmeti* The third *pāda* is probably an independent quotation (of the end of *Bṛhadāraṇyakopaniṣat* 3.9.28) and we should probably correct *'bhilakṣyate* to *'bhivyajyate*, since that is what the editor prints when he quotes the same unit in his introduction (p. 12) and since that is what is printed when the half-line is quoted by Kumāradeva in his *Tattvaprakāśatātparyadīpikā* ad verse 3 (p. 9). Rāmakaṇṭha quotes the single quarter-verse *ānandaṃ brahmaṇo rūpam* in his *Paramokṣanirāsakārikāvṛtti* when introducing verse 50. Cf. the verse that appears in *Taittirīyopaniṣat* 2.4 and 2.9:

yato vāco nivartante aprāpya manasā saha
ānandaṃ brahmaṇo vidvān na bibheti kadācana

(In the second instance the verse ends with *kutaścana*.)

[828] *ex conj.* The interpretation and constitution of the text are uncertain here. If I

(*pāśariktam*)[829] and utterly pure, can be known. (90)

In him [viz. in the soul who has attained that state] (*tasmin*)[830] there arise (*bhavanti*) the eight [yogic powers] beginning with miniaturisation (*aṇimādyāḥ*); in order they are (*kramāt sthitāḥ*): miniaturisation (*aṇimā*), weightlessness (*laghimā*), massiveness (*mahimā*), attainment (*prāptiḥ*), wish-fulfillment (*prākāmyam*), power (*īśitā*), control (*vaśitā*), and dwelling wherever one wishes [i.e.] being linked to [whatever] place [one wishes] (*yatrakāmaṃ ca vasitā padayogitā*).[831] (91–92b)

Miniaturisation [is so called] because of having minuteness (*aṇutvasambandhāt*); weightlessness because of the state of being light (*laghu-*

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have understood what is intended, we infer from our experience of them the existence of things that have no form, such as happiness, and therefore our knowledge of them is not strictly speaking supportless: happiness exists.

The form *anusandhitaḥ* could perhaps instead be an *aiśa* past participle of the verb *anusan√dhā* (rather than the noun *anusandhi* with the suffix *tasil*): such a form is used in 14:12d above, and may have been intended in 2:29d (where, however, another reading was preferred), and such a past participle appears in *Mālinīvijayottara* 19:65, perhaps in the sense of 'meditated upon'.

[829] *ex conj.*

[830] *ex conj.* But palaeographically closer to what is transmitted would be *tasmād*, which could be rendered with 'From that [knowledge]...'.

[831] Observe that the interpretation of individual terms in this list (which is common to a large range of texts, including Vyāsa's *Yogasūtrabhāṣaya* ad *Yogasūtra* 3:45) is not everywhere identical. The account in *Kiraṇa* 58:48–55, for instance, differs in its interpretation of *mahiman* (which it understands as receiving great honour, which is admittedly also a just conceivable interpretation of *Parākhya* 14:93a). In the *Mataṅga*'s account of these powers (*vidyāpāda* 17:108c–125), *mahiman* includes both honour and huge body-size. Cf. also *Svacchanda* 10:1072c–1073 and Kṣemarāja's *Svacchandatantroddyota* thereon, and *Yājñavalkyasmṛti* 3.4:302–3, referred to by VASUDEVA (*2000:280). Some texts omit the last member and include instead *gariman* in fourth place: e.g. *Aṃśumat* 53:25c–26b and 70:22 (IFP MS T. 3, pp. 233 and 333). BRUNNER has referred to this alternative list (1977:506, fn. 7), but was unaware that it appeared in Śaiva literature.

The last member of the list is indeed the most problematic, for not only its interpretation but also its names are variable. BRUNNER (1977:507) accepts into her text *kāmāvasāyitā te bhavatu*, which, extrapolating from the gloss *satyasaṅkalpatā* given in the *Yogasūtrabhāṣya*, she analyses as follows (1977:508, fn. 14): 'fait, pour les désirs (*kāma*) relatifs à telle ou telle chose (*yatra*) d'avoir une fin (*avasāya*)—c'est à dire d'être exaucés.' But she also comments (ibid.): 'Certains dictionnaires, prenant *avasāya* dans le sens de "demeurer", en donnent la traduction suivante: "pouvoir de se transporter là où on le désir"... Mais nous n'avons jamais trouvé une interprétation semblable dans les *Āgama*, ni dans les texts du Yoga'. It seems possible, but far from certain, that the *Parākhya* intends this sense, and so I have retained M^{Y}'s *vasitā* in the text. Unfortunately what appears to be the gloss given below (14:94b) on the last member of the list is unclear and may be corrupt.

bhāvataḥ); massiveness because of great size (*mahato mānāt*); attainment because of attaining everything (*akhilāptitaḥ*); wish-fulfillment is the procuring of one's desires (*kāmyasamprāptiḥ*); and power because it is the state of being a lord (*īsabhāvataḥ*). (92c–93)

Control [means] total control (*vaśitā sarvā*);[832] [the power of being] wherever one wishes (*yatrakāmam*)[833] [is so called because this is dictated] exactly according to one's desire (*yathecchayā*). Thus the radiant (*samujjvalam*) sovereignty that consists in these eight powers (*aṣṭaguṇaiśvaryam*),[834] and which is one's own nature (*nijadharmam*),[835] becomes gradually revealed for the yogin by the practice of yoga (*yogasevanāt*). (94)

Pratoda spoke:

Yoga has been defined as contact. That [contact] of the soul (*asya*) is taught to be with what, according to this system? It cannot be union of the soul with a *tattva*, because [the soul is] all-pervading.[836] (95)

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[832] Or perhaps the sense is rather 'Control [means that] every woman is under one's control'.

[833] *ex conj.* As we have seen above (in fn. 831 on p. 379), the name and interpretation of this last member of the list are problematic.

[834] *ex conj.* ISAACSON. The transmitted *īśaguṇaiśvaryam* could be retained and rendered with 'sovereignty over these powers of the Lord'.

[835] Since this is in apposition to the subject, we expect the nominative *nijadharmaḥ*, but this form has been retained on the assumption that it might be an instance of *aiśa* usage, the neuter ending being perhaps the result of attraction, or of the expression being treated as an adjective to *aiśvaryam*.

[836] VASUDEVA (*2000:176) holds this to be an allusion to the Vaiśeṣika conception of yoga given in *Vaiśeṣikasūtra* 5.2.16–17 but as formulated by Candrānanda in his commentary (the earliest surviving) thereon. VASUDEVA refers to WEZLER's article on the interpolation of the definition of yoga into the *Vaiśeṣikasūtra* (1982), in the course of which WEZLER defends (1982:650–1) Muni JAMBŪVIJAYA's constitution of *Vaiśeṣikasūtra* 5.2.17 (ending with ... *sa yogaḥ*) with Candrānanda's commentary (containing the phrase *saṃyogo yogaḥ*). Thus it may have been Candrānanda who was the first Vaiśeṣika to use the expression *saṃyogo yogaḥ* in the context of defining yoga. If this is so, and if Pratoda means here to allude to a Vaiśeṣika, then this might be an allusion to Candrānanda's commentary, which might one day help us further to pin down the date of the *Parākhya* (see introduction p. li). But, although the earliest surviving commentary, that of Candrānanda, commented on a text of *Vaiśeṣikasūtra* 5.2.17 that did not contain the phrase *saṃyogo yogaḥ*, it is also possible that a contemporaneous or earlier version of that interpolated *sūtra* did, or that another Vaiśeṣika used the expression before Candrānanda.

It seems to me also possible that it was not a Vaiśeṣika position to which Pratoda was alluding, for cf. Kauṇḍinya's *bhāṣya* ad *Pāśupatasūtra* 1.1 (p. 6): *atrātmeśvarasaṃyogo*

Prakāśa spoke:
It is connection with [the eight supernatural accomplishments of self-]miniaturisation and so forth. Or yoga [comes about] because of the union with [Śiva's] power (*śaktiyogataḥ*), or yoga is something that is in the intensive practice of yoga and that [arises] from the attainment of *samādhi* (*samādhiyogataḥ*).[837] Or yoga is immersion into Him (*tatsamāveśaḥ*) arising from the contemplation of His nature (*tatsvarūpabhāvanāt*). [In fact] union with the Lord is impossible, because He is all-pervading. [When] it is spoken of [in scripture], then [it is spoken of] in a figurative sense (*tad upacārataḥ*). (96–7)

Success in yoga (*yogar̥ddhiḥ*), accompanied by the eight [supernatural] properties,[838] [is achieved] by the intensive practice of that [viz. yoga] (*tadabhyāsāt*). By the means taught above for achieving this (*taduktopāyataḥ*) yogins become possessed of supernatural powers (*siddhāḥ*), supreme because of yoga (*yogato varāḥ*).[839] (98)

And they can demonstrate their power in special circumstances (*kvacit*) before certain special persons (*kasyacid agrataḥ*) when it is demanded by those persons (*tatpr̥ṣṭām*).[840] [Such power] must be accepted [to have existed too] at other times and places and in other men (*deśa-*

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yogaḥ... The idea is frequently repeated later in the text by Kauṇḍinya (see HARA 1992:221, fn. 16) and is briefly discussed by HARA (1992:212–14). And cf. also *Ahirbudhnyasaṃhitā* 31:15ab: *saṃyogo yoga ity ukto jīvātmaparamātmanoḥ*. (My attention was drawn to the latter by COLAS 1988:246.)

To avoid potential confusion, I should add that I do not suppose that the *Ahirbudhnyasaṃhitā* could have been the *Parākhya*'s source. MATSUBARA's dating (1994:22–7) of the *Ahirbudhnyasaṃhitā* to c. 600 AD—on the strength of his perceptions of the date of certain usages in the text and of the unattributed 'quotation' by Utpala Vaiṣṇava of a single verse found in it but also in many other works of different disciplines is unconvincing. SANDERSON (2002:35–8) has since convincingly demonstrated that the text postdates Kṣemarāja (fl. c. 1000–1500 AD).

[837] VASUDEVA (*2000:176) translates this half-line as containing two possibilities: 'Or, yoga [arises] from the attainment of *samādhi*- or resides in the practice of yoga.'

[838] The above-mentioned properties of self-miniaturization, etc. The compound *yogar̥ddhiḥ* illustrates that for the redactor of the *Parākhya* vocalic *r̥* was pronounced as an initial consonant *r* followed by the vowel *i* or *u* (see p. lxxxiii and fn. 403 on p. 262 above). The same compound occurs in *Sarvajñānottara yogaprakaraṇa* 25ab in the text of the old Nepalese MS: *yogar̥ddhir iti jñeyā śivena paramātmanā*. (South Indian sources read *yogasiddhir iti*, e.g. IFP MS 47818 p. 11. The sloppy Adyar edition here omits 7 verses.)

[839] *ex conj.*

[840] *ex conj.*

kālanarāntare).[841] (99)

Now you may say (*cet*), '[But] this is just popular belief (*prasiddhimātram evedam*), [for] why is it not directly observed (*kasmāt... tan na dṛśyate*)?'[842][To this we reply:] Does everything you have not yourself seen not exist on the surface of the earth? (100)

The circle of the earth is a repository of manifold variety (*prakārāṇāṃ vicitrāṇām ālayam*): no person can see or hear everywhere. The non-existence (*abhāvaḥ*) decided upon by such [a person] (*tadviniścayaḥ*)[843] of wondrous things (*citrāṇām*) on earth cannot be proved. (101–102b)

We know about (*pratīyate*) the consciousness (*cit*) that yogins have because of the power [they have] that exceeds [our] knowledge (*vijñānottarasāmarthyāt*). Through scripture too (*āgamenāpi*) we know of (*mitam*) the state of being a yogin (*yogitvam*), together with its limitless powers (*aparyantaguṇaiḥ*). Such a yogin (*sa yogī*) should play about with his powers for the sake of inspiring faith (*pratyayahetutaḥ*). (102c–103)

Because of faith (*pratyayena*)[844] other seekers after liberation will get initiation. Such a yogin engaged in yoga (*tasya yogayuktasya yoginaḥ*) will also [himself] have faith (*pratyayo 'pi*).[845] (104)

And he should perform yogic suicide (*utkrāntim*) by means of yoga (*yogataḥ*) when his [bodily] powers fail (*gataśaktikaḥ*).[846] By enunciation of the mantra SADYOJĀTA ending with HUṂPHAṬ for as many as eight thousand times he certainly achieves yogic suicide (*utkramate dhruvam*).[847] By performing [this] (*karaṇāt*) he splits (*sphoṭayet*) †...†. (105–

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[841] Compare this usage with those in 3:31a and 3:46a. It appears to be characteristic of Buddhist *pramāṇaśāstra* (it occurs, e.g., in *Tattvasaṅgraha* 2806, 2876, 3022, 3086, 3117, and in *Nyāyamañjarī*, vol. 1, p. 438 and p. 606, verse 58).

[842] Or 'Now you may say, "[But] this is just popular belief. Why? This [supernatural power] is not directly observed." ' Or perhaps emend to *kasmāc caitan na dṛśyate*: '[You may say, "But] this is just popular belief; and why is it not directly observed".' For such a use of *prasiddhimātra*, see *Nyāyamañjarī*, vol. 1, p. 491, verse 157.

[843] This could belong instead to the last half-line as an otiose asseveration: 'this is certain'. But if that is what is intended then it is awkward that *tad* and *viniścayaḥ* do not agree in gender. If such a sense is to be preferred, then perhaps an emendation should be considered, for example to *tad dhi niścitam*? The present interpretation is also not without awkwardness because of the enjambement and because of the positioning of the ca in 14:102a.

[844] Or perhaps again 'because of [inspiring with] faith'. A *pratyaya* in *Sārdhatriśatikālottara* 21 (which is devoted to the subject of *pratyayas*) is something that inspires faith. The epithet *mokṣakāṅkṣiṇām* is perhaps used proleptically: 'others [once they have thereby become] seekers after liberation'.

[845] *ex conj.*

[846] *ex conj.* This is no more than a guess because I cannot see an obvious sense in the transmitted *gataśaktitaḥ*. But perhaps the yogin's bodily powers are supposed never

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to fail. According the *Svāyambhuvasūtrasaṅgraha*'s account of *utkrānti* (22:1–8), the motivation for yogic suicide is supposed to be either that the yogin feels weariness for the world or that he has enjoyed the pleasures that he wished to enjoy; he should not kill himself to obtain things or because he is in trouble (*Svāyambhuvasūtrasaṅgraha* 22:1–2):

> *athātmano vadhaṃ mantrī na kuryāt phalavāñchayā*
> *na ca duḥkhasamutpattau kāmato deham utsṛjet*
> *yadā nirvedam āpannaḥ prāptabhogo 'thavā punaḥ*
> *dhyānadhāraṇayogena śivalīnamanās tyajet.*

Disaffection is also the motivation in *Mataṅgayogapāda* 7:41a (*virakto vā tyajed deham*) and in *Mālinīvijayottara* 17:25:

> *sarvam apy athavā bhogaṃ manyamāno virūpakam*
> *svaśarīraṃ parityajya śāśvataṃ padam ṛcchati.*

But the account of *Rauravasūtrasaṅgraha* 9 seems to contradict that of the *Svāyambhuvasūtrasaṅgraha*, for it prescribes yogic suicide precisely when the yogin is troubled by bad omens, protracted disease, imprisonment (9:1c–3). In the *Kiraṇa* it is a yogic awareness of time (described at length in the verses preceding the treatment of yogic suicide) and of how to cheat his future death that appears to motivate the yogin (59:27):

> *kālajño yo bhaved yogī jñātvā mṛtyum anāgatam*
> *vañcanaṃ śāstradṛṣṭena tanmārgeṇābhyaset punaḥ*

> • kālajño yo] D^{1}M^Y; kālakṣepo E$_D$ • anāgatam] D^{1}M^Y; anāmayam E$_D$ • vañcanaṃ] D^1; pacanaṃ M^Y; pañcanaṃ E$_D$

'The yogin who gains an understanding of time, having known his future death then practises the cheating [of death] by [following] the path for doing so that is known through scripture.' (Observe that E$_D$'s text is once again unintelligible.)

For certain non-dualist Śaivas yogic suicide is not as obviously desirable as for Saiddhāntikas; for a discussion of Abhinavagupta's views of *utkrānti*, see VASUDEVA *2000:344–8.

[847] The mantras and methods prescribed by the various scriptural accounts of *utkrānti* referred to above appear to be more various than the reasons for undertaking it. No other account involves SADYOJĀTA with HUṂPHAṬ. The *Mālinīvijayottara* prescribes, among other things, repeated enunciation of the mantra SKṚK, but repetition in huge numbers of mantras seems not to be enjoined in the other accounts. To those accounts we may add that of *Sārdhatriśatikālottara* 11:15c–19b, which says nothing about the yogin's motivation. Most similar to each other are perhaps the accounts of *Rauravasūtrasaṅgraha* 9:8ff and *Mataṅgayogapāda* 7:41–8, in which the yogin begins with the visualisation of a lunar disc within a solar disc within his heart and then cuts his way upwards using the ASTRA mantra. (This is very roughly paraphrased in order to avoid a discussion of the corruptions and problems, particularly in the account of

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Once he has achieved yogic suicide (*utkrāntau*), he who understands what is taught (*vidhivedavit*) becomes joined with *brahman* (*brahmasāyujyaṃ prayāti*).[848] Thus the one who understands the performance of yoga (*yogavidhānajñaḥ*) achieves the eternal union (*yogam āpnoti śāśvatam*).[849] (107)

I have taught you the supreme yoga (*yogeśvaraḥ*),[850] the most impor-

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the *Rauravasūtrasaṅgraha*.) In the *Kiraṇa*'s account, the yogin begins by venerating Sadāśiva with an *aṣṭapuṣpikā* rite, then proceeds to perform *pūraka* and *kumbhaka*, bursting through the *granthis* along the central channel. Corruption masks a number of details, including which mantras are to be used. Bursting through *granthis*, often explicitly as the culmination of some sort of *prāṇāyāma*, is the common factor in the Saiddhāntika accounts, and it is probably what is intended to be alluded to in our text in the corrupt half-line 14:106cd. Compare *Sārdhatriśatikālottara* 11:15c–19b:

> *yat tad dhṛdi sadā padmam adhomukham avasthitam 15*
> *vikasaty etad ūrdhvaṃ tu pūrakeṇa tu pūritam*
> *ūrdhvasroto bhavet padmaṃ kumbhakena nirodhitam 16*
> *recakena tathā kṣiptaṃ sadyaḥprāṇahareṇa tu*
> *muktvā hṛdayapadmaṃ tu ūrdhvasroto vyavasthitam 17*
> *recito gacchati hy ūrdhvaṃ granthiṃ bhittvā kṣaṇena tu*
> *bhittvā kapāladvāraṃ tu jīvo hy ūrdhvaṃ tu recitaḥ 18*
> *sadāśivapadaṃ gatvā na bhūyo janma cāpnuyāt.*

There are some ambiguities here, but I interpret this tentatively as follows:

> The lotus in the heart that always remains downward-facing [and so closed] blossoms [and turns] upwards, filled out by [the performance of] *pūraka*. That upward-tending lotus is [next] fixed by [the performance of] *kumbhaka* and [then] it is thrown(?) by [the performance of a] *recaka* that instantaneously takes away life. Leaving the lotus of the heart that [now] remains upward-tending, [the soul,] voided [from the heart] goes upwards and straight away breaks through [each?] knot. Being voided upwards, the soul breaks through the gateway in the skull, and reaching the level of Sadāśiva he is never again reborn.

On the strength of this parallel, one could consider emending *sphāraṃ* to *dvāraṃ*, but the half-line remains problematic.

[848] The next phrase suggests that this is intended as a reference to ultimate liberation, even though the expression chosen might seem to suggest otherwise. I have taken *sāyujya* in its literal sense of 'union', but one could understand instead 'liberation as Brahmā/*brahman*', for see 15:39, fn. 889 on p. 397 below, and 15:71.

[849] What is presumably intended is the 'union' of the soul with his own innate powers. Cf. 14:95–7 above.

[850] The epithet of the first two *pādas* rather implies that this could refer to a person, but the epithet that follows suggests that it may not. I suppose it to be a *karmadhāraya* (or *tatpuruṣa*) comparable to *tantrarāja*.

tant among all teachings of yoga (*sakalayogavidhānamukhyaḥ*),[851] ripe (*-pragalbhaḥ*) with the power (*-prabhava-*) of the wealth (*-vibhava-*) of happiness attained from [the realisation of][852] those innate qualities (*-dharma*), which are distinct from (*-bhaktaviśeṣa-*) the qualities well known as [the first four of the eight dispositional qualities] of the *buddhi* (*buddhi-prasiddhaguṇa-*):[853] now [will be] determined (*niyatam*) that which is the means to the attainment of the fruit [of liberation] (*phalasādhanaṃ yat*).[854] (108)

Thus the fourteenth chapter, an exposition of yoga,[855] belonging to the topic of liberation, in the great tantra called the Supreme.

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[851] Or perhaps 'important with all the teachings of yoga'.

[852] One could consider emending to *-samprāpti-*: '...the happiness resulting from the attainment of...'

[853] These are the eight qualities (of *jñāna*, *vairāgya*, *dharma*, *aiśvarya* and their opposites) referred to above in 4:90 that reside in the *buddhi* and determine the disposition of the bound soul. But note that in 15:63–8 the yogin attains perfect qualities with the names of the first four (prefixed by *sat-*) when he attains Śiva-hood. Thus *buddhiprasiddhaguṇabhakta-* (assuming that *bhakta* is not a corruption) may be intended to have been interpreted 'distinct from [though correlated with, the first four of] the *guṇas* famous as belonging to the *buddhi*'.

[854] This leads into the next chapter, which is largely taken up with a discussion of the function of initiation and the four *sādhanas* of *kriyā*, *caryā*, yoga, and *jñāna*.

[855] *ex conj.* Cf. fn. 723 on p. 346 above.

PARĀKHYATANTRA CHAPTER XV

Prakāśa spoke:
In the [treatment of the topic] of means [to liberation] (*sādhane*), the naming of [each of the particular] means,[856] the settled view of [the function of] the means, the rejection of the liberation taught [by us] being the same as those [notions of liberation] well-known [as those] of opponents.[857] (1)

A group of means has been taught that is preceded by initiation as their basis.[858] [There are: the group of means] called knowledge (*vijñānākhyaḥ*), that called action (*kriyākhyaḥ*), that called *caryā*, and that called yoga. (2)

Pratoda spoke:
Each of the means [to liberation] has been presented as the principal

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[856] In this chapter *sādhana* is the term used for the four means of *jñāna*, *kriyā*, *caryā*, and yoga. For the *Mṛgendra* and *Mataṅga*, and possibly also for this text, these are also the titles of sections of text, but they need not be (see introduction, p. lxiii).

As in the preceding chapters, the opening verse is a list of the topics that are to be treated. The first is dealt with in 15:2; the discussion of the rôle of the four *sādhanas* (or *pādas*) vis à vis *dīkṣā* covers 15:3–45; opponents' views of the nature of liberation are discussed in 15:46–60; and the Siddhānta's view of liberation as a condition of being equal to Śiva is treated in 15:61–73.

[857] Perhaps one could consider emending to *prativādiprasiddhoktā muktiḥ sāmyaparigrahaḥ*: '... [the views of] liberation taught as well-known (?) by [various] opponents [and] the attainment of the condition of being identical to [Śiva].'

[858] As we shall see below, the *Parākhya* teaches that there is an obligation to follow the *samayas* (i.e. the *sādhanas*) after an initiation that is *sāpekṣā* (see 15:23–6), and in teaching this it is in line with the *Kiraṇa* (6:5–12 and GOODALL 1998:360–75). But the *Parākhya* also teaches that the *sādhanas* are necessary to prepare people for salvific initiation (15:4–10) and so can actually precede it. In this the *Parākhya* is not in line with the *Kiraṇa*, whose position is that it is *dīkṣā* that provides the *adhikāra* for their practice (*Kiraṇa* 6:8cd). The problem of attaining the *adhikāra* to perform the *sādhanas* is solved in the *Parākhya* by allowing that this is attained just by *samayadīkṣā* (15:12). The *Parākhya* allows the *sādhanas* to have a very little force even when no salvific initiation is bestowed (15:38c–39b), and it allows *dīkṣā* followed by the pursuit of just one of the *sādhanas* to be salvific (15:39c–41), but it is clear that the ideal route to liberation, according to the *Parākhya*, is that of *dīkṣā* followed by all four of the *sādhanas* (15:43–4).

one. [But] which among the [four] means of knowledge, [action, *caryā*,] and [yoga] (*bodhādīnām upāyānām*) is the means to liberation (*muktisādhanam*)? (3)

Prakāśa spoke:
Now it is this initiation which is primary, since it is taught to be the 'root' of those (*tanmūlacoditam*).[859] The four [means] are taught to be necessary auxiliaries [that contribute to it], since it is for it that they are useful (*tasyām evopayogataḥ*).[860] (4)

Now (*tāvat*) knowledge (*jñānam*) is [knowledge] of the topics, distinguishing their respective natures (*tatsvarūpavibhāgataḥ*). Until there is understanding of it (*yāvan na tadgato bhāvaḥ*), there can be no performance of ritual action (*kriyākramaḥ*). (5)

Ritual action [in the course of initiation] has to be performed in each tattva (*tattve tattve*), beginning with [bringing about] birth [in each tattva] and ending with [bringing about] the union [of the soul with the divine state (?) or with the next tattva up] (*yogapaścimā*), and so ritual action too (*kriyāpi*), that is to say worship, oblations and so forth (*pūjāhomādilakṣaṇā*), is a necessary auxiliary to that [*dīkṣā*] (*tasyāṅgam*[861]). (6)

And *caryā* too, which consists of such observances as lying on ash, also serves as a necessary auxiliary [to initiation]. And yoga [too], which consists of *pratyāhāra* and such, and is held [to include also] *dhāraṇās* and meditation: when the physical body (*prākṛte dehe*) has been burnt, and a 'mantra-body' has been created (*vidyādehe kṛte sati*),[862] then [the soul], filled with the nature of Śiva (*śivabhāvopabṛṃhitaḥ*) becomes ready for the ritual [of initiation]; therefore (*tena*) this [yoga too] is a necessary auxiliary [of initiation]. And thus (*tena*) initiation is the whole to which subsidiary parts belong (*aṅginī*). (7–9b)

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[859] I suppose this to be an awkward syntactic compound intended to be interpreted as if it were *tanmūlatvena uktam*.

[860] In line with my understanding of *Kiraṇa* 6 and Rāmakaṇṭha's interpretation of that chapter, I previously translated the second half of this verse 'The four are taught to be auxiliaries because they are used only when that [initiation has been performed].' (GOODALL, 1998:362, fn. 558). But after further wrestling with the corrupt text of the remainder of the discussion, it now seems to me that this cannot be the point. See fn. 858 on p. 387 above.

[861] I am assuming that the pronoun is intended to be a feminine (referring to *dīkṣā*) and that the feminine genitive ending has been swallowed up in a double sandhi. This may seem circular, for, since I am supposing that the text is referring to the ritual linking in initiation of the soul of the initiand with each *tattva* in which he might be reborn in order to cause him to experience all that would accrue to him, ritual and initiation are here effectively identified. But there is presumably held to be more to *dīkṣā* than *pujā* and *homa*.

[862] Mr. SUBRAMANIAM of the IFP observed to me that this term was typical of late

†. . . †.[863] Therefore the fruit arises from that which is the principal factor (*pradhānottham*);[864] [and] it is initiation which is the principal factor. (9c–10b)

Because (*yat*. . . *tena*) of [its] bestowing (*pradānam*) Śiva-hood [and] destroying (*kṣapaṇam*) of all the [soul's] bonds (*pāśasantateḥ*) it is called *dī-kṣā*—so established because of its giving and destroying (*taddānāt kṣapaṇāt*).[865] (10c–f)

South Indian Siddhāntas, which seems indeed to be true (it seems to be particularly common in the *Sahasratantra*, IFP MS T. 33), but we do find it in some early works too. See *Siddhayogeśvarīmatatantra* 19:3cd: *tato nirdàgdhakāyas tu vidyādehaṃ prakalpayet*, and *Vīṇāśikhātantra* 72–3. The term is also in *nirvāṇadīkṣāvidhi* 14 and *antyeṣṭividhi* 24 of the *Somaśambhupaddhati* (BRUNNER 1977:183 and 597) and in the quotation attributed to the *Raurava* in the *Mṛgendravṛtti* ad *kriyāpāda* 7:14. This expression is used of Śiva in *Mataṅgavidyāpāda* 3:31cd. If the argumentation has been rightly understood here, we must assume that the 'burning' of the physical body and the creation of a mantra-body are regarded as achieved by yoga.

[863] Could this perhaps mean: 'A statement about the whole to which subsidiary parts belong is one in which we are taught about the fruit; that [whole to which subsidiary parts belong] is taught to be what accomplishes [the fruit].'? Emendation might be considered to *yatra śrutiḥ phalasyāṅgajātaṃ tatsādhakaṃ smṛtam*: 'The group of parts brings about that [whole] which is taught [to give] the fruit'. (Loosely paraphrasing the *yatra* clause, the structure would be *yena sādhanena phalaṃ bhaviṣyatīti śrūyate, tatsādhakaṃ aṅgajātaṃ smṛtam.*)

[864] *ex conj.*

[865] This *nirvacana* is to be found throughout Śaiva literature: e.g. *Mataṅgakriyāpāda* 2:2–3b:

> *dānaṃ nāma parā kāṣṭhā mantrapradhvastakarmaṇām*
> *paśor yā vyaktim āyāti prakṣīṇakaluṣasya ca*
> *anayoḥ śāsane siddhā dīkṣā kṣapaṇadānayoḥ.*

It is referred to again in *Mataṅgakriyāpāda* 5:99c–101. Cf. also the verse quoted in the *Śataratnollekhinī* ad 69ab: *dīyate jñānasadbhāvaḥ kṣīyate ca malatrayam/ dīyate kṣīyate ceti dīkṣāśabdo dvidhocyate.* The first line of this verse appears as *Cintyaśāstra* 32:1cd (IFP T. 13, p. 177). Cf. also the similar verse quoted in the *Tantrālokaviveka* ad 1:43: *dīyate jñānasadbhāvaḥ kṣīyante paśuvāsanāḥ/ dānakṣapaṇasaṃyuktā dīkṣā teneha kīrtitā.* Dr. Judit TÖRZSÖK has pointed out to me that it is also quoted (with small variations) in the *Svacchandatantroddyota* ad 5:88 and by Yogarāja ad *Paramārthasāra* 3 (a version of the first half-line only). And cf. the verse quoted in the *Mṛgendravṛtti* ad *kriyāpāda* 8:1 (and in the *Mṛgendrapaddhatiṭīkā*, IFP MS T. 1021, pp. 186–7):

Pratoda spoke:

[Surely] liberation may arise through knowledge (*jñānena*), through *kriyā* or through *caryā*; or liberation might come about through yoga. [In any case] initiation [surely only] creates the eligibility for these [means] (*tadadhikārikā*[866])? (11)

Prakāśa spoke:

> *dīyate jñānasadbhāvaḥ kṣīyate karmavāsanā*
> *dānakṣapaṇayogyā hi dīkṣā śuddhiḥ kṛtātmanām.*

Cf. also the following verse from Bhaṭṭa Bhāskara's commentary on *Śivasūtra* 3.28:

> *taddānāt kṣapaṇaṃ samyak pāśānāṃ syāt paśos tataḥ*
> *dīkṣāśabda iha prokto dānakṣapaṇalakṣaṇaḥ.*

Yet further instances are quoted by BRUNNER (1977:3–4), and the *nirvacana* is discussed, together with Kṣemendra's irreverent parody in *Deśopadeśa* 8:3 (*dīnāra-kṣayakāraṇād dīkṣety uktā...*), by KAHRS 1998:93–5.

In the garbled passage quoted in the apparatus from the appendix to the *Sarvamatopanyāsa* it seems likely that the string of gibberish following the quotation of *Parākhya* 15:14 consists of the first words of three quotations: *anayośśāsane* is from *Mataṅgakriyāpāda* 2:3a (=*Śataratnasaṅgraha* 69a); *sā śaktis tasya* is from *Śataratnasaṅgraha* 70a; and *dīkṣānalapluṣṭam* is from *Mataṅgakriyāpāda* 7:40a (=*Śataratnasaṅgraha* 72a). The last two verses of the passage (from *dharmādharmakṣayakarī* to *sarvatra siddhyati*) are cited, prefaced by *tad uktaṃ parākhye*, in Jñānaprakāśa's *Śivāgamādimāhātmyasaṅgraha*, as well as in the *Dīkṣādarśa* (see Appendix I, C:54–5). They may therefore have belonged to the *Parākhya*, perhaps even to this chapter. If they did belong to this chapter, the most likely place to insert them might be here, just before Pratoda's question of 15:11. They might be interpreted thus:

> This *dīkṣā* of the supreme Lord destroys the [accumulated rewards of] good and bad action. Liberation is not attained through knowledge (*jñānataḥ*), through yoga, or through *caryā*; it is through *dīkṣā*, according to this system (*atra*), that liberation [is to be attained] for all living beings in this universe (*iha*). By that power of Śiva, liberation is [something that can be] achieved (?) for all souls (*sarvatra*).

Pratoda's question in 15:11 would be a plausible rejoinder to this. Three considerations could be said to speak against its inclusion into the text: its overuse of otiose particles is an awkwardness that is not characteristic of our author; the text makes sense without it; and there are no obvious triggers (such as homoioteleuton) that could have caused its omission. Of course there are responses to these considerations: no trigger is required for omission; the text can often be construed even when it is wrong; and poor transmission in the testimonia might account for what may be judged to be uncharacteristic particle usage. But the first consideration has persuaded me to leave this unit out of the text.

[866] This is an odd expression if it is intended as I have translated, and one could consider emending 11d to *dīkṣā tadadhikārakṛt*, but I prefer to accept the transmitted text and regard it as *aiśa* usage.

Before that [salvific initiation] there is [already] eligibility (*adhikāraḥ*)—[bestowed] in the form of rite of induction into the cult as a neophyte (*samayīkaraṇātmakaḥ*),—which is taught to be for the regular recitation of scripture relating to that [salvific initiation(?)] (*tajjñānādhyayane*), and for the being taught and for the memorising [of scripture].[867] (12)

In that [rite of induction] there is no cleaning out of [all that a soul has to experience in] the tattvas. It concludes with the laying on of the [*śiva-*]*hasta* (*samāptir hastadānataḥ*).[868] When this [initiatory rite] goes only that far (*tāvanmātrā yadā sā syāt*), then the initiation is not salvific. (13)

Therefore the means is supreme initiation, together with knowledge or with action and the others [of the means]. Knowledge by itself is not seen to produce results, since, when [objects of desire such as] women or food are cognised, enjoyment of them is not possible without action. So too action depends on knowledge, for action is necessarily preceded by knowledge. (14–15)

Therefore both (*dve 'pi*[869]) knowledge and action come together as the means to attain the fruit (*phalopāyasamāgate*). And *caryā* and yoga too are taught to be subsidiary to knowledge and action (*citkriyānugatāv api*).[870] (16)

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[867] *ex conj.* Here I have emended the final *tataḥ* to a connective *tathā* on the grounds that neither a sequential 'then' nor another ablative 'from that' seems appropriate. This half-line is unclear, not just because it is not obvious what the intended referent of the initial *tat* is (perhaps we should rather interpret 'belonging to Him'), but also because the intended sense of the three terms is not certain. Where just the terms *śravaṇa* and *adhyayana* are juxtaposed (e.g. in *Tantrāloka* 2:46), they may be assumed to refer to being taught and to *svādhyāya* respectively. *Svacchanda* 4:79 also gives three terms:

> *samayī saṃskṛto hy evaṃ; vācane 'syārhatā bhavet*
> *śravaṇe 'dhyayane home pūjanādau tathaiva ca.*

Kṣemarāja's *Svacchandatantroddyota* thereon explains these three as follows: *vācanaṃ buddhyārohāyāvartanaṃ; śravaṇam arthabodhaḥ; adhyayanaṃ vedavat satatapāṭha āgamagranthasya; ādiśabdena japadhyānādayaḥ.* The *Parākhya*'s *smaraṇa* may then correspond to the *Svacchanda*'s *vācana* and the other two terms be understood as Kṣemarāja interprets them.

[868] It is exactly at this point that *samayadīkṣā* is concluded in the *Somaśambhupaddhati* (*samayadīkṣāvidhi* 115, BRUNNER 1977:109). Cf. also Rāmanātha's *Siddhāntadīpikā* 136cd (IFP MS T. 914, p. 9) *śivahastapradānena saṃskṛtaḥ samayī kṛtaḥ*. The interpretation I previously offered of *Parākhya* 15:13 (GOODALL 1998:362, fn. 588), in which I had assumed that *hastadānataḥ* referred to salvific initiation and that the text was contrasting gnosis with ritual, now seems quite impossible. This mistake seems especially foolish, but less foolish misunderstandings of the same kind are inevitable when we examine passages from poorly transmitted unedited texts, since it is often impossible to understand enough of their context.

[869] Note that this is an *aiśa* usage, since *dve* should be *pragṛhya*. The same usage

All *caryā*, which consists of observances (*caraṇalakṣaṇā*), depends on (?) the performance of *kriyā* (*kriyācāragrahā*). Yoga, which consists of *pratyāhāra* and other [constituents] is dependent on the knowledge of meditation (*samādhijñānasaṃśritaḥ*). (17)

†Therefore, since one who is endowed with knowledge about doctrine and about ritual action (*jñānavān yaḥ kriyāvān*) is taught to be a guru (*deśikaḥ*),[871] [the obligation to perform] *homa* and worship is slight (*svalpaṃ*) for one who enjoys the assistance of that *kriyā* which (*yā kriyā... tatparigrahagasya*) is accompanied by *caryā* and equipped with knowledge of doctrine†.[872] (18–19b)

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appears again below in 15:20c, as well as in Appendix I.A:2c–3a.

[870] Both ideas seem oddly expressed, and it is possible that the verse has been wrongly constituted and interpreted.

[871] Cf., e.g., *Mataṅgakriyāpāda* 5:3–4c (in place of 4cd BHATT has marked a lacuna, but 4c can be supplied from the quotation of these *pādas* ad *Mataṅgavidyāpāda* 26:63, p. 567):

> *vidyāpadārthakuśalaḥ kriyāpādagatakramaḥ*
> *yogapādakṛtābhyāsaś caryāpādānuvartakaḥ*
> *gurur dīkṣāṃ prakurvīta.*

Cf. also the verse Kṣemarāja quotes in his *Netroddyota* ad 16:77c–78b(?):

> *na kriyārahitaṃ jñānaṃ na jñānarahitā kriyā*
> *kriyājñānaviniṣpannaḥ ācāryaḥ paśupāśahā.*

Cf. also the following verse cited (as a *pūrvapakṣa*) by Śivāgrayogin in the 5th *pariccheda* of the *Śaivaparibhāṣā* (Madras edition, p. 311 and by Umāpati in *Pauṣkarabhāṣya* 4 on p. 229):

> *jñānaṃ pradhānaṃ na tu karmahīnaṃ karma pradhānaṃ na tu buddhihīnam*
> *tasmāt tayor eva bhavet prasiddhir na hy ekapakṣo vihagaḥ prayāti.*

[872] The rhetorical structure and so also the sense of this entire unit are uncertain to me. One might also attempt it thus:

> Therefore [since they are all thus interlinked,] that *kriyā* that is qualified by *jñāna* is [also inevitably] accompanied by *caryā*. He who [truly] has knowledge is taught to be [inevitably at the same time] a disciplined (*yataḥ*) teacher endowed with *kriyā*. And one who has that [teacher] to help him has [relatively] little *homa* and worship to perform.

Such a one has the authority [to initiate] (*adhikāro 'sya*); he is taught to be the cause of grace for bound souls (*paśvanugrahakāraṇaḥ*[873]). (19cd)

For him ritual action (*kṛtam*) is not salvific (*muktidam*), since it is through initiation that [he receives] liberation. Both (*dve 'pi*[874]) knowledge and action for initiates are [only] to keep them mindful [of the Lord].[875] (20)

Through these [viz. knowledge and action] they remain mindful of that supreme Lord over all (*tasya parasya parameṣṭhinaḥ*). For (*yataḥ*) from Him [come] all fruits, [that is to say both] supernatural pleasures and liberation (*bhuktimuktiphalam*), for the bound soul. (21)

Pratoda spoke:

If that is so, then all fruits can be accomplished through being mindful of Him, for bathing [in the manner enjoined for initiates] and other such [post-initiatory practices][876] would not be established to be means towards those [fruits]. (22)

Prakāśa spoke:

If, however, the accomplishment of the goal (*sādhyaniṣpattiḥ*) comes about [entirely] through [the one] means [that is initiation] (*sādhanāt*), then use of ritual action subsequent to that (*taduttarakriyāyogaḥ*) would not serve any purpose (*nopāyatvaṃ prapadyate*). (23)

Or [a goal is accomplished not by one means but] because (*yataḥ*) the totality of necessary factors (*sāmagrī*) is complete. That in turn (*sāpi*) is established to be of two kinds: that which is independent (*nirapekṣā*) and that which is dependent [on other factors] (*sāpekṣā*). That which is dependent [on other factors] is held to be for the wise (*jñāninām*), and that which is independent is taught to be for the ignorant, as [easy as] getting pleasure with a lover (*kāminīsukhayogavat*).[877] (24–25b)

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[873] Some might prefer to emend to °*kārakaḥ*. I have chosen not to do so because it appears to be a common feature of the style of the *Parākhya* that certain nouns at the end of *tatpuruṣa* compounds are treated adjectivally (see p. lxxxii). The half-line could perhaps be interpreted: 'He has the *adhikāra* which is the cause of grace [in the form of *dīkṣā* bestowed] upon bound souls.' But cf. the verse quoted in the *Netroddyota* in fn. 871 on p. 392.

[874] See fn. 869 on p. 391 above.

[875] As we shall see below, the *Parākhya* does not leave this radical stance unqualified, for Prakāśa proceeds to distinguish two varieties of initiation: one which is by itself salvific and one which is salvific only when the post-initiatory rules of the cult (i.e. the four *pādas*) are followed. Cf., e.g., *Kiraṇa* 6:7–9.

[876] It is possible that *snānādīnām* is a corruption of *jñānādīnām*, which would then refer to the four *pādas*. But it is not impossible for *snāna* to stand at the head of a list of duties enjoined for followers of the cult, for it is usually treated first, e.g. in the *Somaśambhupaddhati* and in *Kiraṇa* 13, the first chapter after the so-called '*vidyāpāda*' (see BRUNNER 1992a:265 but also GOODALL 1998:182–4 for the secondariness of the *pāda* divisions in that text).

So too initiation as well is dependent [on post-initiatory observances] (*sāpekṣā*), [or] independent (*nirapekṣā*). [It may be] cleansed of the [obligation to follow the] rules (*samayaiḥ*), [i.e.] the following of observances (*samayācāraiḥ*) that consist in worship and so forth (*arcanādyaiḥ*) that have been taught above.[878] The other [dependent type functions] together with these [observances] not having been cleansed away. Therefore [initiation is] of two kinds [which are distinguished] in accordance with what precedes the fruit [of liberation].[879] (25c–26)

Pratoda spoke:

If initiation is established to be of two kinds, dependent and not [dependent], then when the independent kind [is employed], celibacy and such [like observances] must be pointless. (27)

Prakāśa spoke:

Celibacy [and other observances] are (*sthitam*) for the sake of the [continued] functioning of social institutions and practices (*āśramācāravṛttyartham*). Otherwise Śaivas would be reviled as being without correct practices (*nirācārāḥ*) and without social groupings (*nirāśramāḥ*). (28)

There are no particular benefits of those [practices and so forth to be derived] from the variety of practices that can be chosen (*vikalpitaiḥ*); but still this variety of practices (*vṛttibhedaḥ*) must be protected (*paripālyaḥ*), just as [the caste hierarchy of] brahmins and the other castes [must be respected] (*dvijādivat*).[880] (29)

So too, even though there is a variety of *āśramas*, no [corresponding] variety of results is taught. ≪Therefore,≫ as a means to accomplishing the fruit [of liberation] the supreme Soul has taught knowledge and action (*prokte dṛkkriye*). (30)

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[877] From the following sentence it becomes clear that the text is making a general statement. The idea appears to be that simple means and instructions are usually given to fools, more complex ones to the intelligent

[878] Presumably they were taught in one of the missing chapters 7–13.

[879] If the text is correct here, then Prakāśa's speech concludes with what is perhaps a deliberately obscure statement of the doctrine that there is no difference in the fruit attained by salvific initiation, thus providing a natural context for Pratoda's question on this point.

[880] *ex conj.* ISAACSON (letter of 22.vi.2001). The transmitted *dvijātivat* is also interpretable: 'just as brahmins [must]'; but with this conjecture the verse is more pointed, since it now offers another instance of variety, that of caste groupings, which has no ultimate soteriological value.

And for children and others [incapable of following the post-initiatory observances of the cult] He has taught the cleansing of the post-initiatory observances and such[881] (*samayādiviśodhanam*), by which the activities referred to as knowledge and action (*vyāpāro dṛkkriyākhyaḥ*) are therefore (*ataḥ*) excluded (*vyāvṛttaḥ*) for them (*teṣu*). (31abcd).

And the others[882] [viz. those capable of following post-initiatory observances] cannot have liberation without [recourse] to means that are subsequent [to initiation]. (31ef)

Pratoda spoke:

Children are not entitled [to receive initiation] (*adhikāro na bālānām*), because they are without divine grace (*śaktipātavarjanāt*).[883] By this reasoning how can children be recipients of initiation? (32)

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[881] It is not clear to me what else might be included by the *ādi*, for I would expect the term *samaya* to cover the *pādas*, but perhaps yoga is meant to be excluded, as in Rāmakaṇṭha's gloss when explaining *Kiraṇa* 6:11ab (*samayāṃś cāṅganādīnām aśaktatvād viśodhayet*): ...*ye samayaśabdenoktāḥ kriyājñānacaryātmakā upāyās tān viśodhayet* (*Kiraṇavṛtti* 6:11.3–4). Commenting on *Svacchanda* 4:87c–88b,

> *bālabāliśavṛddhastrībhogabhugvyādhitātmanām*
> *eṣāṃ nirbījikā dīkṣā samayādivivarjitā,*

Kṣemarāja's *Svacchandatantroddyota* offers the explanation: *ādiśabdāt pavitrakādividhiḥ*.

Note that a natural interpretation of the above quoted verse of the *Svacchanda* allows for the eligibility for initiation of idiots, the aged, women, hedonists and the sick. For Rāmakaṇṭha's rejection of such a literal understanding, see fn. 883 below.

[882] This translates the conjecture *na cānyeṣām*. If one eschews such a conjecture, then it would be necessary to suppose the loss of some text between 15:31d and 15:31e.

[883] The guru should only perform initiation when he can infer that Śiva has bestowed grace on the initiand in a *śaktipāta*. He infers this by such signs as devotion to Śiva and dispassion in the face of setbacks or successes. The problem with initiating children, therefore, is not really that they could not have received *śaktipāta* but that it cannot be inferred even if they should have received it. When *śaktipāta* takes place is discussed at length in *Kiraṇa* 5 and in Rāmakaṇṭha's *Kiraṇavṛtti* thereon (the *Kiraṇa*'s teaching that it takes place when there is a blockage in a person's experience known as *karmasāmya* is distorted by Rāmakaṇṭha, for whom *malaparipāka* is the essential prerequisite—see GOODALL, 1998:xxxii–xxxvi, 215–20 and chapter 5). What initiation effects for different kinds of initiates is the subject of *Kiraṇa* 6, and here Rāmakaṇṭha attempts to show that each term in the well-known lists of relatively incompetent initiands who are to be given *nirapekṣā* initiation actually refers to a class of persons sufficiently mature and sane that it would be possible for the guru to observe in them the signs from which he could infer that they had received a salvific *śaktipāta*; thus *bāla* he reinterprets to

Prakāśa spoke:
One kind of grace is direct, the other is through an intermediary chain (*pāramparyakramāt paraḥ*). The grace that is direct, according to this system,[884] is that which comes from sitting down at the guru's feet (*gurūpasadanāt*).[885] (33)

The other [kind] that is through an intermediary chain is the grace that is bestowed on children and such [others as are incapable]. As their being invited depends on others, so the fruit is brought about through those [others]. (34)

Since they are drawn towards (*samākṛṣṭāḥ*) that fruit by a rite [of initiation] (*karmaṇā*) that is caused by those [others] (*taddhetunā*), accordingly (*tathā*) these souls too (*cetanāḥ*) are in the end (*ante*) happy (*hṛṣṭāḥ*) by attaining the fruit of that [initiation] (*tatphalayogataḥ*). (35)

Pratoda spoke:
Is it the case that once eligibility (*adhikāre*)[886] has been attained one cannot become reborn in this world? Or can he have some further rebirth? Tell me plainly. (36)

Prakāśa spoke:
It is proven through scripture (*āgamataḥ*) that there is [ultimate] bliss for the person for whom that means [of initiation] has been correctly (*samyak*) performed (*vyāpṛtam*), since it connects with what reveals [the true nature of] souls (*nṛṇāṃ vyañjakayogataḥ*). (37)

[When] initiation, which is that which reveals (*vyañjikā*), occurs, then liberation, which is that which is revealed, comes about (*vyaṅgyo mokṣas tadā bhavet*).[887] When [in spite of a candidate's being eligible to receive it]

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mean a juvenile (see *Kiraṇavṛtti* ad 6:5–6 and GOODALL 1998:360–5).

[884] For this use of *asmin* see p. lxxx.

[885] What is meant is that the aspirant himself turns to a guru and receives instruction from him and then initiation. The word *anugraha* can be used to refer to initiation or to the *śaktipāta* that precedes it, but here it seems to refer to the whole process (including both of these) that brings about the soul's liberation by Śiva. Turning to a guru is presented as the natural reaction to receiving Śiva's salvific *śaktipāta* in *Kiraṇa* 5:5–6 and as the next step thereafter in *Svāyambhuvasūtrasaṅgraha* 1:17–18 (both of which are quoted in fn. 196 on p. 198 above).

[886] Pratoda's question is ambiguous, for he might mean the eligibility to receive salvific initiation or the eligibility for liberation that initiation confers. Prakāśa's reply gives answers to both possibilities.

[887] Cf. the rhetorically similar half-line 4:163cd.

there is no initiation, then [that candidate] becomes a Rudra (*rudratvaṃ prāpnuyāt*) [after death].[888] (38)

Then (*tat*), when liberation as a Rudra (*rudrasāyujye*[889]) has come about, he will again be liberated [but this time ultimately]. (39ab)

And he who, though he has eligibility [for the practice of all four *pādas* attained through initiation], cultivates (*abhyaset*) [only] that knowledge (*taj jñānam*)[890] in accordance with [Śaiva] teaching (*upadeśena*) even-

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[888] Cf. *Mālinīvijayottara* 12:41–2:

yo yatra yojitas tattve sa tasmān na nivartate
tatphalaṃ sarvam āsādya śivayukto 'pavṛjyate
ayukto 'py adhvasaṃśuddhiṃ samprāpya bhuvaneśataḥ
śuddhaḥ śivatvam āyāti dagdhasaṃsārabandhanaḥ.

[889] Properly *sāyujya* should mean 'union'; but I assume that it is here loosely used as a synonym for *mokṣa* even though the conception of liberation is not one of union with a deity. The same usage is to be found, e.g. in *Svāyambhuvasūtrasaṅgraha* 1:18 and 9:14, even though it is clear, for instance from 4:1, that the *Svāyambhuvasūtrasaṅgraha*'s conception of liberation is of release from bonds and revelation of the soul's innate Śiva-hood. It is common in other early Saiddhāntika sources too, e.g., *Kiraṇa* 61:34; *Sārdhatriśatikālottara* 8:29, 22:4; *Rauravasūtrasaṅgraha* 10:84 and in the quotation ascribed thereto in the *Mṛgendravṛtti* ad *kriyāpāda* 7:64; *Mokṣakārikā* 89. Cf. also *Parākhya* 14:107a, where it may, however, be used in its literal sense.

[890] I had earlier interpreted: 'He who, though he has eligibility [for initiation is not initiated, but] cultivates that knowledge...' The immediately preceding sentence and the *api* suggested this interpretation to me. But if we were really to understand this and the following verse to be talking about cases of grace attained through practice of the four *pādas* by those who have not had initiation in spite of being eligible for it, then the *Parākhya*'s position would be unusual for the early Śaiva Siddhānta. For the *Kiraṇa* (and the *Kiraṇavṛtti*) and the *Svāyambhuvasūtrasaṅgraha* (2:24), for example, (both of which express their position on this issue clearly), initiation is vital. In some later South Indian texts the importance of initiation is diminished and greater stress is placed on relying on knowledge and/or devotion. See, for example, *Ajita* 18:2–5:

sarvajñaḥ paripūrṇaś ca śivo jñeyaḥ śivāgame
dikkālādyanavacchinno vāṅmano'tītagocaraḥ
niṣkalo 'niṣkalaś caiva sarvagaḥ sarvadṛk sadā
tajjñānād eva muktiḥ syād bhaktānāṃ ca janārdana
tatpūjāpi dadāty eva phalam indrapadādikam
pūjito devadeveśo bhaktiṃ jñānaṃ prayacchati
jñānena bhaktiyogena vinānyaiḥ karmakoṭibhiḥ
prāpyate na kvacin muktis tasmāl liṅgārcanaṃ param.

Cf. also *Suprabhedāgama* IV, 1:2–5b, quoted in BHATT's apparatus thereto:

jñānaṃ pravartate vatsa bhrāntinirnāśanāya ca
adhvaśreṇivināśāya śivavyaktikarāya ca

tually attains liberation (*kramān nirvṛtim ṛcchati*) by the power of his cultivation [of knowledge] (*bhāvanābalataḥ*), according to this system (*asmin*). (39c–40b)

So too when past actions are cut off by means of ritual action [alone] (*kriyātaḥ*), he does not remain bound. Because of Śiva's will to bestow grace ≪he will rest in the pure body, free of *mala*≫.[891] In the same way too he may receive grace through *caryā* or also by means of yoga. (40c–41)

Pratoda spoke:

Must it not be initiation, together with the group of four [*pādas*] headed by knowledge, that is the means to accomplish liberation? How can the goal be accomplished by using only one among the auxiliary parts [of this composite cause]? (42)

Prakāśa spoke:

> *andhakāravad ajñānaṃ jñānaṃ dīpavad ucyate*
> *jñeyaṃ bhāskaravat proktaṃ paścāj jñanaṃ vinaśyati*
> *pāśajālāni vicchedya dīkṣādi jñānam ucyate*
> *paśupāśapatitvaṃ ca jñānenāśrayate budhaḥ*
> *jñānenaiva tu kaivalyaprāptis tatra na saṃśayaḥ.*

Also *Devīkālottara* 79ab: *jñānenaiva yathā mokṣas tathā siddhir nirarthikā.*

It might be supposed that the lessening in importance of salvific initiation was an inevitable corollary of the non-dualism adopted by the authors of these texts; and indeed the two phenomena are almost certainly not unrelated at this later period. But, as I have attempted to demonstrate (GOODALL, forthcoming B), the one indisputably early Siddhāntatantra that is trenchantly non-dualist, the *Sarvajñānottara*, still insists upon the centrality of salvific initiation. As I have demonstrated in the same article, two of the partial editions that have been published of this work (that of Devakoṭṭai, 1923 and that of the *Adyar Library Bulletin* of 1998) are fundamentally unreliable and completely mislead the reader on this point. The hard-to-come-by edition of BRAHMĀNANDASVĀMIN (Tanjore, 1933) is in every respect more reliable. For a further example of the Devakoṭṭai and Adyar editions deviating from all the MSS available to me as well as from the Tanjore edition see footnotes 332 and 348 on pp. 238 and 245.

The one early Siddhāntatantra which famously does allow the observance of one or other of the *pādas* independent of initiation to lead to liberation is plainly dualist: the *Mataṅga* (see *vidyāpāda* 26:63 and *kriyāpāda* 1:1–2, for a discussion of which see GOODALL [drawing also on SANDERSON *1996a] 1998:371–3, fn. 607 and 366–7, fn. 596).

The point that the *Parākhya* is making, as becomes clearer in 15:42–4 below, is rather that initiation followed by the application of all four *pādas* together is a relatively effortless route to liberation, but if someone takes initiation and then follows only one of the *pādas*, that person will still eventually, and with effort, attain liberation.

[891] *ex conj.* Cf. 3:58 and 68 for liberation being expressed by the notion of entering Śiva's body.

The accomplishment of a goal can be achieved by an undivided [composite cause] (*abhinnena*); [but] it can also sometimes come about by a divided [part of that composite cause] (*bhinnena*). Now undivided it requires no effort (*abhinno 'pi nirārambhaḥ*); divided can it not accomplish the same [goal] (*bhinnas tatsādhako na kim*)? (43)

By a single [divided part] the fruit [can be attained] with trouble; [it is attained] without trouble by the combination [of all the parts] (*samudāyataḥ*). With this [combination] (*tena*) this root cause, called initiation, is complete.[892] (44)

Its fruit arises through maturation, just as [fruit arises] from sowing seeds in the ground. That fruit is Śiva-hood, which releases [from the bonds] (*muktidam*), [and] which is of the nature of bliss. (45)

Pratoda spoke:

Some hold that this liberation is empty of the existence of all things (*sarvārthabhāvaśūnyā*), since it is when the existence of those has reality (*tadbhāvasadbhāve*)[893] that the soul is involved in what characterises saṃsāra (*saṃsāradharmagaḥ*).[894] (46)

Prakāśa spoke:

If liberation were not real (*abhāvarūpayā muktyā*), a means [to accomplish it] could not reach it (*sādhanaṃ na tadāśritam*),[895] since its nature should be to accomplish a [really existing] goal (*sādhyasādhanarūpatvāt*). [And] who would use a means [to such a goal] (*prayoktā sādhanasya kaḥ*)? (47)

Everybody requires motivation (*sarvaḥ prayojanāpekṣī*).[896] If the motivating goal were empty (*śūnyam*), then how would they practise *caryā* and so forth for its sake? (48)

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[892] One might instead interpret 'Therefore it is this whole that is the root cause called initiation.'

[893] *ex conj.*

[894] For the expression *saṃsāradharma*, cf. *Mṛgendravṛtti* ad 2:12 (p. 63): *manasāṃ hi saṃsāradharmaiḥ sukhaduḥkhādibhir yogaḥ...* (Cf. also *Bhāgavatapurāṇa* 11.2:49.)

It is not clear to me whether or not a particular rival's conception of liberation is intended here. I am inclined to think not, because in the discussion that follows, only the notions of the nature and attainment of liberation of close rivals, various groups of Pāśupatas, are recognisably discussed.

[895] Perhaps this is too awkward and one should consider emendation to *sādhanaṃ na tadā sthitam*: 'By liberation not being real, a means [to accomplish it] could not then be established, since...'.

[896] This recalls Kumārila's famous maxim *prayojanam anuddiśya na mando 'pi pravartate* (*Ślokavārttika*, *sambandhākṣepaparihāra* 55ab); but the formulation is not particularly close and there is no strong reason to suppose dependence on the *Ślokavārttika* here.

Or if observances, *caryā* and so forth were not established to be ultimately real (*sthitā na paramārthena*), then tell [me] what thing would be established to be ultimately real? (49)

If you declare [that liberation must be] 'empty' (*śūnyabhāṣaṇe*) on the grounds that all the sufferings of the cycle of rebirth do not exist [in it] (*sarvasaṃsāraduḥkhānām abhāvāt*), then this 'liberation' that you claim [is a label that you use] with the intention of speaking about something else (*iṣṭā sānyavivakṣāto muktiḥ*),[897] since [real liberation is not empty, for in it] there exist His qualities (*tadguṇabhāvataḥ*).[898] (50)

Pratoda spoke:

Other disputants, who wish to attain His qualities, claim [that liberation is when there is] a transference of [God's] qualities [into the soul]. † ... †.[899] (51)

Prakāśa spoke:

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[897] *ex conj.* ISAACSON. The wording of this awkward conjectured line is suggested by the parallel below in 15:55. To paraphrase: 'You use the word 'liberation' to refer to something else that is not true liberation, since true liberation means having God's qualities.'

[898] This has to be construed as though -*taḥ* had the same force as -*tvāt* (see p. lxxxii).

[899] This is the viewpoint ascribed to Pāñcārthika Pāśupatas. See *Mokṣakārikā* 129c–131b, *Paramokṣanirāsakārikā* 6–41, *Mataṅgavṛtti* ad *kriyāpāda* 8:10c–12b, p. 162, and see Umāpati's *Pauṣkarabhāṣya* ad 4:48, pp. 231–4, and the partly identical discussion in the fifth *pariccheda* of Śivāgrayogin's *Śaivaparibhāṣā*, p. 156. Umāpati (pp. 231–2) quotes a group of verses that neatly summarise what are well-known as the three Pāśupata views:

> *tad uktam abhiyuktaiḥ*
> *yathā kastūrikāmodaḥ paṭādiṣu tathātmani*
> *śivasya tadguṇā muktau saṅkrāmanti tathā svayam*
> *iti pāśupatā muktiṃ svakīyāṃ paramāṃ viduḥ*
> *nijāśrayasthitair eva tadānīm aiśvarair guṇaiḥ*
> *svayam āviśyate siddhaḥ puruṣas tu grahair iva*
> *itthaṃ caiva tu kāpālās tatsāmyaṃ muktim ūcire*
> *śivatulyaṃ pūrvam eva samutpadyata ity ataḥ*
> *utpattisamatāpakṣo mahāvratibhir ucyate.*

The damaged second half of our verse could perhaps be restored as follows: *tasmāt tadgatarūpaḥ syāt saṅkrāntyā guṇasādhakaḥ*. 'Therefore he who aspires to attain the qualities [of the Lord] becomes endowed with the form that is in Him by transference.' But the transmitted *akṣaras* suggest a reference to observances, and so perhaps one might consider *tasmāt tadvratacaryādir bhaved yo guṇasādhakaḥ*: 'And so the performance of observances and so forth would be the factor that brings about [the attainment of the Lord's] qualities.' Neither suggestion is satisfying to me.

Is this transfer of qualities which they desire to attain total or partial? If [you say that it is] partial (*ekadeśe*), then attainment of those [qualities] would not [fully] take place (*na tatsiddhiḥ syāt*); [if you say that it is] total, [then] the supreme [Lord would end up being] devoid of [all] qualities.[900] (52)

[You might, however, argue that] the attainment of [His] qualities [takes place while those qualities remain] situated still in Him (*tatsthasyaiva guṇasyāptiḥ*). Now this [attainment] (*sāpi*), do you hold it to be established as real or not real (*sadasatsthitā*)? You require (*iṣyate*) [that] this form of His (*tadrūpam*), which is real, because it exists, does not exist, being unreal.[901] (53)

How can what exists not exist? If something does not exist, how can it exist? This position is self-contradictory (*parasparaviruddho 'yaṃ pakṣaḥ*), and it is therefore not conclusive (*na niścitaḥ*), because [these qualities] are really existent in as much as they are His nature or they are not, being non-existent. This ['liberation'] that you claim [is a label that you use] with the intention of speaking about something else (*iṣṭā sānyavivakṣātaḥ*), since you hold it to be both real and not real.[902] (54–5)

His form, which is supreme bliss, you have spoken of as though it were non-existent (*asadrūpam ivākhyātam*). Thereby (*anena*) you have [effectively] asserted (*coditā*) that this liberated state of His (*tanmuktau*) is both existent and non-existent (*sadasadrūpatā*). (56)

Pratoda spoke:

It is clearly established that souls experience happiness as a result of *dharma* and unhappiness as a result of *adharma*. Some people in this world wish to attain[903] liberation by abandoning happiness and unhappiness. (57)

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[900] *ex conj.* The last *pāda* must be intended to advance the second alternative, that transference is total, since the subsequent discussion appears to be assuming it. Cf. Umāpati's *Pauṣkarabhāṣya* ad 4:48cd (p. 233): *īśvarajñānasya muktau jīve saṅkramaṇasvīkāre, īśvare jñānaṃ na syāt, tadīyajñānasyānyatra saṅkrāntatvāt. niraṃśasya jñānasyāṃśena saṅkramaṇāyogāc ca.* Cf. also p. 157 of the *Śaivaparibhāṣā* (¶ 35 on p. 343 of the Madras edition). In what follows, Prakāśa has the opponent attempt to side-step this problem by suggesting that the qualities are wholly transferred while somehow remaining also in God. Prakāśa cannot accept that they could really exist in two places, both in the liberated soul and in God.

[901] This sentence could no doubt be otherwise interpreted.

[902] *ex conj.*

[903] *Īpsitā* might also have been used as an equivalent of *iṣṭā*: 'some people in this world hold'. Again it is not clear whether this is intended to be the view of a particular identifiable group. The view is not particularly distinctive. Cf. *Mahābhārata* 12.212:45–9. And Dr. BISSCHOP (letter of 7.xi.2001) has drawn my attention to the parallel in

Prakāśa spoke:
If liberation came about [simply] as a result of abandoning happiness and unhappiness, then (*tena*) that liberation would be pointless. From where does that other supreme bliss come [that is supposed to characterise the liberated state]? (58)

One happiness is produced (*janyam*) from [this or] that [particular thing]; another is said to arise of itself (*anyat proktaṃ svabhāvataḥ*). One [piece of] gold is [produced as result of copper or the like being] touched by [alchemical] liquid (*rasaspṛṣṭam*); another occurs naturally in the earth (*anyad bhūmau nisargajam*).[904] (59)

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the *Buddhacarita* (12:57):

> *tatra kecid vyavasyanti mokṣa ity abhimāninaḥ*
> *sukhaduḥkhaparityāgād avyāpārāc ca cetasaḥ.*

The final *pāda* of 15:60 might be considered to be evidence for the view being understood to be that of a group whose scriptures were held to be authored by Śiva.

[904] These are the last two of the eight types of gold listed in *Arthaśāstra* 2.13.3: *jāmbūnadaṃ śātakumbhaṃ hāṭakaṃ vaiṇavaṃ śṛṅgaśuktijaṃ jātarūpaṃ rasaviddham ākarodgataṃ ca suvarṇam.* The conception that gold can be created out of copper with an alchemical preparation is, as Dr. ISAACSON has pointed out to me, commonly used in tantras as an image for the irreversible transformation that takes place in *dīkṣā*. See, e.g., *Kiraṇa* 59:36c–38b (incomprehensible, as often, in E_D):

> *rasaviddhaṃ yathā tāmraṃ tāmrabhāvād vimucyate*
> *suvarṇena sahaikatvaṃ gataṃ tad yāti hematām*
> *jñānaviddhaṃ tathā tattvaṃ paśubhāvād vimucyate*
> *śivenaiva sahaikatvaṃ gataṃ tattvaṃ tu tatsamam*

> • rasaviddhaṃ] $N_1D^1M^Y$; rasasiktaṃ E_D • sahaikatvaṃ] $N_1D^1M^Y$; tu hematvaṃ E_D • tad yāti hematām] $N_1D^1M^Y$; tajjātihemavat E_D • °viddhaṃ tathā tattvaṃ] *conj.*; °viddhaṃ yathā tattvaṃ N_1D^1; °viddhaṃ tathā siddhaṃ M^Y; °viddhaḥ sa tadvac ca E_D • śivenaiva sahaikatvaṃ gataṃ tattvaṃ tu tatsamam] M^YE_D; śivena tat sahaikatvaṃ gataṃ tatsamayaṃ bhavet N_1D^1

And cf. *Sarvajñānottara* 1:5–6 (in the numeration of the Devakoṭṭai edition):

> *tāmrasyaiva tu hematvam antarlīnaṃ yathā sthitam*
> *antarlīnaṃ tathā jñeyaṃ śivatvaṃ pudgalasya tu*
> *rasaviddhaṃ yathā tāmraṃ hematvaṃ pratipadyate*
> *tathātmā jñānasambandhāt śivatvaṃ pratipadyate.*

Cf. also *Haravijaya* 6:137:

> *parimṛṣṭakālikam avāpya hematāṃ na yathaiti tāmram iha tāmratāṃ punaḥ*

This is visible; that is invisible. †That visible one is produced by visible means (*dṛṣṭaṃ tad dṛṣṭasādhanam*). And so accordingly (*tad evaṃ*), taking common features into consideration (*cintya sāmānyam*), an inference is drawn up (*vyavasthitam*)†.[905] Alternatively (*vā*) this is established by scripture taught by an authoritative person [viz. Śiva] (*tad āptāgamasiddhaṃ*). And this [scripture taught by Śiva is something that] is firmly established for you (*so 'pi saṃsthita eva te*). (60)

Pratoda spoke:

Once the destruction of the retributive force of all bad deeds has come about (*sarvapāpakṣaye jāte*), supernatural power (*siddhiḥ*) comes about through liberation. †Is not everything through which this[906] arising

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> *vimalīkṛtaṃ sad aṇutattvam icchayā tava nātha narcchati tathā svavāsanām.*

In his commentary thereon Alaka cites the following verse:

> *rasaghṛṣṭaṃ yathā tāmraṃ na bhūyas tāmratāṃ vrajet*
> *evaṃ yuktaḥ śivatvena na bhūyaḥ paśutāṃ vrajet.*

Dr. ISAACSON has drawn my attention to two examples in Buddhist tantric texts: verse 51 of the *Cittaviśuddhiprakaraṇa* attributed to Āryadeva,

> *rasaghṛṣṭaṃ yathā tāmraṃ nirdoṣaṃ kāñcanaṃ bhavet*
> *jñānaśuddhyā tathā kleśāḥ samyak kalyāṇakārakāḥ,*

and a verse cited in Vajragarbha's commentary on the *Hevajratantra* (NGMPP Reel No. C 14/6, f. 50^r):

> *rasaviddhaṃ yathā tāmraṃ na punas tāmratāṃ vrajet*
> *jñānaviddhas* (conj. ISAACSON; °*bindus* MS) *tathā kāyo na punaḥ paśutāṃ vrajet.*

With this last verse cf. *Kubjikāmatatantra* 3:104 and *Sekoddeśa* 134.

In the transmission of these various works we find the compounds *rasasiddha*, *rasaviddha*, *rasasikta*, and *rasaghṛṣṭa*. Our reading, *rasaspṛṣṭam*, is not paralleled, and it is curious that our verse contains no mention of copper. To obviate this oddity, emendation could be considered, e.g. to *rasāt sṛṣṭam*, 'created from an alchemical preparation', or to *rasaghṛṣṭam*, 'rubbed with an alchemical preparation'.

[905] The passage is uncertain. The use of *lyap* for *ktvā* does not occur elsewhere in these chapters and it is conceivable that we should read *cintyasāmānyam* as a compound and interpret 'an inference is drawn up in which common features are taken into consideration'. Dr. ACHARYA has suggested to me that what might be meant by this expression is an inference of the type more usually called *sāmānyato dṛṣṭam*; but is it one that allows us to determine what is the *sādhana* in the case of the supreme happiness of the liberated state?

[906] It is just conceivable that the *yo* in 15:61c is an unpaired relative pronoun agreeing with *siddhaguṇodayaḥ* (see introduction, p. lxxx). But this would be especially clumsy here and seems therefore unlikely. Perhaps emendation to *no* is possible: 'All means

of [God's] qualities in the adept comes about (*siddhaguṇodayaḥ*) a means?†[907] (61)

Prakāśa spoke:

The liberated soul who becomes an overlord of pure Rudras and such like [souls] can be said to be 'Siddha' for the reason that (*tasmād yataḥ*) everything that is to be accomplished (*sādhyam*) has been accomplished (*sādhitam*) by him.[908] (62)

[You might object as follows: the soul] is linked with (*yutaḥ*) the Lord's (*tad-*) qualities of [true] *dharma*, [true] knowledge, [true] dispassion, and true power (*-sadaiśvarya-*),[909] and so if indeed [the soul] is changed [as he passes into the liberated state] (*yadi nāmānyathāsthitaḥ*), [then] let [us admit] there [to] be a joining (*yogaḥ*) [of the soul] with [these] qualities. (63)

[We reply:] This true *dharma* (*yo dharmaḥ* ... *saddharmasya*)[910] of

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are [of] no [use], since the qualities [simply] arise in the adept.' Or perhaps it is a corruption of *'sau*? But no emendation has been attempted because the intention of the verse is so unclear.

[907] The connection of Pratoda's question with the previous does not seem to me smooth. He seems on the one hand to be suggesting that the term *upāya* could apply to any factor that leads to liberation (and not just to initiation or the *pādas*)—and to this Prakāśa apparently makes no response beyond the pointed use of the expression *śivopāyāt* in 15:64c—and on the other to be advancing another old Māheśvara notion of liberation: that ascribed (e.g. by Rāmakaṇṭha ad *Mataṅgakriyāpāda* 8:10c–12b) to the Kālāmukhas (also called Kālamukhas). This is the view that the qualities of God arise (*samutpatti*) in the soul at liberation (they are not transferred, as for the Pāśupatas, or 'revealed', as the Saiddhāntikas maintain). As I have observed (GOODALL 1998:220, fn. 186), the non-Saiddhāntika term *siddha* tends to be used in discussions of these Māheśvara views of liberation. Prakāśa's response deals both with what is implied by the term *siddha* and, by asserting the Saiddhāntika *abhivyaktivāda*, with the view that qualities arise in liberation that were not previously in the soul.

[908] In other words the term Siddha is not used for a soul who has achieved or perfected supernatural qualities that were not in him before, as the Kālāmukhas are supposed to maintain.

[909] This is evidently a list of the four *bhāvas* or positive *buddhiguṇas* (for the eight *buddhidharmas* see 4:74–90) but transformed into perfect qualities of the liberated soul (and not of the *buddhi*, since those must cease in liberation, as is mentioned in *Bhogakārikā* 56). (This half-line unit need not of course be taken as part of the objection given in 15:63cd, and the *tad-* could be interpreted differently, for instance to refer to the soul, or perhaps emended to *sad-*, as suggested by 15:64–7.)

[910] It seems possible that Prakāśa in this verse intends inventively to interpret the *dharma* in the above list of divine qualities in the here unexpected sense of '[innate] property [which is Śiva-hood]'.

that 'Siddha' which is called Śiva-hood (*śivatvākhyaḥ*) [and which is] because of his very nature [present in the soul] (*svabhāvataḥ*)[911] is revealed [in liberation] (*abhivyaktiḥ*) for the soul who is [a] śiva (*śivātmanaḥ*)[912] by Śiva's means[913] (*śivopāyāt*). (64)

He has (*tasya*) that true knowledge (*sajjñānam*) which is left, all bonds [having] fallen away from it (*sarvapāśaparicyutam*).[914] It is pure (*śuddhaṃ tat*), has everything as its object (*sarvaviṣayam*) and is devoid of all limitations (*sarvopādhibahiṣkṛtam*). (65)

He has true dispassion (*sadvairāgyam*) † *asatvorthaṃ* †.[915] It relates to all desires (*sārvakāmikam*), because the root of [attraction towards all] objects is utterly cut off [in it]. (66)

And true power (*sadaiśvaryam*) with respect to everything, which consists in omniscience and omnipotence (*mahājñānakriyātmakam*), which is beyond all obstacle (*pratighātabahirbhūtam*, eternally alight (*nityam uddyotitam*), supreme (*param*). (67)

Eternally linked with these qualities he becomes a 'Siddha' devoid of all defilements (*amalātmakaḥ*). He becomes disengaged from acting (*apravṛttaḥ*), utterly complete (*susampūrṇaḥ*), all-knowing, omnipotent. (68)

He is established to be an agent like Śiva; [but] in the liberated state there is no partiality [and therefore no rivalry] (*na mokṣe pakṣapātitā*): since he has completely performed [all] that he had to perform (*sarvataḥ kṛtakṛtyatvāt*), there can be no change in him.[916] (69)

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[911] I am aware that this looks a forced interpretation, but I can just imagine that something of the kind might have been intended.

[912] It might seem smoother to understand this as as *śivatvātmanaḥ* and to take it to agree with *saddharmasya*, but I have not done so, for *dharma* has already been qualified as *śivatvākhyaḥ*.

[913] Other analyses of this compound are probably possible here. Cf. Rāmakaṇṭha's analyses of *śivajñānam* in *Kiraṇavṛtti* 1:10.7–8, 2:33.4–8, and 3:14.1

[914] Or perhaps 'It is taught (*śiṣṭam*) that he has that true knowledge from which all bonds have fallen away'. But cf. 15:73d.

[915] Dr. ACHARYA has suggested that one could consider emendation to *asattve 'rthe*, 'with respect to all objects that are not of [ultimately] real'?

[916] This verse is justifying the attribute *apravṛttaḥ* used in the previous verse. Cf. *Svāyambhuvasūtrasaṅgraha* 2:25–6:

> *śivadhāmārpitasyāsya bhogabhoktur na jātucit*
> *bhoktṛtvam adhikāritvaṃ patikṛtyānukāritā*
> *bhavodbhavapadātīto niṣkampārcir iva sthitaḥ*
> *mukto vyaktaśivatvo 'sau kṛtakṛtyo yatas tataḥ.*

For this agent of experience who has been raised to Śiva-glory [there] never [recur] the condition of being an experiencer, the condition of being

[His] fullness [means that] all [these above mentioned] qualities are forever awakened [in him] (*sarveṣāṃ guṇānāṃ sarvadodayaḥ*).[917] [He has all] this (*idaṃ*) because he is empty [of duties? of partiality?] (*śūnyatā yena tena* ...).[918] (70abc)

And because one who is in this state of peace (*śāntabhāvasthitasya ca*) is conjoined with the quality of bliss (*ānandaguṇasaṃyogāt*), he is steeped in bliss alone (*ānandenaiva bhāvitaḥ*). He is established (*sthitaḥ*) in this system (*asmin*) to be like Śiva: a 'Brahmā' who has attained the enjoyment of bliss.[919] (70d–71)

Thus this supreme/'Para' tantra (*evam etat paraṃ tantram*), which reached (*prāptam*) Pārvatīpati from Dīpteśa, [and then reached][920] me. Having summarised the śāstra, I have taught it to you. (72)

May that state of the [highest] good of yours be praised (*śreyaḥpadaṃ te stutam*[921]) which is *brahman*, which is beyond all the waves of the

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> invested with office, [nor] the obedient performance of duties [assigned] by the Lord. That liberated soul, his Śiva-hood revealed, rests like an unwavering flame, beyond the realms of Bhava and Udbhava, because he has performed [all] that he had to perform.

I have not quoted either of FILLIOZAT's unexceptionable translations (1991:67–8 and 1994:61 and 63) because they have been made to fit Sadyojyotis's *Svāyambhuvavṛtti*, the interpretation of which is slightly different, for instance in that it takes the first word as an inverted *bahuvrīhi*. Sadyojyotis there tells us that Bhava and Udbhava are names respectively for all that is below and all that is above *śuddhavidyā*.

[917] This half-line, and perhaps the whole verse, is a commentary on the attribute *susampūrṇa* in 15:68c.

[918] If the text is correct here, then there is perhaps an ellipsis, and it is not clear to me what is to be supplied. Furthermore I am not certain that there should be the division in sense that I have understood after *idam*, although it is suggested by the *ca*. Perhaps we can interpret *śūnyatā* as meaning *śāntatā* or consider emending it to *śāntatā*.

[919] Cf. 14:107.

[920] We have to read *prāptam* twice (*kākākṣinyāyena*). The text first reached Umāpati from Dīpteśa and then reached Prakāśa, who summarised and taught it to Pratoda. In the apparatus here I have drawn attention to the fact that early accounts are discrepant here. According to the *Kiraṇa* (10:8ab) Dīptarudra teaches the *Acintya* (not the *Parākhya*) to Gopati, who teaches it to Ambikā. The *Parākhya* is there taught by Śivākhya-[rudra] to Mahākāla (*Kiraṇa* 10:27cd). According to the [*Pauṣkara*-]*Pārameśvara*, however, it is the *Tantraja* which Śivākhya taught to Mahākāla, and the *Parākhya* was taught by Devapati to Dharma (GOODALL 1998:410, verses 21 and 22).

[921] This does not seem to me particularly smooth, but I hesitate to emend further. The first two of the last three syllables could be interpreted as *te 'stu*, 'may there be for you', but this would leave the final syllable (*taḥ* in M^{Y}) unconstrued. A corruption of *tat* is unlikely, since that would unnecessarily duplicate the *tat* at the beginning of

deceptive defilements [that are born of] the network of the bonds, which is taught to be the great union (*bṛhadyogoktam*), which is supreme because it consists in the [divine] properties left behind [when all else that is adventitious has fallen away],[922] —that eternal state which those too, skilled in discerning, daily meditate upon who by yoga have cast off all the defilements of their faults and who are men of illustrious names.[923] (73)

Thus the fifteenth chapter, expounding what is accomplished in liberation, in the great tantra called the Supreme.

15:73c. A corruption of the plural *vaḥ* (referring to future recipients of the text) is possible, but that would render the *te* (referring, presumably, to Pratoda) superfluous. Perhaps one could consider correcting the last syllable to the indeclinable particle *śam*. Cf. the final half-line of the *Svāyambhuvasūtrasaṅgraha*, 23:16: *svāyambhuvam idaṃ viprāḥ samāptaṃ; svastir astu vaḥ*. One more possibility, suggested to me by Dr. ISAACSON (letter of 25.vi.2001), is to emend the final syllable to *tat* and the *tad* at the beginning of 15:73c to *yad*.

[922] I am aware that this must seem very bold, not only because this is a very free and interpretative rendering of *pariśiṣṭadharmaparamam*, but also because the expression itself has been introduced by conjectural emendation. It may well be wrong; but I consider it just conceivable that it was intended, for note that it may echo 15:65ab. Dr. ACHARYA has suggested to me *ca viśiṣṭadharmaparamam* as a possible emendation, which might be interpreted 'which is supreme because of the special properties [of the Lord that characterise it]'.

[923] *prakhyātanāmnaḥ* is intended as a nominative plural.

APPENDICES

मातृकायामविद्यमानाः पराख्यस्य भागाः॥

A. ON THE BRAHMAMANTRAS:

The following passage appears quoted in the **Nityādisaṅgraha* of Takṣakavarta, f. 40^{v}–41^{r}:

प्रतोदो भगवान्वसिष्ठ उवाच।
अङ्गप्रत्यङ्गतः पूर्वं तत्क्लृप्तं ब्रह्मपञ्चकम्।
किमेभिः कल्पितैरङ्गैर्हृदयाद्यभिधायकैः॥ १॥

प्रकाशो भगवान्सूर्य उवाच।
तदङ्गानां यदङ्गत्वमुपचारविधिस्थितम्।
यतो वर्मकृपाणाख्ये ते ऽपीहाङ्गत्वमागते॥ २॥

न च ते ऽङ्गे ऽङ्गभावत्वं गते येनाङ्गहेतुके।
हृदयं हृत्परित्राणे वर्मपट्टवदाहितम्॥ ३॥

शिरश्च तच्छिरस्त्राणं शिरसः परिवेष्टनम्।
चूलिका मस्तकत्राणमङ्गत्राणं च कङ्कणम्॥ ४॥

कृते शस्त्रग्रहे मन्त्री भीषणो भटवत्स्थितः।

3c–5. तथा श्रीमज्ज्ञानरत्नावल्यां
हृदयं यत्परित्राणं बद्धपट्टवदाहृतम्।
शिरश्च तच्छिरत्राणं शिरसः परिवेष्टनम्॥
चूलिकामस्तकत्राणमङ्गत्राणञ्च कङ्कटम्।
करे शास्त्रे गृहीते तु भूषणे भटवत् स्थितः॥
क्षुद्राणामपघृष्यः स्यात् ताक्ष्र्यो दृक्श्रवसामिव॥ इति। Quoted thus on p. 33 of an anonymous *commentary on a **Śivadīkṣāvidhi* transmitted in IFP MS T. 542.

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1 ab. °प्रत्यङ्गतः पूर्वं तत्क्लृप्तं] *conj.*; °प्रत्यङ्गतं पूर्वं तत्क्लिप्तं *NiSaṅ* **2 c.** वर्म°] *conj.*; धर्म° *NiSaṅ* **3 a.** न च] *conj.*; नाच *NiSaṅ* **3 b.** येनाङ्गहेतुके] *conj.*; तेनाङ्गहेतुगे *NiSaṅ* **3 cd.** हृत्परित्राणे वर्मपट्टवदाहितम्] *conj.*; हृत्परित्राणे धर्मपट्टवदाहितम् *NiSaṅ*; यत्परित्राणं बद्धपट्टवदाहृतम् 542 **4 a.** तच्छिरस्त्राणं] *NiSaṅ*; तच्छिरत्राणं 542 **4 d.** कङ्कणं] *NiSaṅ*; कङ्कटम् 542 **5 ab.** कृते शस्त्रग्रहे मन्त्री भीषणो] *em.* *Acharya*; कृते शस्त्रगृहे मन्त्री भीषणो *NiSaṅ*; करे शास्त्रे गृहीते तु भूषणे 542

क्षुद्राणामपधृष्यः स्यात्ताक्ष्र्यो दृक्श्रवसामिव ॥ ५ ॥

यथा शरीरसंक्लृप्तिस्तथा तद्गात्रकल्पना ।
कार्यस्तदा दृढीभावः साधकस्यावलेपगः ।
सो ऽन्तर्बहिः शिवीभूतः शिवो भूत्वा शिवं यजेत् ॥ ६ ॥

प्रतोद उवाच
पूज्यपूजकभावो यद्दृष्टो न्यूनान्ययोरिव ।
शिवीभूतः शिवः साक्षात्कथमाराधको भवेत् ॥ ७ ॥

प्रकाश उवाच ।
पतिः शुद्धाध्वहर्म्यस्थः प्राप्तिः स्यात्समतास्य तु ।
यावन्न तत्समो जातस्तावन्नाराधने क्षमः ।
यतः समानशीलानां दृष्टं सख्यं फलान्तिकम् ॥ ८ ॥

The quotation is followed in the *Nityādisaṅgraha* by:—
> *ity uktaṃ tu parāyāṃ* (em.; *parāyā NiSaṅ*) *yadāruruksujanaṃ prati*
> *ārūḍhānāṃ punar vakṣye prameyaṃ cāṅgaṣaṭkagam.*

6f. Cf. *Kriyākramadyotikā* p. 59: ···शिवीभूय शिवं यजेदिति श्रुतेश्च···

8a–d. तदुक्तं श्रीमत्पराख्ये ऽपि
पतश्शुद्धाध्वहर्म्यस्थं प्राप्तः सा समतास्य तु ।
यावन्न तत्समो जातस्तावन्नाराधने क्षमम् ॥ इति । Thus Naṭeśaguru's **Mṛgendrapaddhatiṭīkā*, IFP MS T. 1021, p. 87. The same verse is quoted by Jñānaprakāśaguru in his **Siddhāntaśikhāmaṇi* (IFP MS 10871, f. 79ʳ), prefaced by *parākhye.* The second *pāda* only is also cited in Trilocana's **Somaśambhupaddhatiṭīkā* IFP MS T. 170, p. 170, in the *Prabhāvyākhyā* on p. 188, and in the **Śivapūjāvidhivyākhyāna* transmitted in IFP MS T. 962, p. 119 [2nd pagination]. The third and fourth *pādas* only are cited without attribution on p. 118 of Nirmalamaṇi's *Prabhāvyākhyā.*

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5 c. क्षुद्राणामपधृष्यः] *em.*; क्षुद्राणामुपध्रु (?) ष्यः *NiSaṅ*; क्षुद्राणामपघृष्यः 542 **6 a.** °संक्लृप्ति°] *em.*; °संक्लिप्ति° *NiSaṅ* **6 c.** दृढीभावः] *conj.*; दृढो भावः *NiSaṅ* **8 ab.** °हर्म्यस्थः प्राप्तिः स्यात्समतास्य तु] *conj.*; °हर्म्यस्थ उत्प्राप्तिस्तत्समास्यमा *NiSaṅ*; °हर्म्म्यस्थः प्राप्तिस्सा समतास्य तु *SiŚi*; °हर्म्यस्थं प्राप्तः सा समतास्य तु *MṛPaṬī*; ···प्राप्तिस्स्यात्समतास्य तु *PraVyā*; ···प्राप्तिस्या सा मता स्यात्तु T170; ···प्राप्तिस्सा समतास्स्यात्तु T962 (unmetrical) **8 c.** यावन्न तत्समो] *SiŚi*, *MṛPaṬī*, *PraVyā*; यावन्ततत्समो *NiSaṅ* **8 d.** क्षमः] *NiSaṅ*, *SiŚi*, *PraVyā*; क्षमम् *MṛPaṬī*

B. ON SNĀNA:

**Jñānaratnāvalī* IFP T. 231, pp. 7–8, collated against Madras GOML MS R 14898 (=M), pp. 5–6, and against T. 106 (a transcript pp. 13–60 of which give something entitled *'*Jñānaratnāvalī*' that is probably a manual based thereon), pp. 26–7. Verses 12, 16 and 17 are cited in IFP MS T. 323, p. 47, transmitting the **Ātmārthapūjāpaddhati*; 12ab only is cited in IFP MS T. 795, p. 32, a MS transmitting the same text. In both the quotation is prefaced by *tad uktaṃ parākhye*. Verses 16c–17b only are quoted in the *Prabhāvyākhyā* on the *Kriyākramadyotikā* (prefaced by *tathā śrīmatparākhye*), p. 18, and verses 16c–17d are cited (prefaced by *parākhye*) in the *Sakalāgamasārasaṅgraha* (p. 40 of the 1974 edition and pp. 26–7 of IFP MS T. 199).

यदुक्तं श्रीपराख्ये च
आचामेन्नवतीर्थे ऽसौ त्रिः पिबेदम्बु मन्त्रितम् ।
दक्षपाणितलस्थं तत् कृत्वा हृद्गतमानसः ॥ ९ ॥

तेन शुद्धिर्भवेदन्तः कायमन्दिरमध्यगा ।
तद्बिराचमनं तस्य तेन तद्बिः प्रमार्जयेत् ॥ १० ॥

विशुद्धेन हि तेन स्यात् क्रियाङ्गा ये तदुत्तराः ।
ते भवन्ति विशुद्धास्तु शुद्धभावक्रियागुणाः ॥ ११ ॥

संस्पृशेच्च ततो ऽङ्गानि शिरो नेत्रे सनासिके ।
श्रोत्रेऽंसौ हृदयं नाभिं शिखास्पर्शस्ततो ऽन्ततः ॥ १२ ॥

शुद्धाः स्वभावतो देवास्तथा स्थानानि वेधसा ।

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9 . यदुक्तं श्रीपराख्ये च] M, T231; उक्तं च श्रीमत्पराख्ये T106 **9 a.** आचामेन्नवतीर्थे] M, T231; आचमेच्छिवतीर्थेषु T106 (unmetrical) **9 c.** दक्षपाणितलस्थं] M, T231; दक्षपाणिं तु T106 (unmetrical) **10 b.** कायमन्दिरमध्यगा] T106; का ⊔ मन्दिरमध्यगाः M, T231 **10 c.** तद्बिराचमनं तस्य] *conj.*; तद्वारमाननन्तस्य M, T231; तद्बिराचमनन्तस्य T106 **10 d.** तद्बिः प्र°] T231; तद्बिप्र° M; द्बिः प्रप्र° T106 **11 a.** तेन स्यात्] M, T231; तेनाऽस्मिन् T106 **11 b.** क्रियाङ्गा ये तदुत्तराः] *em. Acharya*; क्रियाङ्गा यै तदुत्तराः M, T231; क्रियांगा ये तमुत्तराः T106 **11 c.** विशुद्धास्तु] M, T231; विशुद्धाः स्युः T106 **11 d.** °गुणाः] M; °गुणः T231, T106 **12 b.** नेत्रे सनासिके] *ĀPūPa*; नेत्रे सनासिकैः M, T231; नेत्रं सनासिका T106 **12 c.** श्रोत्रे ऽंसौ हृदयं नाभिं] *conj.*; श्रोत्रेंसे हृदये नाभि M, T231; श्रोत्रांसौ हृदयं नाभि T106, T323 **12 d.** शिखास्पर्शस्] *conj.*; शिखास्पर्शी M, T231: ⊔ स्पर्शी T106 **13 a.** शुद्धाः स्वभावतो] M, T231; ⊔ T106

क्लृप्तानि शौचनिष्ठानां स्पर्शार्थाः शुद्धिहेतवः ॥ १३ ॥

केशवस्य शिरः स्थानं मार्तण्डस्यापि चक्षुषी ।
तन्मातरिश्वनो घ्राणं श्रोत्रे सर्वदिशां गृहम् ॥ १४ ॥

अंसाख्यमश्विनोः स्थानं हृदयं कृष्णवर्त्मनः ।
नाभिः प्रजापतेरेवमेभिः स्पृष्टैः शुचिर्भवेत् ॥ १५ ॥

अनामयाङ्गसंस्पर्शः कर्तव्यो ऽङ्गुष्ठयुक्तया ।
भवेदीशः सदाङ्गुष्ठो ऽनामा नामामृता कला ॥ १६ ॥

तयामृतात्मना देव्यामृततृप्तास्त्वनामया ।
भवन्ति तत्क्रियाकर्तुः क्रियाभावोपबृंहकाः ॥ १७ ॥

≪प्रतोद उवाच ⊳≫
बाह्येनापि तनोः शुद्धिः पृथिव्या सलिलेन च ।

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13 c. क्लृप्तानि शौच°] T231; क्लृप्तानि शैच° M; कुर्वतां शौच° T106 **13 d.** स्पर्शार्थाः शुद्धिहेतवः] *conj.*; स्पर्शार्था शुद्धिहेतवः M; *om.* T231; स्पष्टार्थं शुद्धिभेदतः T106 **14 a.** केशवस्य शिरः] M; *om.* T231; केशवस्य ङ्गिर T106 **14 b.** मार्तण्डस्यापि] T231, T106; मार्ताण्डस्यापि M **14 c.** तन्मातरिश्वनो] T106; तन्मातरिश्वोनो M, T231 **14 d.** श्रोत्रे सर्वदिशां गृहम्] *conj.*; श्रोत्रे सर्वदिशाग्रहम् M, T231; श्रोत्रं सर्वदिशां ग्रह× ⌈× : T106 **15 b.** कृष्णवर्त्मनः] T231ac, T106; कृष्णवन्मनः M, T231pc **15 cd.** नाभिः प्रजापतेरेवमेभिः] *em.*; नाभिप्रजापतिरेव चैभि M; नाभि प्रजापतिरेव चैभिः T231; नाभौ प्रजापतेरेवमेभि T106 **16 a.** अनामयाङ्गसंस्पर्शः] *ĀPūPa*; अनामयांसंस्पर्शः M, T231 (unmetrical); अनामयांगसंस्पृष्टः T106 **16 b.** कर्तव्यो ऽङ्गुष्ठयुक्तया] *ĀPūPa*; कर्तव्यो ङ्गुष्ठयुक्तयः M, T231; कर्तव्याङ्गुष्ठयुक्तया T106 **16 c.** भवेदीशः सदा°] M, *PraVyā*, *SaSāSaṅ*, *ĀPūPa*; भवेद्दीशः सदा° T231; भवेदीशः सचा° T106 **16 d.** ऽनामा नामामृता] *PraVyā*; नामानामाभृता M, T231; नामानामभृता T106; ऽनामिकायामृता *SaSāSaṅ*; नामानामाजृता *ĀPūPa* **17 ab.** तयामृतात्मना देव्यामृततृप्तास्त्वनामया] *ĀPūPa*; तयामृतात्मना देवा अमृततृप्तास्त्वनामया *PraVyā* (unmetrical); तया भूतात्मना देवा भूततृप्तास्स्वकामदाः M; तथा भूतात्मया देवाः भूततृप्ताः स्वकामदाः T231; तथामातात्मया देव्या मातत्रस्तोंसकामया T106; तयामृतात्मना देया मृततृप्तास्त्वनामयाः *SaSāSaṅ* Ed.; तथाभूतात्मना देवा भूततृप्तास्त्वनामयः T199 **17 cd.** भवन्ति तत्क्रियाकर्तुः क्रियाभा°] M, T231, *SaSāSaṅ*; भवन्तु तत्क्रियात्तु क्रियांगा° T106 (unmetrical); भवन्ति तत्क्रियाकर्तुं क्रियाभा° *ĀPūPa* **17 d.** °बृंहकाः] M, T231, T106; °बृंहिकाः *SaSāSaṅ*; °बृह्मकाः *ĀPūPa* **18 a.** बाह्येनापि] T106; बाह्योनापि M, T231 **18 b.** पृथिव्या] M, T231; पृथिव्याः T106

कथमन्तर्भवेच्छुद्धिः †एतद्विषयमार्जितः† ॥ १८ ॥

≪प्रकाश उवाच ⊳≫
किन्तु तद्भावसंशुद्ध्या शुद्धं भवति तन्मनः ।
शुद्धेन मनसा शुद्धः सङ्कल्पो यो भवेत्तदा ॥ १९ ॥

शुद्धसङ्कल्पयोगेन शुद्धं प्राप्नोति तत्फलम् ।
अत एव द्विराचामेच्छुद्धिभावस्थिरत्वतः ॥ २० ॥ इति ॥

This *iti* must mark the end of the quotation from the *Parākhya*, but it is worth recording the next three lines in M and T. 231: *ittham dvidhā samācamya kṛtanyāsaḥ prasannadhīḥ/ gṛhastho brahmacārī ca pūrvaṃ vandeta vaidikīm* (em.; *vaidikaṃ* MSS)/ *punaḥ śaivīṃ yatī yad vā sandhyām eva śivātmikām/ uktaṃ śrīmatsvāyambhuvādau—snānam ā śirasaḥ kṛtvā samācamyodagānanaḥ*· · ·etc. [This last line is in fact *Mṛgendrakriyāpāda* 2:9ab.] T. 106 does not appear to have this; it continues instead with a mantra: *oṃ haḥ astrāya huṃ phaṭ/ vāmakaraṃ vāradvayaṃ*· · ·

In the *Sakalāgamasaṅgraha* the quotation of 16c–17 is immediately followed (without intervening *iti*) by these verses:

bhāratī rasanāgrasthā praṇavaś coṣṭhasampuṭe (Ed.; *cāṣṭasampuṭe* T. 199)
nāsāpuṭadvaye prāṇaś cakṣuṣī śaśibhāskarau
śrotrayoś ca diśaḥ sarvāḥ nābhau brahmā śivo hṛdi (Ed.; *nalau hṛdi* T. 199)
śuddhyarthaṃ mastake viṣṇur aṃsayor aśvinau sthitau
pūrvoktavidhinā puṇḍraṃ dhṛtvācamya nyaset tataḥ.

Since these lines overlap in content with 14 and 15 (and since the **Jñānaratnāvalī* transmits other verses following 17) I have assumed that they do not belong to the *Parākhya*.

Varṇāśramacandrikā, p. 31 and *Śaivasannyāsapaddhati*, p. 19:

पराख्ये ऽपि ॥
गृहिणामम्बुना स्नानं भस्मना यतिनां सदा । इति ॥ २१ ॥

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18 d. एतद्विषयमार्जितः] M, T231; एनय विषयोत्थिता T106 (unmetrical) **19 b.** भवति] T106; भावादि M, T231 **19 cd.** शुद्धेन मनसा शुद्धः सङ्कल्पो यो भवेत्तदा] T231; शुद्धेन मनसा शुद्धसंकल्पो यो भवेत्तदा M; ततः शुद्धेन मनसा शुद्धसंकल्पयोगतः T106 **20 b.** शुद्धं] T106; शुद्धः M, T231 **20 cd.** °चामेच्छुद्धिभावस्थिरत्वतः इति] *em.*; °चामेच्छुद्धिभावः स्थिरत्व इति M, T231 (unmetrical); °चामेत् शुद्धभावस्थिरत्वतः इति T106 **21 .** पराख्ये ऽपि] *VaCa*; पराख्ये *ŚaiSaPa* **21 b.** भस्मना यतिनां] *VaCa*; यतीनां भस्मना *ŚaiSaPa*

The following four verses appear in IFP MS T. 106 *'*Jñānaratnāvalī*', p. 17, and the first three of them in IFP MSS T. 282, pp. 17–18, T. 323, p. 24, and T. 371, p. 695, which transmit the **Ātmārthapūjāpaddhati*:

> श्रीपराख्ये तु
> एवमुद्धृत्य मृद्भागं तेन स्नानं मलापहम् ।
> शस्त्रमुच्चार्य कायं स्वमालभ्य शिरसः क्रमात् ॥ २२ ॥
>
> पादान्तं यावत्तत्स्नानादेनः संशुद्ध्यते क्षणात् ।
> प्राणायामं पुनः कुर्यादन्तःप्राणनिरोधतः ॥ २३ ॥
>
> प्राणवृत्तिनिरोधेन मनोवृत्तिं निरोधयेत् ।
> मनोवृत्तिनिरोधेन पापं यन्मानसं हरेत् ॥ २४ ॥
>
> वाचिकाच्छुद्ध्यते पापात् पापघ्नः प्रणवो नृणाम् ।
> क्षयः सामान्यपापानामेवमन्ये विशेषतः ॥ २५ ॥

The following six verses are to be found in a **Śaivasiddhāntasaṅgraha*, IFP MS T. 46, p. 15. Among them the first three half-lines are cited, with the same attribution, in the **Ātmārthapūjāpaddhati* (IFP MSS T. 795, p. 9, T. 371, p. 687, T. 323, p. 14, and T. 282, p. 10), followed by the ninth (30ab). [Between the second and third half-lines the author of the **Ātmārthapūjāpaddhati* has inserted the comment *atra kṣālane diṅniyamaś cintye ca darśitaṃ yathā* ···; in IFP MS

22c–23b. पराख्ये
शास्त्रमुच्चार्य कायस्त्वं आलभ्य शिरसा क्रमात् ।
पादान्तं या पय स्नायात्तेन संशुद्ध्यते क्षणात् ॥ *Śaivasiddhāntasaṅgraha*, IFP MS T. 46, p. 28.

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22 . श्रीपराख्ये तु] T106; पराख्ये T323, 371; उराख्ये T282 **22 a.** मृद्भागं] T106, T282, T323; मृद्भागे T371 **22 b.** स्नानं] T106, T282, T323; स्नान° T371 **22 c.** शस्त्रमुच्चार्य कायं स्वम्] T106, T282, T323, T371; शास्त्रमुच्चार्य कायस्त्वं T46 **22 d.** शिरसः] T106, T323; शिरसा T46, T371; शिशिरसं T282 (unmetrical) **23 ab.** यावत्तत्स्नानादेनः संशुद्ध्यते] *conj.* (unmetrical); यावत्तत्स्नानादेनसंशुद्ध्यते T106 (unmetrical); या पय स्नायात्तेन संशुद्ध्यते T46; यावतस्नायादेनसश्शुद्ध्यते T323, T371; यावतः स्नायात् येन संशुद्ध्यते T282 **23 c.** पुनः] T106, T282, T323; पुनं T371 **23 d.** °प्राणनिरोधतः] T106; °प्राणनिरोधनम् T323, T371; °प्राणिनिरोधनम् T282 **24 a.** प्राणवृत्ति°] T106, T282, T371; प्राणवृत्तिं T323 **24 b.** मनोवृत्तिं] T106, T323; मनोवृत्ति T282, T371 **24 d.** यन्मानसं] T323, *conj.* T282; यद्वासनं T106; यजानसं T282 **25 a.** वाचिकाच्छुद्ध्यते] *em.*; वाचिकाच्च्छुद्ध्यते T106

T. 323 this reads *atra kṣālane +sati kathaṃ+ dikniya+ma+ acintye darśitam.* But none of the following half-lines appear to be in the *Cintyaśāstra* as transmitted in IFP MS T. 13.]

पराख्ये
क्रियमाणे यदा शौचे विप्रुषस्खलनं भवेत् ।
तेन तत्क्षालनार्थं तु कटिशौचं विधीयते ॥ २६ ॥

प्राङ्मुखः क्षालयेत्पादौ वक्त्रं हस्तावुदङ्मुखः ।
मृदा तु दक्षिणं पादं वामहस्तेन क्षालयेत् ॥ २७ ॥

वामपादं ततः क्षाल्यमाजानुमण्डलान्तकम् ।
नगरग्रामरथ्यां वा परिक्रम्य गृहाद्बहिः ॥ २८ ॥

पादौ प्रक्षाल्य मृत्तोयैर्गृहान्तं प्रविशेत्ततः ।
देशान्तरगतो विप्रः क्षालयेच्छौचभूतलम् ॥ २९ ॥

जलेन शोधयेत् पश्चात् गण्डूषं षोडशक्रमात् ।
प्राङ्मुखोदङ्मुखो वाथ भूत्वाचम्य विधिक्रमात् ॥ ३० ॥

अतो ऽन्यत्र समाचामेत्तूष्णीं सव्योपवीतवान् ।
पुनर्मन्त्रैः समाचम्य दन्तधावनमाचरेत् ॥ ३१ ॥

Prabhāvyākhyā on the *Kriyākramadyotikā* p. 16:

तथा श्रीमत्पराख्ये
ककुप्छाक्री तु या प्रोक्ता तस्या नाथः शतक्रतुः ।
नियुक्तः सर्वदेवानां नायकत्वेन वेधसा ॥ ३२ ॥

न केवलमसौ तेषां विघ्नानामपि नायकः ।

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26 a. यदा] T323, T795, T371; यथा T46; तदा T282pc; थदा T282 **26 b.** विप्रुषस्खलनं] *em.* *Acharya*; विपूषस्खलनं T46; विक्रडुच्चलनं T323; विप्रडुच्चलनं T371; विवृध्युस्खलनं T795; विप्रमरच्चलन T282 (unmetrical) **26 c.** तेन तत्क्षा°] T46, T795, T371; --- तो --- त्क्षा° T323; ततो तत्क्षा° T282 **27 a.** प्राङ्मुखः] T46, T795; प्राङ्मुख T323, T282, T371 **27 b.** वक्त्रं हस्तावुदङ्मुखः] T795, T371; वक्त्रहस्तावुदङ्मुखौ T46; वक्त्रहस्ता उदङ्मुखः T323; वक्रहस्तावुदङ्मुखः T282 **30 b.** गण्डूषं षोडशक्रमात्] T46, T323, T371; गण्डूषं शोधयेः क्रमात् T795; गण्ड --षोर्द्धशः क्रमात् T282 **31 ab.** °चामेत्तूष्णीं] *em.*; °चामे तूष्णीं T46

तेन तद्दिग्गतेनास्मिन् विघ्नप्रोत्सारणं भवेत्॥ ३३॥

सौम्या या तु ककुप्तस्यामीशानो ऽमृतसंभवः।
शिवेनालोडितः सोमः क्षणात् क्षरति केवलम्॥ ३४॥

तत्तीर्थममृतं यस्मात्तस्मिन् स्नातो ऽमृती भवेत्।
दक्षिणाशाधिपो धर्मः सर्वपापापहारकः॥ ३५॥

तेन तद्दिग्गता या मृत् तत्स्पर्शादेनसः क्षयः॥ ३६॥ इति

The following unit appears, prefaced by *parākhye*, in the **Ātmārthapūjāpaddhati* (IFP MSS T. 795, p. 17, T. 371, p. 699, T. 323, p. 29, and T. 282, p. 22). Its last half-line only, also prefaced by *parākhye*, appears in the **Śaivasiddhāntasaṅgraha*, IFP MS T. 46, p. 37.

पराख्ये
उदक्स्थेन शिवतीर्थं †गत्वा बाहुपरिभ्रमात्†।
दक्षस्थेन निजं कायं शिरसः प्रभृति स्पृशेत्।
पादान्तं कायपापघ्नं स्नानं कुर्याच्छिवाम्भसि॥ ३७॥

Of the following three verses, the first five half-lines are quoted (prefaced by *parākhye*) in the **Ātmārthapūjāpaddhati* (IFP MSS T. 282, p. 11, T. 321, p. 15, T. 323, p. 16, and T. 371, p. 688) and the last four (also prefaced by *parākhye*) in the *Śaivasannyāsapaddhati* p. 14:

पराख्ये
लालादृक्श्रोत्रनासास्यरेतोविण्मूत्रगात्रजम्।
नखपादगतं यच्च यच्च गन्धादिलेपनम्॥ ३८॥

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37 a. शिवतीर्थं] T795; शिवं तीर्थं T323, T282, T371 **37 b.** गत्वा बाहुपरिभ्रमात्] T795; कृत्वा बाहुपरिभ्रमात् T323, T371; कृत्वा बाहुपरिक्रमात् T282 **37 c.** दक्षस्थेन] T323, T795, T371; दक्षस्तेन T282 **37 d.** शिरसः] T323, T795, T282; शिरस T371 •स्पृशेत्] T795, T282, T371; न्यसेत् T323 **37 e.** पादान्तं कायपापघ्नं] T46, T323, T371; पादांता --- यपापघ्नं T795; पादान्तकायपापघ्नं T282 **38 a.** लालादृक्श्रोत्रनासास्य°] T371; ललादृक्श्रोत्रनासास्य° T323; ललाटदृक्श्रोत्रनासास्य° T282 (unmetrical); (जिह्वा)नासग्रश्रोत्रनासस्य T321 (unmetrical) **38 b.** °गात्रजम्] T282, T321, T323; °गात्रजः T371 **38 c.** नखपादगतं] T323, T321; नवपादगतं T371; नवोदगतं T282 (unmetrical) **38 d.** गन्धादि°] T323, T321, T371; गजादि° T282

नासिकाश्रोत्रनेत्रोत्थमुदकेन विशुद्ध्यति ।
वक्त्रजं दन्तकाष्ठेन कैश्यं चामलकादिभिः ॥ ३९ ॥

अद्भिश्च शुद्धमृद्भिश्च शेषां प्रक्षालयेत्तनुम् ।
गन्धलेपापनयनं वारिणा मृद्भिरिष्यते ॥ ४० ॥ इति ।

C. ON CASTE AND ON DĪKṢĀ

Of the following, verses 41–44b appear in Vedajñāna's **Dīkṣādarśa* (IFP MSS T. 76, pp. 25–6, T. 153, pp. 41–2, and T. 279, pp. 22–3) and also a **Pratiṣṭhāvidhi* of a Candraśekharabhaṭṭa (IFP MS T. 370, pp. 249–50). Verses 41–2 appear (with the attribution *parākhye*) in Jñānaprakāśa's **Śivāgamādimāhātmyasaṅgraha* (IFP MS T. 372, p. 1249 and T. 281, p. 164) and (with the attribution *tathā parākhye*) on p. 60 of the *Varṇāśramacandrikā*. The first verse only (prefaced by *yad uktaṃ śrīmatparākhye*) is quoted in the **Mṛgendrapaddhatiṭīkā* (IFP MS T. 1021, p. 223). Verses 43c–44b are quoted on p. 76 of the *Śivāgrabhāṣya* (with the attribution *tathā hi śrīmatparākhye*). The units 43c–44b and 44c–44f (with an intervening line of prose) are quoted without attribution on p. 134 of the Mysore edition of Śivāgra's *Śaivaparibhāṣā*. Verses 43c–44f are quoted consecutively in Trilocanaśiva's **Siddhāntasamuccaya* (IFP MS T. 284, p. 141 and IFP MS T. 206, pp. 71–2). The unit 44c–44f appears (prefaced by the attribution *tathā śrīmatparākhye*) in Nirmalamaṇi's *Kriyākramadyotikāprabhāvyākhyā* (p. 268, lines 24–5):

पराख्ये
सर्ववर्णानतो विप्रः क्षत्रियस्त्रितयं गुरुः ।
वैश्यशूद्रौ द्वयं चैव दीक्षयेद्दृक्क्रियार्थवित् ॥ ४१ ॥

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39 a. °नेत्रोत्थ°] *ŚaiSaPa*, T323, T321, T371; °नेत्रोर्थ° T282 **39 d.** कैश्यं चामलकादिभिः] T323, T321, T282; केशजश्चामलादिना *ŚaiSaPa*; कैश्याश्चामलकादिभिः T371 **40 a.** अद्भिश्च शुद्धमृद्भिश्च] *conj.*; अद्भिश्च शुद्धिर्मृद्भिश्च T323, T321; मृद्भिश्च शुद्धमृद्भिश्च *ŚaiSaPa*; अद्भिश्च शुद्धिं मृद्भिश्च T371; अद्भिश्च शुद्धिमृद्भि T282 (unmetrical) **40 b.** शेषां प्रक्षालयेत्तनुम्] *conj.*; शेषं प्रक्षालयेत्तनुम् T323, T282, T321pc, T371; शेषं प्रक्षाळयेत्तरम् T321ac; देहं प्रक्षाल्य यत्नतः *ŚaiSaPa* **41 ab.** सर्ववर्णानतो विप्रः क्षत्रियस्] *VaCa*, T279; सर्ववर्णानतो विप्राः क्षत्रियास् T76; सर्ववर्णानतो विप्रः क्षत्रियास् T153; सर्वान् वर्णानतो विप्र क्षत्रियस् *MṛPaṬī*; सर्ववर्णानतो विप्रा क्षत्रियं T370; सर्ववर्णानतो विप्रः क्षत्रियंस् T372; सर्ववर्णान्वितो विप्रः क्षत्रियस् T281 **41 c.** वैश्यशूद्रौ] *DīĀ*, *MṛPaṬī*, T370, T372; वैश्यश्शूद्रो *VaCa*; वैश्यः शूद्र T281 **41 cd.** चैव दीक्षयेद्दृक्क्रियार्थवित्] *MṛPaṬī*, T153; चैव दीक्षयेद्दृक्रियार्थवित् T76; चैकं दीक्षयेद्दृक्क्रियार्थवित् *VaCa*, T372, T279; चैकं दीक्षयेद्दृद्रक्रियार्थवित् T370 (unmetrical); चैकं दीक्षयेत्तत्क्रियार्थवित् T281

ब्राह्मणः सर्वजातीनां सदानुग्राहकः स्मृतः।
स्वजातिपूर्वमाचार्यास्त्रयः शेषा नृपादयः॥ ४२॥

त्रिषु वर्णेषु ये युक्तास्ते च तद्वर्णिनो मताः।
कार्या दीक्षापि सर्वेषां तच्छक्तिविधियोगिनाम्॥ ४३॥

त्रयाणामपि वर्णानां न तु शूद्रान्त्यजातिषु।
अमद्यपास्तु ये शूद्राः शौचाचारक्रियादराः।
शिवभक्ताश्च ये तेषां दीक्षा कार्यान्यथा न हि॥ ४४॥

Verse 44b is followed in the *Dīkṣādarśa* by: *etat parākhyoktavacanam* (T76, T153; *parākhyavatta*⁻ ⁻ ⁻ ⁻ ⁻ T279) *asacchūdraviṣayam* (T76; *-vidhānam* T279;

44cdef. This unit also appears quoted without attribution in the *Siddhāntasūtravṛtti* amongst other lines which may not belong to the *Parākhya* (p. 42, ad *sūtras* 8–9):
अथ शिष्यलक्षणमाह
चतुर्वर्णेषु संजातः शास्त्रज्ञाननिरूपकः। भक्तिज्ञानविरागेण बुद्धिमान्नीतिमान्सदा॥
पुरुषार्थप्रकर्ता च सदा निर्णयबुद्धिमान्। शुश्रूषायां च कुशलो गुरुकार्ये प्रयत्नवान्॥
सन्ततं गुरुशुश्रूषावागुल्लङ्घनभीरुकः। एतल्लक्षणसम्पन्नः स शिष्यः परिकीर्तितः॥
अमद्यपास्तु ये शूद्राश्शौचाचारक्रियादराः। शिवभक्ताश्च ये तेषां दीक्षा कार्यान्यथा न हि॥
सर्वेषामेव शिष्याणामधिकांशं गुणं शृणु। भक्तिर्विश्वासमद्रोहो गुर्वाज्ञापालनस्थितिः।
श्रद्धा शान्तिः क्षमा सत्यं तथा शौचं तपः श्रुतं। कृतज्ञता द्वादशकं यस्य शिष्यस्य विद्यते।
शिष्याणां च प्रधानः स नान्ये ते न प्रधानकाः॥ इति।

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42 b. सदानुग्राहकः स्मृतः] T279, T281; सदानुग्राहक स्मृतः T372; सदानुग्रहकृत्स्मृतः *VaCa*; सदानुग्राहकस्सदा T153; सदनुग्राहकस्सदा। स्मृतः। T76 (unmetrical); सदानुग्राहस्मृतः T370 (unmetrical) **42 c.** °चार्यास्] Σ; °चार्यं T153 **42 d.** त्रयः शेषा नृपादयः] T279; त्रयः शेषान् नृपादयः *VaCa*; त्रयश्शोषा नृपादयः T76; त्रयश्शेषां नृपादयः T153; त्रयश्शेषान्नपादयः T370; त्रयश्शेषा नृणादय इति T372; त्रयः शेष -- दधः T281 **43 b.** च तद्वर्णिनो मताः] T76; च तद्वर्णिनो मतः T153; तद्वमकुटिको मतः T279 (unmetrical); च तद्वर्णतो गतः T370 **43 c.** कार्या दीक्षापि] *SiSa*; दीक्षा कार्या हि *ŚiĀBhā*, *ŚaiPaBhā*; दीक्षा कार्या तु T279; दीक्षाकार्ये तु T76, T153, T370 **43 d.** तच्छक्तिविधियोगिनाम्] T206, *ŚiĀBhā*, *ŚaiPaBhā*; तच्छक्तिर्विधियोगिनाम् T284; तद्भक्तशिवयोगिनाम् *DīĀ*; तद्भक्तश्शिवयोगिनाम् T370 **44 b.** शूद्रान्त्य°] *ŚiĀBhā*, *ŚaiPaBhā*, *SiSa*, T76; शूद्राज्य° T153; शूद्रान्य° T279 **44 cd.**] *om. DīĀ* **44 c.** शूद्राः] *PraVyā*, *ŚaiPaBhā*, *SiSūVṛ*; रुद्राः *SiSa* **44 d.** शौचाचार°] *PraVyā*, *ŚaiPaBhā*, *SiSūVṛ*; शैवाचार° *SiSa* **44 e.** °भक्ताश्च ये तेषां] *PraVyā*, *ŚaiPaBhā*, *SiSūVṛ*; °भक्ताश्च तेषां सा T206; °भक्ताश्चैतेषां स T284 **44 f.** कार्यान्यथा न] *PraVyā*, *ŚaiPaBhā*, T206; कार्यान्न्यथानु T284

-*viṣam* T153) *eva. tathoktaṃ vāyavyasaṃhitāyāṃ* ··· In IFP MS T. 370 verse 44b is followed by: *vāyavyasaṃhitāyāṃ*···

**Dīkṣādarśa* (IFP MSS T. 76, p. 26, T. 153, p. 42, and T. 279, p. 23) and Candraśekharabhaṭṭa's **Pratiṣṭhāvidhi*, IFP MS T. 370, p. 250 (in the latter the quotation is prefaced only by *parākhya*):

तथा पराख्ये च—
अमद्यपः कुलीनश्च नित्यधर्मपरायणः।
शूद्रः क्षत्रियवज्ज्ञेयः शेषा निन्द्यास्ततो भृशम्॥ ४५॥ इति।

**Dīkṣādarśa* (IFP MSS T. 76, pp. 188–9, T. 153, pp. 268–9, and T. 279, pp. 150–1), in *saṃskāradīkṣāvidhi*:

श्रीमत्पराख्ये—
असंस्कृतस्य विप्रस्य यतो नाध्ययनं भवेत्।
तावच्छूद्रसमत्वं स्याद् यावच्चासौ न संस्कृतः॥ ४६॥

जातिमानपि यो विप्रो यस्मादत्र श्वपाकगः।
कामतः स तदाचारस्तद्गतस्तत्समो भवेत्॥ ४७॥

तेन संस्कारमुख्यत्वं वेदे ऽपि प्रतिपादितम्।
किं पुनः शिवशास्त्रे ऽस्मिन्नपेक्षारहिते परे॥ ४८॥

This is followed by: *tatas tatsaṃskāreṇātra prayojanaṃ nāsti. yataḥ* (*yat* T. 279) *tasmin vaidikadvijatve saty api karmāyattā gatir iti.*

Varṇāśramacandrikā p. 15 (prefaced by *tad uktaṃ śrīmatparākhye*) and *Prabhāvyākhyā* on the *Kriyākramadyotikā* p. 201 (followed by *iti śrīmatparākhyaśruteḥ* ···):

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45 a. अमद्यपः] T370; अमद्यप° *DīĀ* • कुलीनश्च] T370, T76, T279; कुलीनश्व T153 **45 b.** नित्य°] T370, T76, T153; नित्यं 279 **45 c.** शूद्रः क्षत्रियवज्ज्ञेयः] T279; शूद्रः क्षत्रियवत् ज्ञेय T370; शूद्रक्षत्रिवज्ज्ञेयाश् T76; शूद्रक्षत्रियवत् ज्ञेया T153 **45 d.** निन्द्यास्ततो भृशम्] T370, T279; निन्द्या ततो भृशम् T76; निन्द्या ततो भ्रशम् T153 **46 c.** °समत्वं स्याद्] *conj.*; °समस्तस्य *DīĀ* **47 a.** °पि यो] T76, T279; °पथो T153 **47 b.** यस्मादत्र] *conj. Isaacson*; यस्मान्नात्र T76; यस्मात्तत्र T153; यस्मानत्र T279 •श्वपाकगः] T279; स्वपातकः T76; स्वपाकग T153 **47 c.** कामतः स तदाचारस्] *conj. Isaacson*; कामदस्सतताचारः T76; कामदस्सतताचारस् T153; कामदस्सददा⁻ ⁻ T279 **48 a.** °मुख्यत्वं] T76, T153; °मुख्यं वै T279 **48 b.** °पि] T76, T279; वि° T153 **48 c.** °शास्त्रे] T76, T279; °सास्त्रे T153

दीक्षितो यो ऽधिकारी स्याद्योग्यः स्नानार्चनादिषु ॥ ४९ ॥

**Mṛgendrapaddhatiṭīkā* of Naṭeśaguru, IFP MS T. 1021, p. 189:
nanv eṣā dīkṣā manvādyuktavat (em.; *mānvādyuktavat* MS) *kiṃ śarīrasya saṃskāraṃ karoti, uta jāteḥ, āhosvid ātmano vā. ātmana eveti brūmaḥ; tathā* (conj.; *eveti tathā brūmaḥ* MS) *śrīmatparākhye*—

संस्कारो यः शुभः शैवो न पिण्डे चेतनेन्धिते ।
संस्कार्या वाथ तज्जातिर्नाधिष्ठानं विना न सा ॥ ५० ॥

एकस्मिन् सर्ववर्णानां संस्कारः संस्कृतो भवेत् ।
निराधारा न संस्कार्याः साधाराश्चिदधिष्ठिताः ।
संस्कार्यश्चेतनस्तेन फलभोक्ता स चोदितः ॥ ५१ ॥

Appendix to the **Sarvamatopanyāsa* IFP MS T. 284, p. 27:

विमुक्तेः कारणं दीक्षा कर्तृस्थः कारको भवेत् ।
क्रतोरपि महेशानः पञ्चमन्त्रमहातनुः ॥ ५२ ॥

This quotation is preceded by *śivatvavyaktisaṃpūrṇaḥ saṃsārī na punas tadā/ kiraṇe/ atha dīkṣādhvaśuddhātmasāṅgasabrahmapañcakam/ sūkṣmasvāyambhuve* [sic.] and it is followed by *parākhye/ dīkṣayā maṇḍale pūjā tatpraveśavidhiḥ kramaḥ/ tatvaśuddhir anutkarṣo muktir ekena janmanā* [sic.] Thus the labels in this portion of the text, as is clear from the *Kiraṇa* quotation (*Kiraṇa* 1:22ab), probably usually follow the quotations to which they belong.

Kriyākramadyotikā of Aghoraśiva, p. 365:

किंचित्कालं सदाभ्यासादधिकारं तदात्मकम् ।
कृत्वा पुनः शिवं याति शिवशक्तिवशात्ततः ।
एवं मुक्तिः शिवेनोक्ता भवेदेकेन जन्मना ॥ ५३ ॥

This quotation is followed by the tag *parākhye* and then by another quotation: *evaṃ yo 'nantavijaye sarvādhvavidhidīkṣayā/ dīkṣitaḥ so 'dhunā bandhān*

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49 b. स्नानार्चना°] *PraVyā*; स्थानार्चना° *VaCa* **50 a.** शुभः शैवो] *conj.*; शुभशैवे T1021 **50 c.** संस्कार्या वाथ तज्जातिर्] *conj. Acharya* (cf. *Kiraṇa* 6:3–4); संस्काराध्ययवथ तज्जाति T1021 **51 cd.** संस्कार्याः साधाराश्चिदधिष्ठिताः] *conj.*; संस्कार्या साधारा चिदधिष्ठिता T1021 **51 e.** °श्चेतन°] *conj. Acharya*; °श्चेतस° T1021 **51 f.** चोदितः] *em.*; चोदितमिति T1021 **52 b.** कर्तृस्थः कारको] *conj.*; कर्तृस्थकारकं T284 **52 c.** महेशानः] *conj.*; महेशानं T284

na bibheti bhavātmakāt/ svāyambhuve. Since this latter quotation is *Svāyambhuvasūtrasaṅgraha* 14:46, the label *parākhye* must belong to what precedes it.

**Śivāgamādimāhātmyasaṅgraha* of Jñānaprakāśa, IFP T. 372 (pp. 1192–1261), p. 1216:

> तदुक्तं पराख्ये
> धर्माधर्मक्षयकरी दीक्षेयं पारमेश्वरी।
> ज्ञानतो योगतश्चैव चर्यातश्च न मुच्यते॥ ५४ ॥
>
> दीक्षया चात्र मुक्तिस्तु सर्वेषां प्राणिनामिह।
> तस्मात्तु शिवसामर्थ्यान्मुक्तिः सर्वत्र सिद्ध्यति॥ ५५ ॥ इति

The same unit is quoted in the **Dīkṣādarśa* (IFP MSS T. 76, p. 3, T. 153, p. 4, and T. 279, p. 2), where it is prefaced by *parākhye* and followed immediately (without an intervening *iti*) by the much cited verse beginning *asmāt pravitatād bandhāt*, which is *Svāyambhuvasūtrasaṅgraha* 2:24. Note also that it appears in a larger block of verses quoted (without attribution) from the *Parākhya* in the appendix to the **Sarvamatopanyāsa* (IFP MS T. 284, p. 26 and IFP MS T. 801, p. 20), for which see the apparatus to 15:9ff. It is possible that this unit should be incorporated into the text before Pratoda's question in 15:11.

I have not found this in the other transcript of the **Śivāgamādimāhātmyasaṅgraha* of Jñānaprakāśa (IFP MS T. 1059), but that transcript does contain the following passage of unattributed quotations (IFP T. 1059, pp. 27–8):
tad itthambhūtaṃ śivaśāstraṃ proktaprakāraṃ dīkṣitair eva śrotavyaṃ paṭhitavyaṃ ca. dīkṣāvihīne tu jñānādikaṃ sarvaṃ vyarthaṃ syāt. jñānāder asvātantryād dīkṣāṅgatvenaiva jñānādikaṃ mokṣasādhanaṃ nānyathā. tad uktam

> *tasya tena tadaṅgatvaṃ dīkṣā sāto 'ṅginī bhavet*
> *śivadīkṣāṃ tu muktvaikāṃ sapatrāvyāhatāṃ parām*
> *jñānato yogataś cāpi caryātaś ca na mucyate*
> *jñānādīnāṃ tu sāmarthyaṃ tatrāpi svar na vidyate*
> *bālabālīśavṛddhastrībhoginām sarujāṃ tathā*

54ab. यदुक्तं 'धर्माधर्मक्षयकरी दीक्षा' इति। *Mṛgendravṛttidīpikā* ad *vidyāpāda* 3:5c–6b (p. 30). But note that Aghoraśiva quotes the same unit ad *Ratnatrayaparīkṣā* 165c–166b attributing it to the *Svāyambhuva* (in which it seems not to occur).

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54 a. °करी] T372, T76, T279, T284, T801; °करि T153 **54 b.** पारमेश्वरी] T372, T76, T153, T284, T801; परमेश्वरी T279 **54 a.** योगतश्चैव] T372, T76, T279, T284, T801; योगतद्वैव T153 **54 b.** चर्यातश्च] T372, T76, T284, T801; चर्यतद्व T153; चर्यास्तस्य T279 **55 a.** दीक्षया चात्र] T372, T76, T153; ¯¯या चात्र T279; दीक्षयाच्छात्र T284, T801

jñānādinā na mokṣo 'sti tasmād dīkṣaiva mocinīti
Though no attribution is given here, the first of these half-lines is *Parākhya* 15:9ab, and the third occurs in the passage just cited above. But observe that this same third half-line elsewhere belongs closely to the half-lines that follow it: see the two-verse fragment of the Ur-*Pauṣkara* cited in Goodall 1998:361, fn. 588 as constituted by Sanderson (*1996a:43).

D. ON PRĀYAŚCITTA:

Jñānaratnāvalī IFP T. 231, pp. 256–8, and GOML MS R 14989 (=M), pp. 231–3:

अथ पराख्ये
पर्वसन्धिषु सर्वेषु कदाचिन्मैथुनं दिवा।
कृत्वायुतं जपेत्प्राज्ञो †प्रणमस्य† व्रते स्थितः॥ ५६॥

रात्रौ कृत्वायुतार्धं तु सन्ध्यायामयुतं जपेत्।
कथां मैथुनजां कृत्वा हृद्बीजशतं जपेत्॥ ५७॥

ब्रह्मचर्यात्पतेद्धीमान् प्रायश्चित्तं गृही चरेत्।
वेश्यां च वृषळीं यत्नात्परदारांश्च वर्जयेत्।
प्रमादान्मोहतो गत्वा प्रायश्चित्ती भवेन्नरः॥ ५८॥

परासंहितायाम्
अगम्यागमनं कृत्वा वामदेवशतं जपेत्।
ब्राह्मणीमितरां वापि यो ऽभिगच्छेत्तु दीक्षितः॥ ५९॥

विप्रः साष्टशतं जप्त्वा तस्मात्पापात्प्रमुच्यते।
क्षत्रियो द्विशतेनैव वैश्यस्तु त्रिशतेन वै॥ ६०॥

शूद्रो जप्त्वाथ चत्वारि वामदेवं शिवाग्रतः।
एकरात्रोषितो भूत्वा तस्मात्पापात्प्रमुच्यते॥ ६१॥

यस्तु प्रव्राजितां गच्छेद्ब्राह्मणीं वा कुलस्त्रियम्।
ईशेनाष्टशतं जप्त्वा दोषान्मुच्येत दीक्षितः॥ ६२॥

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57 b. सन्ध्याया°] T231; सन्धाया° M **58 a.** °चर्यात्पतेद्धीमान्] *conj.*; °चर्याद्वदेद्धीमान् M, T231 **60 c.** क्षत्रियो] *conj.* T231; त्रित्रियो M^{pc}, T231; त्रिस्रयो M^{pc} **62 b.** कुलस्त्रियम्] T231; कुलस्त्रियाम् M **62 d.** दोषान्मुच्येत] *conj.* T231; दोषमुच्येत M, T231

कदाचिद्यः प्रमादेन वृषळीसंगमाचरेत्।
ईशानस्य शतं जप्त्वा तस्मान्मुच्येत किल्बिषात्॥ ६३॥

चण्डालस्त्री यदाज्ञानान्मन्दिरे संव्यवस्थिता।
मृण्मयादि त्यजेद्भाण्डं स्नात्वा संशोध्य तद्गृहम्।
नरं पञ्चसहस्राणि जप्त्वा कृच्छ्रं समाचरेत्॥ ६४॥

भुक्त्वा सायाद्यकामेन (?) तप्तकृच्छ्रपुरःसरम्।
अघोरं वायुतं जप्त्वा पञ्चगव्येन शुद्ध्यति॥ ६५॥

कामतश्चेत्सकृद्भुक्त्वा कृत्वा कृच्छ्रातिकृच्छ्रकम्।
वामदेवजपं तद्वत् परकान्ते व्रतं मतम्॥ ६६॥

ज्ञात्वा भुक्त्वा चिरं कालं तदासौ तत्समो भवेत्।
रजकीं चर्मकारीं वा स्पृष्ट्वा वा मन्दिरे स्थितः॥ ६७॥

भाण्डत्यागादजाच्छुद्धिस्त्र्यहात्पञ्चसहस्रकात्।
अकामतो यदा स्पृष्ट्वा भुक्त्वाघोरं जपेद्यदि॥ ६८॥

कामात्तद्द्विगुणं ह्येतत्सकृद्योगात्समाचरेत्।
अकामाद्बहु संयोज्य †सञ्ज्ञातस्तदयोरपि†॥ ६९॥

तदा चान्द्रायणं कार्यमनुयानैव (?) शुद्ध्यति।
बहुदैवसिको योगः सञ्ज्ञातः कामतो यदि॥ ७०॥

तदा चान्द्रायणं कार्यं वारिणा केवलेन तु।
मासार्ध ----विप्रः स्याच्छुक्ले कृष्णे च ह्रासयेत्॥ ७१॥

चान्द्रायणविधिः प्रोक्तो जलादेवजलात्मकः।
एवमुक्तं त्र्यहं कुर्यात्कार्यं त्र्यहमयाचितम्॥ ७२॥

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64 a. °स्त्री] *em.*; °स्त्रीं M, T231 **64 b.** संव्यवस्थिता] M^{pc}; संव्यव्स्थिताम् M^{pc}, T231 **65 b.** तप्तकृच्छ्रपुरःसरम्] T231; तप्तकृच्छ्रं (समाचरेत्) पुरस्सरम् M **66 c.** वामदेवजपं] T231; वामदेवं जपं M **67 c.** रजकीं चर्मकारीं] *conj.*; रजकी चर्मकारी M, T231 **68 a.** °त्यागादजाच्छुद्धिस्] M; °त्यागादजा शुद्धिः T231 **68 b.** °सहस्रकात्] *conj.*; °सहस्रकान् M, T231pc; °सहस्रकम् T231ac **69 d.** सञ्ज्ञात°] M; सञ्ज्ञाता° T231 **71 c.** स्या°] M; स्था° T231 **72 d.** त्र्यहमयाचितम्] *conj.*; त्रियहमाचितम् M; त्रियहमाचितम्। (मया) T231pc; त्रियहमयाचितम् T231ac

त्र्यहं नक्तं समश्नीयात् त्र्यहं स्यान्मारुताशनः ।
एवं कृच्छ्रः समाख्यातः अतिकृच्छ्रमतः शृणु ॥ ७३ ॥

क्षीरस्य त्रिफलं पानं दिवसानेकविंशतिम् ।
अतिकृच्छ्रं समाख्यातं पराकं शृणु साम्प्रतम् ॥ ७४ ॥

द्वादशाहं निराहारः पराको ऽयमुदीरितः ।
अतिकृच्छ्रसहस्रेषु शिवभेदे यथा तथा ॥ ७५ ॥

अश्नियात् त्र्यहमेकैकं ग्रासं मध्यन्दिने सुधीः ।
पुनस्त्रीणि दिनान्येवमश्नीयात्तदयाचितम् ॥ ७६ ॥

अहानि त्रीणि नक्तं स्यान्निराहारः त्रिवासरम् ।
अतिकृच्छ्रविधानं ते समासात्समुदाहृतम् ॥ ७७ ॥ इति ।

E. ON CREATION AND DISSOLUTION:

Ñānāvaraṇaviḷakkattarumpatavivekam Vol. 1, pp. 255–6; Vol. 2, pp. 660, 679, 685, 829, 1060–1, 1107, 1117:

श्रीमत्पराख्ये च
अर्कस्य सन्निधौ यद्वत् सस्यादि विकरोति च ।
शिवस्य सन्निधौ तद्वच्छक्त्या क्षुब्धश्च बिन्दुराट् ॥ ७८ ॥

विकल्पबोधायाणूनां तत्त्वानां स्थितये कलाः ।
पञ्च तत्वानि लोकांश्च मन्त्रादीनसृजच्छिवः ॥ ७९ ॥

शान्त्यतीतपुराधारं शिवतत्त्वं पुराभवत् ।
शान्त्यादिभुवनाधारं शक्त्याख्यं शिवतत्त्वतः ॥ ८० ॥

तेष्वीशपुरुषाघोरवामाजाख्यशिवः स्थितः ।

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73 a. त्र्यहं] *conj.* T231; त्र्यह्य° M; त्र्यह्य (हं) T231 **73 d.** अतिकृच्छ्रमथ शृणु] *conj.* (unmetrical); त्वतिकृच्छ्रमतः श्रुणु M; त्वतिकृच्छ्रमथ शृणु T231 **74 b.** दिवसानेकविंशतिम्] *conj.*; दिवासानेकविंशतिः M^{pc}, T231; दिवासादोकविंशतिः M^{pc} **74 d.** शृणु] T231; श्रुणु M **75 b.** पराको] *em.*; पारको M, T231 **76 a.** अश्नीयात्] *conj.* T231; अग्निया M, T231 **76 d.** °त्तदयाचितम्] M^{pc}, T231; °त्तदनन्तरम् M^{pc} **77 c.** °विधानं ते] T231; °विधानेन M **80 a.** शान्त्यतीतपुराधारं] शान्त्यतीतकलाधारं *vl.* **81 ab.** °घोरवामाजाख्य°] *conj.*; °घोरवामजाख्य° *ÑāViVi*; °घोरे वामाजाख्य° *vl.*

भोगतत्त्वाह्वयो यस्मादधिकारी सदाशिवः ॥ ८१ ॥

This group of verses is indeed much cited in the *Ñānāvaraṇaviḷakkattarumpatavivekam*, for, aside from the instances cited above, the first 5 half-lines only are quoted in Vol. 2, p. 1104; the last 4 half-lines only are quoted in Vol. 2, p. 1065; the first 4 half-lines only are quoted in Vol. 2, pp. 1088–9; the passage is quoted missing out the half-line beginning *śāntyādi* in Vol. 2, p. 1069; the last 6 half-lines only are quoted in Vol. 2, pp. 647 and 668; the fifth and sixth half-lines are quoted in Vol. 2, p. 625 and again on p. 1063; and the third, fourth, fifth, seventh and eighth half-lines are quoted in Vol. 2, p. 675.

Ñānāvaraṇaviḷakkattarumpatavivekam, Vol. 2, p. 602, prefaced (in Tamil) by *atu parākkiyattil*:

लोको नष्टो ऽप्यणूनां च संसर्गाज्जायते पुनः ।
कर्मणैव न कर्तेति न जडत्वात्तयोर्द्वयोः ।
लये लयादणूनां च कथं तज्जगदुद्भवः ॥ ८२ ॥

Ñānāvaraṇaviḷakkattarumpatavivekam, Vol. 2, p. 590, prefaced (in Tamil) by *parākkiyattil* and with *eṉavum* intervening between verse 83 and 84, and *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* IFP MS T. 533, p. 206, prefaced by *parākhye* and with *uttaram* intervening between verses 83 and 84:

स्वयमेव चतुर्भूतं सर्वकृत्यं करोत्यतः ।
फलप्रदमिति प्रोक्तं †क्वचित्कर्ता च मा कुरु ॥ ८३ ॥

भूताश्चतुष्टयाख्याताः स्थित्युत्पत्तिलयाः सदा† ।
आद्यन्तरहितो देवः सर्वतो ऽपि करोत्यसौ ॥ ८४ ॥

This is followed immediately in the *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* (IFP MS T. 533, p. 206) by the following:

पराख्ये
आशयस्थ विशेषेण भूतानामुद्भवं भवेत् ।
भूतादिनात्र कार्याणां नास्ति कर्तेति चोच्यते ॥ ८५ ॥

†द्वयोः कारणमाया† चेत्याहुरेव विपश्चितः ।

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83 a. चतुर्भूतं] *ÑāViVi*; चतुर्भूता *ŚiJñāSvaDṛSaṅ* **84 a.** °ख्याताः] *ÑāViVi*; °ख्याता *ŚiJñāSvaDṛSaṅ* **84 c.** देवः] *ÑāViVi*; देव *ŚiJñāSvaDṛSaṅ* **84 d.** ऽपि करोत्यसौ] *ÑāViVi*; विकरौन्यसौ *ŚiJñāSvaDṛSaṅ* **86 b.** विपश्चितः] *em.*; विपश्चिदः T533

†कङ्टपटाद्यजमानेन कार्योत्पद्येति विद्यते ।
तथास्य स्यात् काप्यन्यात् सन्तः कर्ताहुरित्यपि† ॥ ८६ ॥

Ñānāvaraṇaviḷakkattarumpatavivekam, Vol. 2, p. 607, prefaced (in Tamil) by *parākkiyattil*:

चित्रशक्तिमती माया नित्यं विभ्वी जडात्मिका ।
तस्याः प्रदेशं विक्षोभ्य घृतकीटनयेन तु ॥ ८७ ॥

†नाश†शक्तिबलादेव मन्त्रराजो महेश्वरः ।
कलादितत्त्वजातं च तात्त्विकं भुवनादिकम् ।
सर्वमुत्पादयामास पुंसां कर्मानुसारतः ॥ ८८ ॥

F. ON MUDRĀS:

Sadāśiva's *commentary on Aghoraśiva's *Kriyākramadyotikā*, pp. 1–56 [third numeration] in IFP MS T. 962, p. 13:

षण्मुखीलक्षणमुक्तम् पराख्ये
अङ्गुष्ठाभ्यामुभौ कर्णौ तर्ज्जनीभ्यामथाक्षिणी ।
मध्यमाभ्यां निबध्नीयात् नासिकायुगळं दृढम् ।
षण्मुखीकरणं ह्येतत् स्नानकर्मणि योजयेदिति ॥ ८९ ॥

and also p. 35:

नाराचमुद्रालक्षणमुक्तं पराख्ये
कृत्वा दक्षिणहस्तेन मुष्टिं दृढतरं ततः ।
अङ्गुष्ठाग्रेण तर्ज्जन्या सम्यगग्रं प्रपीड्य च ॥ ९० ॥

प्रक्षिपेत्तर्ज्जनीं भेदे यदा शब्दोदयो भवेत् ।
नाराचस्य समाख्येयं मुद्रा दिग्बन्धकर्मणि ॥ ९१ ॥

This is followed by: *mahāmudrāṃ darśayed iti mahāmudrālakṣaṇam. samānatantre*· · ·

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87 d. घृतकीटनयेन] *conj.* (cf. *Kiraṇavṛtti* ad 4:20) ; वृतकीटभ्रमेण *ÑāViVi* **88 e.** सर्वमुत्पा॰] *conj.*; सर्वमुत्सा॰ *ÑāViVi* **89 b.** ॰क्षिणी] *em. Acharya*; ॰क्षणी T962 **89 c.** मध्यमाभ्यां] *em.*; मध्यमाभ्या T962

G. ON GURUS:

Varṇāśramacandrikā, p. 83 (prefaced by *nanu parākhye*) and Jñānaprakāśa's **Śivāgamādimāhātmyasaṅgraha*, IFP MSS T. 281, p. 165 and T. 1059, p. 64 (prefaced by *tad uktaṃ parākhye*):

गृहस्थः सर्ववर्णेषु श्रेष्ठो गुरुरुदाहृतः ।
नैष्ठिकस्त्वधमो ज्ञेयो भौतिकस्तु विशेषतः ॥ ९२ ॥

Īśānaśivagurudevapaddhati Vol. 3, p. 99:

†द्रष्टव्यं† गुरुणा नित्यं विप्रवृत्त्यनुसारिणा ।
य एवं वर्तते वन्द्यो ब्रह्मवित् स गुरुर्द्विजः ॥ ९३ ॥
इत्यादि पराख्ये ।

The final word is treated as a vocative in the edition, but since we have only one other in the entire text (4:166b), it seems more probable, if this is indeed a verse from the *Parākhya*, that it should have been a nominative.

**Dīkṣādarśa*, IFP MSS T. 76, p. 18, T. 153, p. 29, and T. 279, pp. 15–16:

तथा पराख्ये
अन्तःशुद्धः क्रियोपेतस्त्रैवर्णेषूत्तमो गुरुः ।
श्रद्दधानः शुचिर्दक्षस्त्रिदीक्षादीक्षितः सुधीः ।
अनुज्ञातो ऽभिषिक्तस्तु आचार्यः पशुपाशहा ॥ ९४ ॥

H. ON MISCELLANEOUS MATTERS OF RITUAL:

Trilocanaśiva's *commentary on the *Somaśambhupaddhati* IFP MS T. 170, p. 111 and Madras GOML MS R 14735, p. 76, as well as an anonymous **Śivapūjāvidhivyākhyāna: naivedyavidhi* (pp. 1–127 [second numeration] of IFP MS T. 962) p. 102:

94cd. श्रद्दधानः शुचिर्दक्षस्त्रिदीक्षादीक्षितः सुधीः = *Svāyambhuvasūtrasaṅgraha* 10:3ab.

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92 b. गुरुरुदाहृतः] *ŚiMaSaṅ*; गुरुदाहृतः *VaCa* (unmetrical) **94 a.** अन्तःशुद्धः] *conj. Acharya*; अतरद्ध T76, T153; अ⁻नर्थ T279 **94 ab.** क्रियोपेतस्त्रैवर्णेषूत्तमो गुरुः] *conj.*; क्रियोपेता वैवर्णे युत्तमो गुरुः T76; क्रियोपेता वैवर्णमे युक्तमे गुरुः T153 (unmetrical); प्रियोपेतो वैवर्ण्ये ऽप्युत्तमो गुरुः T279 **94 c.** श्रद्दधानः शुचिर्दक्षस्] T279; श्रद्धधानः शुचिर्दक्षः T76; श्रद्दधान शुचिदक्षस् T153 **94 ef.**] *om.* T279 **94 f.** आचार्यः] *em. Acharya*; आचार्य T76, T153

शिवयागे समारब्धे शिवः पञ्चांशकस्थितः ।
कुम्भस्थः कर्करीस्थश्च वह्निस्थः स्थण्डिलस्थितः ।
देशिकस्थश्च शर्वो ऽयं पञ्चस्थः पाशमोचकः ॥ ९५ ॥ इति

In IFP MS T. 170 this is preceded by *atra* and followed by *iti ca śrīmatparākhye/ śrutibalāt "vahnikuṇḍārcitaṃ devaṃ maṇḍalābhyarcite śive/ nāḍīsandhānarūpeṇa vidhinā yojayet tataḥ"*. (This latter verse belongs to *Somaśambhupaddhati*, *pavitrārohaṇa* 78c–79b (Brunner 1968:129).) In GOML MS R 14735, however, the quotation is followed immediately by *iti śrīmatpauṣkarabalād*, and then by the verse of the *Somaśambhupaddhati*. The ascription to a *Pauṣkara* is almost certainly secondary and an accident, since this prescription is again referred to in what follows (IFP MS T. 170, p. 112 and GOML MS R 14735, p. 77) as being a teaching of the *Parākhya*. In the anonymous **Śivapūjāvidhivyākhyāna* the unit is preceded by: *yāgaśabdena maṇḍalam ucyate. kumbhasthaṇḍilavahniṣu pūjitaiḥ śivaiḥ ātmanā svena saha nāḍīsandhānaṃ kāryan tad uktaṃ parākhye.*

Śivapūjāstavavyākhyā p. 48 and IFP MS T. 962, p. 307 [3rd pagination] (where the quotation is prefaced by (*tad uktaṃ parākhye*) and *Prabhāvyākhyā* on the *Kriyākramadyotikā* p. 100 (where it is prefaced by *tathā śrīmatparākhye*):

आकाशमूर्ध्वतः शुक्लमतः श्वेतं तु विन्यसेत् ।
प्राग्दिशयप्यपरं वक्त्रमिन्द्रच्छायापरिष्कृतम् ॥ ९६ ॥

अघोरं दक्षिणे देशे कृष्णमन्तकरुक्स्थितम् ।
वामं चोत्तरतो रक्तं कुबेरकिरणारुणम् ॥ ९७ ॥

सद्यं पश्चिमदिग्भागे विमलं वरुणच्छविम् ॥ ९८ ॥ इति ।

Just 97cd is quoted again in the *Prabhāvyākhyā* on p. 232, prefaced again by *tathā śrīmatparākhye.*

Īśānaśivagurudevapaddhati Vol. 3, p. 140:

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95 a. शिवयागे समारब्धे] T170; शिवयोगे समारब्धे T962; शिवयागे समारद्ध R14735 **95 b.** °स्थितः] *em.*; °स्थितः । इति T170; °स्थित इति R14735; स्थित T962 **95 e.** शर्वो] *conj.*; सर्वो R14735, T170, T962 **95 d.** पञ्चस्थः पाशमोचकः] R14735, T962; पाचमोचक T170ac; पाशमोचक+रः स्मृतः+ T170pc **96 ab.** शुक्लमतः] *PraVyā*; शुक्लमिति *ŚiPūStaVyā* ed.; शुक्लमत *ŚiPūStaVyā* T962 **96 c.** वक्त्रम्] *ŚiPūStaVyā*; पीतम् *PraVyā* **97 b.** कृष्णमन्तकरुक्स्थितम्] *PraVyā*, *ŚiPūStaVyā* ed.; कृष्णमन्तकवत्स्थितम् *ŚiPūStaVyā* 962 **97 c.** चोत्तरतो रक्तं] *PraVyā*, *ŚiPūStaVyā* ed.; चोत्तरवक्त्रं स्यात् *ŚiPūStaVyā* 962

अस्त्रेणामन्त्र्य धान्यानि संक्षिपेच्चास्त्रवत् परि।
तत्पाताद्विघ्नवृन्दानि द्रवन्त्यत्र भयाद्भृशम्॥ ९९॥

*Mṛgendrapaddhatiṭīkā of Naṭeśaguru, IFP T. 1021, p. 104:

श्रीमत्पराख्ये
†प्रक्षेपयेत्पुष्पमण्डलेशादुदङ्मुखः विज्ञापयेत्।
प्रणम्येशं शिवस्वस्य शङ्करेति†॥ १००॥

Śivapūjāstavavyākhyā p. 79:

तत्र सद्यानने मन्त्री स भवेत्सौम्यमानसः।
सौम्यचित्तः प्रसन्नात्मा भवेत्सौम्यक्रियामखः॥ १०१॥
इति पराख्ये

Śivapūjāstavavyākhyā p. 86:

दिनकृन्मण्डलाकारदृक्क्रियामण्डलाञ्चितः॥ १०२॥
इति पराख्ये

**Dīkṣādarśa* IFP MSS T. 76, p. 149, T. 153, p. 219, and T. 279, p. 118:

उक्तं च पराख्ये—
षट्त्रिंशदङ्गुलायाममुत्तमा स्रुगुदीरिता।
मध्यमा कन्यसा ज्ञेया द्विद्व्यङ्गुलविहीनका॥ १०३॥

The text then continues with *kiraṇe*— *ṣaḍaṅgulaparīṇāho daṇḍaḥ syād viṃśadaṅgulaḥ* [em.; *-ṇāho daṇḍasyātividaṅgulam* T76; *-ṇābho daṇḍasya tividuṃgulam* T153; *-ṇāhe daṇḍaḥ syād dviṃśadaṃgulam* T279] (which is *Kiraṇa* 16:32cd), and this is then followed by:

तथा पराख्ये—

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99 c. °वृन्दानि] *em.*; °बृन्दानि *ĪŚiGuDePa* **100 .** शिवस्वस्य] T1021pc; शिवस्वस्य × शिवः स्वस्य× T1021 **103 b.** °त्तमा स्रुगुदीरिता] *conj.*; °त्तमा स्रगुद्दीरिता T76; °त्तमां सृगुदीरितम् T153; °त्तमं स्रुगुदीरितम् T279 **103 c.** ज्ञेया] T76, T279; ग्नेया T153 **103 d.** द्विद्व्यङ्गुलविहीनका] *conj.*; द्विद्व्यङ्गुलविहीनता T76; द्विं द्व्यङ्गुलविहीनता T153; द्विद्व्यङ्गुलविहीनतः T279

उत्तमादित्रयाणां च दण्डः स्याद्विंशदङ्गुलः॥ १०४ ॥

The last half-verse (104) is also quoted, with the same label, in Anantaśambhu's commentary on *Siddhāntasārāvalī* 67–8 (BGOML 18.2, p. 14).

Contrast this with *Nārāyaṇakaṇṭha*'s quotation ad *Mṛgendrakriyāpāda* 6:40c–41b (p. 68):

तदुक्तं श्रीमत्पराख्ये
पञ्चाङ्गुलपरीणाहो दण्डः स्याद्द्विदशाङ्गुलः॥ १०५ ॥ इति ।

And note that on the previous page ad *kriyāpāda* 6:38–40b what may be the second *pāda* of this same unit appears differently:

यथोक्तं श्रीमत्पराख्ये—दण्डस्य द्विदशाङ्गुल इति ।

Nārāyaṇakaṇṭha ad *Mṛgendrakriyāpāda* 4:5 (p. 42):

तथा चोक्तं श्रीमत्पराख्ये
क्षुद्रसिद्धौ जपः कार्यो भाष्यो ऽन्यश्रवणात्मकः ।
उपांशुर्मध्यसिद्ध्यादौ स्वसंवेद्यलघुध्वनिः ।
श्रेष्ठः श्रेष्ठतमे कार्यः सिद्ध्यादौ मानसो जपः॥ १०६ ॥ इति ।

(The first three *pādas* of the above are also cited ad *caryāpāda* 1:75–7 (p. 232.)

Vidyākaṇṭha II's **Bhāvacūḍāmaṇi* on the *Mayasaṅgraha*, Jammu MS 5291, f. 61^{v}:

पराख्ये पि
चंडं तत्कमले ऽभ्यर्च्यं पूर्ववन्नामशम्बरैरिति॥ १०७ ॥

Īśānaśivagurudevapaddhati Vol. 1, p. 99:

दहेत्पाशुपतास्त्रेण॥ १०८ ॥
इति पराख्यपौष्करयोरुक्तत्वात् पाशुपतास्त्रेण वा तद्दहेत् ।

Prabhāvyākhyā on the *Kriyākramadyotikā* p. 109:

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104 b. दण्डः स्याद्विंशदङ्गुलः] *conj. Acharya*; दण्डं स्याद्विंशदङ्गुलम् T76; दण्डः स्याडंशदंगुलम् T153; दण्डः स्याद्विदशांगुलम् T279; दण्डः स्याद्विदशाङ्गुलः *SiSāVyā* **106 e.** कार्यः] *em. Brunner* (1985:78, fn. 2); कार्य॰ Ed. **107 b.** पूर्ववन्नामशम्बरै॰] *conj.*; पूर्वचन्नामशंभरै॰ MS

अथ ‘अनावृतो न शोभार्हः’ ॥ १०९ ॥
इति श्रीमत्पराख्यश्रुतेः आवरणपूजाभावे शोभाभावात्…

**Ātmārthapūjāpaddhati*, IFP MSS T. 795, pp. 149–50, T. 371, p. 908, T. 323, p. 254, and T. 321, pp. 242–3:

श्रीमत्पराख्ये
रेखाः प्रागननास्तिस्रो दद्यादेकामुदङ्मुखाम् ॥ ११० ॥

In IFP MSS T. 323 and 795 this is preceded by
sarvajñānottare
prokṣayitvā purā prājñaḥ (T323; *jñāne* T795) *kuṇḍamastrodakena tu*
punar ullekhanaṃ kuryāt astrabījena ṣaṇmukha.
And it is followed *svatantre 'pi*
vajrīkaraṇam astreṇa rekhās tisras tu pūrvagāḥ
yāmyāt saumyamukhā tv eketi.
In IFP MSS T. 321 and T. 371 it is preceded by the verse attributed to the *Sarvajñānottara*, then *tathā kālottare—astreṇollekhanaṃ kuṇḍe varmaṇābhyukṣaṇam matam.* It is there followed by
tathā somaśambhuśivācāryair apy uktam (T321; °*cāryair uttara* T371)
rekhātrayam udak kuryād ekāṃ pūrvānanām atha
kuśena śivamantreṇa yadvā tāsāṃ viparyayaḥ.
The latter is verse 6 of Somaśambhu's *agnikāryavidhi* (Brunner 1963:235).

J. ON PRĀṆĀYĀMA:

**Śaivasiddhāntasaṅgraha*, IFP MS T. 46, pp. 158–9:

पराख्ये—
तच्छून्यं तद्वपुः कृत्वा निर्दहेच्छुष्ककाष्ठवत् ।
वामनास्येन संचिन्त्य दशमात्रेण पूरयेत् ॥ १११ ॥

द्वात्रिंशन्मात्रया चैव अन्तः कुम्भितमेव च ।
सर्वं मलादि संशोध्य †विकारमात्रेण† कारयेत् ॥ ११२ ॥

वायुबीजेन संयुक्तं दक्षनास्येन रेचयेत् ।
शोषेण क्रममाख्यातं दहनस्य क्रमं ततः ॥ ११३ ॥

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110 a. रेखाः प्रागाननास्तिस्रो] T323, T321; रेखा प्रागाननस्तिस्रो T371; प्रागननास्तिस्रो T795 (unmetrical) **110 b.** दद्यादेकामुदङ्मुखाम्] T323, T371, T795; रेखेका चोदङ्मुखा स्मृता T321 (unmetrical) **112 b.** अन्तः कुम्भितमेव] *conj.*; अन्तर्कुम्भितमेव T46

दक्षनास्येन संचिन्त्य दशमात्रेण पूरयेत्।
द्वात्रिंशन्मात्रया चैव कुम्भितं दहनं कुरु।
†विकारमात्रया† चैव वामनास्येन रेचयेत्॥ ११४ ॥

K. ON KARMAN:

Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha, IFP T. 317, pp. 1001–2:

परारव्ये
जले यदुष्णं गन्धत्वं कार्मिकं कृत्यतावशात्।
देहिनां पुण्यपापाख्यं स्वभावेन शुभाशुभम्॥ ११५ ॥

†तच्चैतन्यं स्वभावं हि तत्स्वभावविपर्ययः।
एकस्यारभ्यते दुःखं सुखानां वापि तज्जडम्॥ ११६ ॥

इह लोके यदात्मानं बहुर्यो स्ति सदा सुखम्।
नास्ति दुःखादृते पूर्वकृतेनैतत्तथा यदि॥ ११७ ॥

कृत्यन्नकृत्यतो ऽप्यत्र स्वयमेवार्थसम्भवः।
योत्साहेनापि गृह्यो ऽर्थस्तस्करेणापि गृह्यते†॥ ११८ ॥

क्रमादिदं कृतं कृत्यं सुखदुःखादि भुञ्जते।
तस्मात् पूर्वकृतेनैव सर्वदा सर्वतः पशोः॥ ११९ ॥

जन्मक्षयं सुखं क्लेशं सुखदुःखादि भुञ्जते।
†त्वार्थकं कर्म्ममारणे†॥ १२० ॥

L. MISCELLANEOUS:

Vidyākaṇṭha II's **Bhāvacūḍāmaṇi* on the *Mayasaṅgraha*, Jammu MS 5291, f. 61^{r}:

श्रीमत्पराख्ये ऽपि
ततो विज्ञापयेत्प्रभुमिति
भवन्तु सिद्धयः सर्वाः साधकस्य तवेच्छया।
याः काश्चिदीतयो लोके नाशं गच्छन्तु ताः प्रभो॥ १२१ ॥

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121 f. प्रभो] *conj.*; प्रभोः MS

स्वास्थ्यं भवतु लोकस्य नृपतेः श्रीरनुत्तमा ।
एवं विज्ञाप्य देवेशं क्षम्यतामिति वै वदेत् ॥ १२२ ॥ इति

Aghoraśiva ad *Bhogakārikā* 100c–101b, p. 227:

उक्तं च श्रीमत्पराख्यादौ —
कर्तृशक्तिं व्यनक्त्यस्य कलास्यातः प्रयोजिका ।
ततः कलासमायुक्तो भोगे ऽणुः कर्तृकारकः ॥ १२३ ॥ इति ।

Kṣemarāja's *Netroddyota* ad *Netratantra* 13:12ab:

यदुक्तं सौरभेये
या चिद्व्यापाररूपैव युक्तिः सर्वत्र साधनम् ।
भोगे वाप्यथवा मोक्षे तस्मात्तत्रादृतो भवेत् ॥ १२४ ॥ इति ।

Abhinavagupta's *Tantrāloka* 9:134c–135b:

उक्तं च श्रीपरे ऽहानादानः सर्वदृगुल्बणः ।
मुहूर्तान्निर्दहेत्सर्वं देहस्थमकृतं कृतम् ॥ १२५ ॥

Śaivāgamaparibhāṣāmañjarī, p. 223 (*pañcamavarga* 89), *Ñānāvaraṇaviḷakkattarumpatavivekam*, Vol. 2, p. 1175 (prefaced, in Tamil, by *parākkiyattil*) and *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha*, IFP T. 317, pp. 1036 (prefaced by *parākhye*):

उल्कावृत्तं यथा जन्तुः स्थित्वा स्थित्वा शिवाज्ञया ।
लोकत्रयं च निमिषादात्मा कुर्याद्गतागतिम् ॥ १२६ ॥

Note that the attribution given in the *Śaivāgamaparibhāṣāmañjarī* is based (according to fn. 191 on p. 223) on that in the *Ñānāvaraṇaviḷakkattarumpatavivekam*. The verse is obscure. I doubt that Dagens' valiant attempt at a translation (1979:222) of the text he accepts is possible: 'Comme un porteur de torche,

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122 b. नृपतेः] *conj.*; नृपति° MS **125 c.** सर्वं] *em.*; सर्व KSTS ed. **126 a.** उल्कावृत्तं यथा जन्तुः] *ÑāViVi*; उल्कावृत्तिं तदन्तेषु *ŚaiPaBhāMañ*; उल्कावर्त्तास्तथा केतु *ŚiJñāSvaDṛSaṅ* **126 b.** शिवाज्ञया] *ÑāViVi*, *ŚaiPaBhāMañ*, *ŚiJñāSvaDṛSaṅ*; तदाज्ञया *ŚaiPaBhāMañ* MS C **126 c.** लोकत्रयं] *ÑāViVi*, *ŚaiPaBhāMañ*; लोकामृतं *ŚiJñāSvaDṛSaṅ* **126 cd.** निमिषादात्मा] *ŚaiPaBhāMañ* MS A; निमिषामात्मा *ŚaiPaBhāMañ* ed.; निमिषा आत्मा *ŚaiPaBhāMañ* MS B; निमिषात् सदा *ÑāViVi*, *ŚiJñāSvaDṛSaṅ* **126 d.** कुर्याद्गतागतिम्] *ŚaiPaBhāMañ*; कुर्याद्गतागतम् *ÑāViVi*, *ŚiJñāSvaDṛSaṅ* l'âme se tient constamment aux limites [des domaines des liens] et sur l'ordre de Śiva elle traverse en un instant les trois mondes.'

Īśānaśivagurudevapaddhati, Vol. 3, p. 23 (where the verse is followed without interruption by *Parākhya* 4:14 and 15cd, and then by the attribution *iti parākhye*):

> मायेत्युक्ता कलाद्यत्र क्षित्यन्ता तत्त्वसंहतिः ।
> यस्यां विश्वप्रपञ्चो ऽयं सहाभिः ख्यातिगोचरः॥ १२७ ॥

Śataratnasaṅgraha 61–2:

> शिवत्वाद्युज्यते मोक्षे पशुत्वाद्युज्यते तनौ ।
> भोगेष्वपि च सामर्थ्यात्कर्मणो मुनिसत्तम ।
> ईश्वराधिष्ठितात्मासावस्वतन्त्रो यतस्तु सः॥ १२८ ॥

This is introduced in the *Śataratnollekhinī* by: *parākhyasārdhasūtreṇa na kevalam asyātmano mokṣa eva śivaśakyapekṣā kintu dehabhogayogayor apīty āha:* . . .

Ñānāvaraṇaviḷakkattarumpatavivekam, Vol. 1, p. 228 (prefaced, in Tamil, by *parākkiyattil*) and *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha* IFP MS T. 317, p. 1077 (prefaced by *parākhye*):

> क्रियादि ज्ञानपर्यन्तं शैवमार्गचतुष्टयम्॥ १२९ ॥

Prabhāvyākhyā on the *Kriyākramadyotikā*, p. 92, a **Śivapūjāpaddhativyākhyāna* IFP MS T. 962 [1st pagination, p. 59] (in both prefaced by *tad uktaṃ śrīmatparākhye*), and Trilocana's *Somaśambhupaddhatiṭīkā*, IFP MS T. 170, p. 143, and GOML MS R 14735, p. 35 (prefaced by *śrīmatparākhye*):

> तस्य भा विदिशां पादा गात्रकाणि दिशां मताः॥ १३० ॥

All sources follow this quotation with the following: *iti. 'tasyety anantasya bhāḥ* (*bhāsaḥ* R 14735) *tejasaḥ* (*tejāṃsi* T962) *vidiśām adhiṣṭhāyakāḥ śaktayaḥ pādāḥ diśām adhiṣṭhāyakāḥ gātrakāṇi' iti* (*gātraṇāni iti* R 14735, *gātrakāṇi* T170) *tadvṛttau kathitam.*

Śaivasannyāsapaddhati, p. 95:

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129 b. शैवमार्गचतुष्टयम्] *conj.*; शैवमार्गं चतुष्टयम् *ÑāViVi*; सद्यङ्मार्गश्चतुर्विधम् *ŚiJñāSvaDṛSaṅ* **130 ab.** विदिशां पादा गात्रकाणि दिशां] *PraVyā*; विदिशो पादा गात्रकाणि दिशो *SoŚaPaṬī*, T962

पराख्ये
ततो भिक्षाटनं कार्यं यतिना नियमेप्सुना ।
भिक्षापात्रञ्च दण्डञ्च यायात्संगृह्य भिक्षुकः ।
सर्वभूतसुखं देवं जपन् गच्छेच्छनैः शनैः॥ १३१ ॥ इति ।

The following three verses (which are almost identical to *Pūrva-Kāmika* 4:349c–352b) appear in the **Ātmārthapūjāpaddhati* (IFP MSS T. 323, p. 223, and T. 282, p. 203, and T. 371, p. 879), in the *Siddhāntasārāvalīvyākhyā* ad 50 (BGOML 18.1, p. 44), and in the *Jñānaratnāvalī* (Madras GOML MS R 14898, p. 96, IFP MS T. 231, p. 207), where they follow an unattributed quotation of *Rauravasūtrasaṅgraha* 4:34c–35:

श्रीपराख्ये
एवं शाक्तं वपुः कल्प्य तस्मिन् परमकारणम् ।
परमं शाश्वतं सत्यज्ञानानन्दसुखात्मकम्॥ १३२ ॥

व्यापकं सर्वतत्त्वानामप्रमेयमनौपमम् ।
वाच्यवाचकताहीनं वाङ्मनोतीतगोचरम्॥ १३३ ॥

व्यक्तं कुर्याद्विशेषेण निष्कलं सकलात्मनि ।
परावाहनमित्युक्तं शिवमन्त्रनियन्त्रणात्॥ १३४ ॥ इति ।

Vidyākaṇṭha II's **Bhāvacūḍāmaṇi* on the *Mayasaṅgraha*, Jammu MS 5291, f. 65^{r}:

यदुक्तं श्रीमत्पिंगलामते पराख्ये च
सर्वतत्त्वमयो यस्मात्प्रासादः परमेश्वरः ।
यद्यथावस्थितं तत्र तत्तथा कथ्यते ततः॥ १३५ ॥

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132 . श्रीपराख्ये] *ĀPūPa*; श्रीपराख्ये तथा M; श्रीपरासाखे तथा T231; तथा श्रीपराख्ये *SiSāVyā* **132 a.** शाक्तं वपुः कल्प्य] T323; शान्त्यवपुः कल्प्य *JñāRa*; शाक्तं वपुं कल्प्य 371; शाक्तवपुः कृत्वा T282; शान्तं वपुः कल्प्य *SiSāVyā* **132 c.** शाश्वतं सत्य°] *JñāRa*, T371; शाश्वतं सत्यं T282; शाश्वतस्सत्यं T323; शाश्वतं नित्यं *SiSāVyā* **133 b.** °नौपमम्] *JñāRa*, *SiSāVyā*; °नूपमम् *ĀPūPa* **133 cd.** वाच्यवाचकताहीनं वाङ्मनोतीतगोचरम्] *SiSāVyā*; वाच्यवाचकरहितं वाङ्मनोतीतगोचरम्] *JñāRa* (unmetrical); वाच्यवाचकरहितवाङ्मनातीतगोचरम् T323ac, T282 (unmetrical); वाच्यावाचकरहितवाङ्मनातीतगोचरम् T323pc (unmetrical); वाच्यवाचकाहीत-र्वमनातीतगोचरम् T371 (unmetrical) **134 a.** व्यक्तं कुर्या°] Σ; युक्तं कुया° T371 **134 c.** परावाह°] *ĀPūPa*, *SiSāVyā*; परावास° M; पारावास° T231

धारकत्वे स्थिता पृथ्वी †अयोस्याश्मादिसंग्रहे† ।
तत्पाके ऽवस्थितं तेजः पवने स्पर्शने तथा ॥ १३६ ॥

आकाशं सुशिरेष्वत्र शब्दः प्रासादनामनि ।
स्पर्शः कार्कश्यसंस्थोस्य रूपं शुक्लादिषु स्थितम् ॥ १३७ ॥

रसस्तु स्पर्शनाह्लादे गंधो धूमादिषु स्थितः ॥ १३८ ॥
इत्यादयः सर्वे श्लोका ग्रंथगौरवापेक्षया न लिखिताः ।

Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha IFP MS T. 317, pp. 1035–6:

पराख्ये
मायाकार्यं तु मायायाः कर्मतो भोगबन्धनम् ।
असत्यं दृप्तिकरं माल्यं किञ्चित्तद्विमलं शृणु ॥ १३९ ॥

पराख्ये
मायाकार्यं तु मायेयं सा च माया पुरा विदुः ॥ १४० ॥

Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha IFP MS T. 317, p. 1036 (immediately following the quotation of L:126 above):

पराख्ये
योन्यैव सकलात्मानो जायन्ते पूर्वकर्मतः ॥ १४१ ॥

Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha IFP MS T. 317, p. 1040:

तथा पराख्ये
पञ्चावस्थः पुमान् ज्ञेयः सुप्तौ च मलगौरवात् ।
तादृशात्मानृतं पश्येत्तुर्यातीतमुदाहृतम् ॥ १४२ ॥

†*uṭaliṉa vēcayireṉa*†
अत्र देहान्य आत्मेति दृढत्वं कथ्यते कथम् ।
देहादृतेन दृश्यन्ते तस्मादात्मा न देहवित् ॥ १४३ ॥

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138 a. रसस्तु] *conj.*; रशस्तु MS **139 ab.** °कार्यं तु मायायाः कर्मतो] *conj.*; °कार्यन्तु मामाया कर्म्मतत् *ŚiJñāSvaDṛSaṅ* **139 c.** असत्यं दृप्तिकरं] *conj.*; असत्यन्दृप्तिकरो *ŚiJñāSvaDṛSaṅ* **139 d.** शृणु] *em.*; श्रुणु *ŚiJñāSvaDṛSaṅ* **140 b.** सा च] *conj.*; स चाख्या *ŚiJñāSvaDṛSaṅ* (unmetrical) **143 b.** कथ्यते] *em.*; कथ्यते कथ्यते *ŚiJñāSvaDṛSaṅ*

पराख्ये
†इन्द्रियैस्सह वित्सोपि यदि चेन्न च राजवत्।
यत्र योगाङ्गता सेना तद्वासं कुरुते गतम्।
अतो देवा विना युक्तं विद्यते हि न विद्यते† ॥ १४४ ॥

Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha IFP MS T. 317, p. 1042:

पराख्ये
अन्तःकरणमुक्तं चेदन्योन्यन्तेन विद्यते।
†खश्यामादि रसज्ञादि वैषम्यं स्यात्सहेन्द्रियैः।
सर्वैषां दृष्टिभिन्नत्वादहमित्यहमास्थितिः† ॥ १४५ ॥

Śivayogasāra, p. 182: *caturvedārthatātparye parākhyāyāṃ ca bhāṣitam advaitam āgamaśirobhir upāsanāyām uktan taveti paramārthatayā na vācyam bheda[ḥ] sphuṭo garuḍamāntrikayor alīkan tādātmyabhāvanam athāpi viṣaṃ pramārṣṭi*

स तु पाशविनिर्मुक्तो गरुडध्याने विषक्षयः।
शिवानन्दपरिध्याने स याति परमां गतिम्।
इत्यानन्दश्च पूर्तिः स्यादिति धात्वर्थ ईरितः ॥ १४६ ॥

This is followed by *āropitaśivādvaita ity uktaḥ paddhatāv api*. But the quotation from the *Parākhya* may have ended already with *paramāṃ gatim*. The first verse cited is *Śrutisūktimālā* 135. The name *Caturvedārthatātparyasaṅgraha*, although used in the edition only of a commentary thereon, is evidently also a title of the *Śrutisūktimālā* of Haradatta, which is transmitted with the title *Caturvedārthatātparyasaṅgraha*, e.g., in IFP MS T. 374, pp. 2168–96 (where the verse quoted is numbered 133).

Somaśambhupaddhatiṭīkā GOML R 14735, p. 38 (prefaced by *śrīmatparākhye*), and Nirmalamaṇi's *Kriyākramadyotikāprabhāvyākhyā* (prefaced by *tathā copadeśaḥ*), p. 96:

आसनं कारणान्तं तु मूर्तिं शक्तिस्वरूपिणीम्। इति ॥ १४७ ॥

This is followed in both sources by the following unattributed quotation *icchāśaktimayīṃ mūrtiṃ kalpayet kāraṇasya tu. iti.*

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147 b. ०रूपिणीम्] *PraVyā*; ०रूपिणात् *SoŚaPaṬī*

M. MISATTRIBUTIONS

There follows a short list of quotations attributed to the *Parākhya* that seem to me very unlikely to have belonged to it.

1.) *prayoktryādi mahīprāntam etad aṇvarthasādhakam*
pratyātmaniyataṃ bhogabhedato 'py avasīyate/

This appears in the *Śataratnasaṅgraha* labelled as belonging to the *Parākhya*. It does not appear in Avalon's edition, but is one of the thirteen *sūtras* (No. 40e) missing from his manuscripts of which P. Thirugnanasambandhan provided a list in the appendix to his translation (1973:114). Thirugnanasambandhan based his text of these missing verses on a 17th-century Tamil translation of the text by Turaimangalam Śivaprakāśa-Svāmikaḷ (which he supplies in an appendix) and on a manuscript of the Tiruvāvaṭuturai Maṭha. Other MSS of the *Śataratnasaṅgraha* (e.g. IFP MS T. 112, pp. 558–576) also have these verses. Both Thirugnanasambandhan's MS and IFP MS T. 112 (p. 565) label this verse as belonging to the *Parākhya*, but it is in fact *Mṛgendravidyāpāda* 12:32b–33b.

2) *yathā parākhye—*
kaṇṭhodvalitacaitanyo vidyādarśitagocaraḥ
rāgeṇa rañjitaś cāpi buddhyādikaraṇair yutaḥ
māyādyavaniparyante tattvabhūtātmavartmani
bhuṅkte tatra sthitān bhogān bhogaikarasikaḥ pumān

Thus *Siddhāntasūtravṛtti* ad *sūtra* 5, pp. 33–4. But these verses are famously from the *Svāyambhuvasūtrasaṅgraha* (1:10–11). We must of course correct the first word to *kalodbalitacaitanyo*.

3) *tathā śrīmatparākhye*
śuddhayonimayaṃ tasya vapur uktam akarmajam

Thus the *Prabhāvyākhyā* on the *Kriyākramadyotikā*, p. 3. This is probably just a confusion of sources, for this half-verse is *Kiraṇa* 4:7cd. Exactly the same misattribution occurs in Trilocanaśiva's **Somaśambhupaddhatiṭīkā* (IFP MS T. 170, p. 44) and in an anonymous **Śivapūjāvidhivyākhyāna* (IFP MS T. 962, p. 58 [1st pagination], where the same unit is quoted prefaced by *tad uktaṃ śrīmatparākhye*). It is not unlikely that the mistake is originally Trilocana's and that the other sources have followed him (as they appear to have followed him in other cases, e.g. fragment L:130 above).

TRANSCRIPTION OF PAṬALA 1

(16)श्रीसदाशिवाय नमः॥ ॥
प्रकाशं स्वपरार्थज्ञं दृष्ट्वा गंगाश्रमे मलं।
अर्हः संपृष्टवान् ज्ञानं प्रतोदः प्रणतः परं॥ 1:1॥

भगवन् यत्परं ज्ञानं ब्रूहि मे बंधमोचकं।
एवमुक्तः स तेनाह नत्वा सोमं स्फुटं वचः॥ 1:2॥

ज्ञानमेतच्छिवक्ष्मोत्थं संग्रहाणात्मभेषजं।
परिणामसुखं स्वाद्व विशेषगुणदर्शकं॥ 1:3॥

अथात्मबंध(17)संबंधग्रंथिविच्छेदकारकं।
सद्भक्तिमुक्तिसारार्थं श्रूयतामादितः परं॥ 1:4॥

पदार्थपंचकं सिद्धमस्मिन् ज्ञाने परान्विते।
पशुः प्रागीश्वरो विद्या योनिर्मुक्तिरिहांतिमा॥ 1:5॥

यत्र सा भोगनिष्पत्तिस्तत्तु कर्मनिबंधनं।
पशुत्वदोषनिर्दग्धः स पदार्थः पशुर्मतः॥ 1:6॥

(f. 27^{v})---[-6-]---मुत्क ⏓ शुद्धाशुद्धविलक्षितः।
ईश्वराख्यः पदार्थोसौ शक्तिव्यूहकृतास्पदः॥ 1:7॥

यत्र मंत्रेशमुख्यानां सविद्यानां समुद्भवः।
तेषां लयोधिकारश्च विद्याख्यः (B, f. 151^{v})प्रथितोपरः॥ 1:8॥

यत्र संघटनारंभो मात्राणामात्मगोचरः।
तत् कार्य्यख्यापनायासौ सरुद्रो योनिसंज्ञकः॥ 1:9॥

यत्र मंत्रक्रि(2)यायोग स्नानयागादिपुष्कलः।
साचारो योगपुष्टांगः स मुख्यो मुक्तिलक्षणः॥ 1:10॥

7ab.] Thus in 1996; tops missing from entire line in 1999.
8c. **°धिकारश्च**] Thus in 1996; this portion broken off in 1999.
10 c. Between **योग** and **पुष्टांगः** there is a raised fibrous horizontal line on the leaf which would have been awkward to write on. The scribe has covered most of it with a wiggly line running the length of 6.5 *pādas*.

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1 **श्रीसदाशिवाय नमः**] M^{Y} ; *om.* B (for B's preamble, see description of B in introduction) **1** **गंगाश्रमे मलं**] M^{Y} ; **गङ्गासमेलनं** B **7** ---[-6-]---**मुत्क ⏓ शुद्धाशुद्धविलक्षितः**] M^{Y} ; **यस्मिन्कार्यसमुत्कर्षः शुद्धाशुद्धविलक्षितः** B **10 a.** **°योग**] M^{Y} ; **°योगा** B

अर्थपंचकमेतद्धि सिद्धांताक्षेपनिश्चयैः।
व्याख्येयं पदवाक्यो(3)⊔ लक्षणादिपरिच्छदैः॥ 1:11॥

पदं विना न तत्संधिं समासाद्धातुनिर्गमम्।
वेत्ति वाक्येन वा वाक्यं प्रमाणं हेतुसंश्रयम्॥ 1:12॥

रक्षणां च समीपार्था मध्याहारं वदार्णगं।
क्षिप्तान्व्यवहिता क्षिप्तान् परिभाषान् स्ववस्तुमान्॥ 1:13॥

करणान्येतानि तत्कर्तुराचार्य्यस्य समानि हि।
व्याख्याकाले नियोज्यानि यथायो(4)गार्थसिद्धये॥ 1:14॥

देहान्यो नश्वरो व्यापी विभिंनः समलोजडः।
स्वकर्मफलभुक्कर्ता किंचिज्ज्ञः सेश्वरः पशुः॥ 1:15॥

ज्ञानशक्तियुतो योगी युक्तिलेशानुसंहितः।
प्रकाशं पृष्टवान् लेशात्तच्चितेर्व्यतिरेकितां॥ 1:16॥

चतुर्भूतविकारोयं विशिष्टोंगयोगतः।
प्राणावानग्रहे कायो वर्तनाद्यैर्विजृंभते।
तेनास्मिन् भू(5)तजे देहे न दुष्टोध्यक्षतः पशुः॥ 1:17॥

(B, f. 152^r)एवं पृष्टः स भगवान् प्रकाशः स्वपरार्थवित्।
ईषद्युक्तिबलावेषात् प्राह वाक्यं हसन्निव॥ 1:18॥

भूतानां समुदायेपि देहस्याध्यवसायतः।
वस्तुग्रहे प्रवृत्तस्य संशुद्धे लोचनेपि च॥ 1:19॥

न यतोर्थग्रहो बाह्ये योभिप्रेतोन्यचेतसः।
अतोस्त्यन्यः पुमानस्मिन् यो जातः शून्यमा(6)नसः॥ 1:20॥

प्रतोद उवाच।
न दृष्टं मानसं तत्र प्रत्यक्षेण यतः क्वचित्।
दृश्यते भूतसंघातः परिणामविशेषतः॥ 1:21॥

प्रकाश उवाच।
दृष्टा बालादिकावस्था तावद्देहे चतुर्विधा।
परिणामविशेषेण या विभिंना पृथक् पुनः॥ 1:22॥

अन्यायां योनुसंधत्ते तामवस्थां गतामपि।

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11 c. व्याख्येयं] M^{Yc}; व्या ×⏑̲× +ख्ये+ यं M^{Y} (ख्ये is in margin); काख्येयं B •°वाक्यो ⊔] M^{Y}; °वाक्यो +ह+ B (insertion in blue ink) **15 c. स्वकर्मफल°**] M^{Yc}B; स्वकर्म × क× फल° M^{Y} **15 d. पशुः**] M^{Yc}B; प्रशुः M^{Yac} **17 विशिष्टोंगयोगतः**] M^{Y}; विशिष्टोङ्गश्व योगतः B **18 a. भगवान्**] M^{Yc}B; भ ×व× गवान् M^{Y}

सोस्ति स्मर्ता स्मृतिज्ञानं भिंनं भूताक्ष(7)निर्गतं॥ 1 : 23॥

तत्सद्भावाद्यतो ज्ञानं तदसन्नोपलब्भितः।
सता भावोप्यनैकांतचैतन्यं न गवादिषु॥ 1 : 24॥

न तत् कार्य्यं गुणत्वेन शक्यं दर्शयितुं पुरः।
शक्यं चार्थावबोधोर्थमनुमानं विनिश्चितं॥ 1 : 25॥

तेनैव व्यवहारस्ते दृश्यते स जनाश्रयः।
अन्वयव्यतिरेकाभ्यां यथा भूतानि वै (8) तनौ॥ 1 : 26॥

तद्धर्मव्यपदेश्यानि येनैषामन्व(B, f. 152^{v})यः समे।
तेनैव ख्याप्यते स्मर्ता यत्रासौ तत्र सा स्मृतिः।
स्मृतिज्ञानं भवेदत्र स्मरणं न विनश्वरे॥ 1 : 27॥

प्रतोद उवाच।
धारावाहि यतो ज्ञानं क्षणिकत्वान्न च स्थिरं।
न तद्भिंनः पुमानस्मिन् तल्लिंगानुफलं हतः॥ 1 : 28॥

प्रकाश उ(9)वाच।
क्षणभंगे स्थिते ज्ञाने कस्य कर्मार्जनं भवेत्।
न तत् कर्मफलं भोग्यं ज्ञाननाशे निरन्वये॥ 1 : 29॥

प्रतोद उवाच।
पूर्वमेव समारब्धा तेन वा कर्मवासना।
व्यज्यते सा व्यवस्थाया ⊔ लपुष्पात्तरागवत्॥ 1 : 30॥

प्रकाश उवाच।
या त्वया वासना प्रोक्ता किं नाविच्छिं(10)नलक्षणा।
भिंनरूपा यदा सा न तत् क्षणांतर्गता भवेत्॥ 1 : 31॥

तत् क्षणेनिविनष्टे न सा विनष्टा भवेत्तदा।
अविच्छिंन स्थिरा चैका नानाज्ञानसमाश्रया॥ 1 : 32॥

तथा विचारिता युक्त्या नात्मनो व्यतिरिच्यते।
जन्मांतरांगसंयोगे शोकहर्षादिशास्यतः॥ 1 : 33॥

जातिसंस्मरणेप्येवं (11) प्राक्तनानुभवादितः।
देशांतरे विपंनस्य बंधोः संस्मरणे यथा॥ 1 : 34॥

स्थिरत्वं तत् स्मृतेर्गम्यं स्मृतिर्नानुभवादृते।
स्मर्तानुभविता स्थैर्यात् तेन ज्ञाता स्थिरो विभुः॥ 1 : 35॥

प्रतोद उवाच।

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24 a. तत्सद्भा°] M^{Y} ; तत्सभा° B

न विभुः पुद्गलः प्रोक्तः (B, f. 153^{r}) स्वकर्मफलभोगतः।
यः सुखादिको भोगः शरीरावधिलक्षितः॥ 1:36॥ (12)

प्रकाश उवाच।
देशांतरफलं यत् स्यादविभुत्वे कथं गतिः।
अस्ति वा तद्गतिः पुंसो मूर्तामूर्ते द्विधा स्थिते॥ 1:37॥

मूर्तत्वे न फलं भोग्यं यतो मूर्तिर्विनश्वरा।
अमूर्तो नीयतेव्यापी केनचित् कर्मणाथवा॥ 1:38॥

अचेतनममूर्तं यत् तत् कथं नयने पटुः।
तत् फलं भिंनदेशस्थं वि(13)भुत्वात्तनुयोगजं॥ 1:39॥

प्रतोद उवाच।
आत्मानो बहवः सिद्धास्ते च सर्वगता स्थिताः।
संयुक्तानां भवे ⊔ स्वार्जितं कर्मणः फलं॥ 1:40॥

प्रकाश उवाच।
अमूर्तानां न संयोगो यस्यांगं तस्य तत्फलं।
विशिष्टस्तेन संबंधो मतो यो देहगो नृणां॥ 1:41॥

प्रतोद उवाच।
एक एव स्थितो वेत्ता देहे (14) देहे स्वकर्मतः।
एकधा बहुधा चैव दृश्यते जलचंद्रवत्॥ 1:42॥

प्रकाश उवाच।
चिद्रूपत्वात्तदेकत्वं तद्भेदो भिंनभोगतः।
स च तस्य स्वकर्मोत्था साविद्या बंधलक्षणा॥ 1:43॥

तच्छेदिका भवेद्विद्या द्वयमस्ति तदा तव।
विद्याविद्याविभागेन गतोद्वैतपरिग्रहः॥ 1:44॥

(B, f. 153^{v}) प्रतोद उवाच।
अविद्या वासना सर्वा नार्थतः सा स्थिता मम।
वि(15)द्यारूपं स्थितं सर्वं या सा विद्या स परः पुमान्॥ 1:45॥

प्रकाश उवाच।
उपायः सकलो व्यर्थो यस्तेविद्याप्रमार्जकः।
विद्यात्मा येन संसिद्धो न बंधः परमार्थतः॥ 1:46॥

विद्यारूपं भवेत् सर्वमविद्याख्यमथास्ति वा।

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38 c. नीयतेव्यापी] M^{Y}; नियतेव्यापि B **45 d.** या सा विद्या स] M^{Y}B^{ac}; या विद्या सा B^{c} **46 c.** संसिद्धो] M^{Yc}B; संसिद्धि M^{Yac} **47 a.** सर्व°] M^{Yc}B; सर्वं M^{Yac}

तयात्मानं निबध्नाति विद्यया स विमोचयेत्॥ 1:47॥

क्रीडेयं वा स्वधर्मो वा तदा मुक्तेरसंभवः।
इष्---(16)ते वाथ सा मुक्तिरेकदेशे न सर्वथा॥ 1:48॥

एकदेशे न देशस्यान्निरंशत्वादमूर्तितः।
स्थितायां सर्वतो मुक्तौ भवच्छेदः प्रसज्यते॥ 1:49॥

न चास्ति स भवच्छेदस्तेन ते बहवो मताः।
अनादिपाशसंरुद्धाः सास्मिन्योसौ मलो मतः॥ 1:50॥

प्रतोद उवाच।
अशुद्धो न भवेदात्मा यतः शुद्धः स्वभावतः।
तथारूपेपि तद्रागः प्राकृत---(17)स्फटिके यथा॥ 1:51॥

प्रकाश उवाच।
तस्यात्मनः स यो रागः स्वाकाशुद्धिनिमित्तजः।
यदि तस्य न साशुद्धिस्तद्रागो न भवेत्तदा॥ 1:52॥

नान्यथाशुद्धिभोगेषु तस्य शक्तिर्भवेत् स्वतः।
निर्निमित्तो न रागोपि मुक्तेष्वपि भवेन्न किं॥ 1:53॥

कर्मरागो भवेद्वास्य (B, f. 154^r) तच्चानादितया स्थितं।
बुद्धौ तस्यां स तद्धर्मे(18) बुद्धिरव्यक्तसंभवा॥ 1:54॥

गतमेवमनादित्वं शक्तिरूपेण वा स्थितं।
अज्ञानमपि तद्वत् स्यात्तद्वदेव विपर्य्ययः॥ 1:55॥

एवं स्थिते स्थितं सर्वमज्ञानं पशुभावतः।
कर्म तत्र निमित्तं वा विशुद्धे तन्न रंजकं॥ 1:56॥

विभोस्तदेकदेशित्वाच्छक्तं रंजयितुं न हि।
तेन तस्यावृतेर्नैव निमित्तं कर्म कल्प ⏑̲ ॥ 1:57॥

(f. 28^r) ---[-11-]---त्रक्षय ---[-2-]---

48c. इष्---] The right half of the *akṣara* is missing.
51d. प्राकृत---] the right half of the *akṣara* is missing.
54c. तद्धर्मे] The rightmost portion was broken off when first read, so that the *r* of *taddharme* is part guess. All these *akṣaras* were entirely missing by 1999.
57d. कल्प ⏑̲] This unit had been broken off by 1999.

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48 a. क्रीडेयं वा] M^{Yc}B; क्रीडेयं ×सा× वा M^{Y} **48 c.** इष्--- ते] M^{Y}; इष्यते B^{c}; यिष्यते B^{ac} **51 d.** प्राकृत---] M^{Y}; प्राकृत° B **57 d.** कल्प ⏑̲] M^{Y}; कल्पते B **58 ab.** ---[-11-]---त्रक्षय ---[-2-]---] M^{Y}; सता देहसुखं दुःखं तावन्मात्रक्षये गत B

त न त त्क म त ाभ न म ज्ञ ा न र ा ग क ा र ण॥ 1:58॥

य त ा ज्ञ ा न यु तः स वः स्व य ा न ान ष्क म त्पु नः।
आवृणोति तमात्मानममूर्तं विषशक्तिवत्॥ 1:59॥

आवृतस्तत्तिरस्कारात्तद्गुणाभिभवादथ।
त ना शु द्धः प शु र सा व ⊔ पा ाध गुणाश्रयः॥ 1:60॥

प्र तो द उ वा च।
पु मान् ज डः प्र कृ(2)त्यैव चैतन्यगुणवर्जितः।
यतोन्यतः शरीराक्षसामग्रीजनितं भवेत्॥ 1:61॥

प्रकाश उवाच।
शरीरे भुज्यते कर्म द्विधासंस्थं शुभाशुभं।
अन्यस्वमात्मसंस्थं वा तदन्यस्थं न भुज्यते॥ 1:62॥

आत्मस्थं तद्विधारूपं भोग्यमन्यत्परं ततः।
भोग्यं तावच्छरीरस्थं सुखदुःखं विशेषितं॥ 1:63॥

तद्धेतुत्वेन य(B, f. 154^{v})त्कर्म किंस्वरूपं तनुक्षये।
(3) यदि तत् सूक्ष्मरूपं स्यात् सूक्ष्मत्वं शक्तिमात्रता॥ 1:64॥

का शक्तिः सूक्ष्मता सा सा सूक्ष्मता शक्तिमात्रता।
यदि तत् सूक्ष्मरूपेण स्थितं कर्म तनुक्षये॥ 1:65॥

चैतन्यमपि तस्मात्तन्नेष्यते सूक्ष्मरूपकं।
अविद्यमानं यद्वस्तु तस्योत्पत्तिर्न संभवा॥ 1:66॥

न कार्य्यं करणाभावात् सर्वं सर्वस्य कारणं।
तानि चास्मिन्न शक्तानि (4) कारणान्यर्थसिद्धये॥ 1:67॥

यस्मिंस्तान्यथ शक्तानि सा शक्तिः प्राक् स्थिता यतः।
सर्वकार्य्ये यतः कर्तुर्भावमालोच्य वस्तुगं॥ 1:68॥

प्रवृत्तिर्दृश्यते यस्मात् स भावः शक्तिवाचकः।

60cd. The tops of the letter in this half-line are missing in M^{Y}.
61a. पु मान् ज डः प्र कृ°] The tops of these letters are missing.

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58 cd. त न त त्क र्म त ाभ न म ज्ञ ा न र ा ग क ा र ण] M^{Y}; तेन तत्कर्मणा भिन्नमज्ञाने रोगकारिणे B **59 ab.** य त ा ज्ञ ा न यु तः स वः स्व य ा न ान ष्क म त्पु नः] M^{Y}; यतो ज्ञानयुतः सर्वः स्वयोनेर्निष्क्रमे+त्+ पुनः B **60 cd.** त ना शु द्धः प शु र सा व ⊔ पा ाध गुणाश्रयः] M^{Y}; तेनाशुद्धः पशुरसा ⊔ पाधिगुणाश्रयः B **61 .** प्र तो द उ वा च] M^{Y}; प्रतोद उवाच B **61 a.** पु मान् ज डः प्र कृ] M^{Y}; पुमान् जडः प्रकृ° B

तेन तत् प्राक् चितेर्भावः कर्मवत् किं न मन्यसे॥ 1:69॥

सूर्य्यकांताद्भवेदग्निश्चंद्रकांताज्जलं तथा।
उपलत्वेपि सामान्ये नेतरेष्विह तद्भवेत्॥ 1:70॥

(5) व्युत्पत्तिरिष्यते तस्मान्नियमात् कारकादिषु।
न हि शक्त्या रुते तेषु कारणेष्विह प्रत्ययः॥ 1:71॥

प्रतोद उवाच।
स्वभावो जगतश्चित्रः परिणामविशेषतः।
कर्म तत्रानिमित्तं तु विचित्रं तत् स्वभावतः॥ 1:72॥

प्रकाश उवाच।
न वक्तव्यः स्वभा(B, f. 155^{r})वोस्य तत् स्वभावविपर्य्ययः।
चतुर्णामपि भूतानां स्वभावे नैव दृश्यते॥ 1:73॥

अक(6)स्मात् कंपते धात्री कमुष्णं दृश्यते क्वचित्।
वह्निर्निर्वाणमायाति वायुरूर्ध्वगतः क्वचित्॥ 1:74॥

भूतेष्वपि स्वभावो नो किं पुनस्तनुसंभवे।
दृष्टं वा कारणं तत् स्याददृष्टं तेषु वा मतं॥ 1:75॥

सप्रक्षारागजातानां सदंतानां सभासिनां।
मंदादिदेहभिंनानामनंगं दृष्टकारणं॥ 1:76॥

तत्कार्य्याद्गम्यते हेतुर्विचित्राद्योनुमानतः।
(7) सेवाप्रवृत्तयोः पुंसोः समानगुणशीलयोः॥ 1:77॥

एकस्य फलसंपत्तिस्तेन तत्कारणं परं।
अदृष्टं सूक्ष्महेतुत्वाद्गम्यते कार्य्ययोगतः॥ 1:78॥

कारणं कर्मसंज्ञं तत् धर्माधर्मार्थकं स्थितं।
कर्मणा देहसंयोगः कर्मणा फलभुक्पशुः।
कर्मणा वासितश्चेता भ्रमंत्यज्ञानमोहितः॥ 1:79॥

कर्मा(8)ख्या वासना सूक्ष्मा जलवासवदाहिता।
कर्मतः सर्व ⊔ वेदं सुखदुःखात्मकं फलं॥ 1:80॥

प्रतोद उवाच।
शरीरेण सता कर्म क्रियते तत्पुनर्य्यतः।

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70 b. °कांता°] M^{Yc}B; °कांतां° M^{Yac} **71 c.** रुते] M^{Y}B^{ac}; ऋते B^{c} **72 c.** तत्रानिमित्तं तु] M^{Y}; तत्रानि+ f +मतन्तु B **74 b.** कमुष्णं] M^{Y}B^{ac}; कदुष्णं B^{c} **76 a.** सप्रक्षा°] M^{Y}; सप्रहा° B **78 b.** तत्कारणं] M^{Yc}B; त × त्क× त्कारणं M^{Y} **79 f.** भ्रमंत्य°] M^{Y}B^{ac}; भ्रमत्य° B^{c} **80 c.** सर्व ⊔ वेदं] M^{Y}; सर्वदैवेदं B^{c}; सर्वदेवेदं B^{ac}

शरीरस्य निमित्तः किं तदा तन्नास्त्ययोगतः॥ 1:81॥

प्रकाश उवाच।
यथात्मानादिमान् सिद्धः सापेक्षा (B, f. 155^{v}) कर्मणः स्थितिः।
आदिमत्वे पुनः सृष्टि(9)रेकाकारा प्रसज्यते।
तेनानादि स्थितं कर्म संसारो नादिमान्यतः॥ 1:82॥

प्रवाहरूपता येयमप्युच्छिंना भवे भवे।
अन्योत्पत्यास्य विच्छेदः कर्मणो नित्यरूपता॥ 1:83॥

कर्मापि क्रियमाणं तत् भोग्यमस्योपतिष्ठति।
तत्कर्ता पुरुषः प्रोक्तः सुखदुःखसमाश्रयः॥ 1:84॥

प्रतोद उवाच।
न (10) कर्तृत्वमिदं पुंसः शरीराश्रयवर्तिनः।
हस्तपादादिभिर्य्यस्मात्क्रियते कर्म निश्चितं॥ 1:85॥

प्रकाश उवाच।
तत्कर्ता पुरुषः प्रोक्तो न शरीरस्य कर्तृता।
अचेतनं यतस्तत् स्यात् कर्तृत्वममृतं यतः॥ 1:86॥

कर्तृत्वं करणैः सद्भिस्तथाप्यस्य प्रधानता।
वृक्षच्छेदे यथा लोहो न कुठारं प्र(11)शंसति॥ 1:87॥

स कर्ता करणैस्तेन प्राधान्यात् पुरुषः स्मृतः।
अकर्तुरपि कर्तृत्वमिच्छातः कामगोचरे॥ 1:88॥

एवमिच्छावशात् पुंसो विकारस्तु दिस्त्वङ्करादिकः।
यस्मिन्यादृग्भवेत्पिंडे चिद्यक्ति+ः+ सा तथा भवेत्॥ 1:89॥

शरीरनियतं ज्ञानं स्वकर्मविधियोजितं।
स्वल्पेभिव्यज्यते स्वल्पं महा ⊔ न्म (12) ⊔[-6-]⊔॥ 1:90॥

तादृक्तादृग्भवेत्तस्य प्रदीपस्तिमिरे यथा।
विभुः सत् ज्ञानरूपोपि प्रवेशे वेति येन तत्॥ 1:91॥

किंचित् ज्ञस्तेन स प्रोक्तो ⊔ व्यवधाना ⊔ दर्शनात्।
कर्मणा देहसं(B, f. 156^{r})योगो विभोरपि महेश्वरात्॥ 1:92॥

अशक्तत्वात् स्वतो नास्य सामर्थ्यं कर्मयोजने।

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87 c. लोहो] M^{Y} ; लोको B **88 b.** पुरुषः] M^{Y} ; पुरुष B **89 b.** दिस्त्वङ्करादिकः] M^{Y} (unmetrical; this may have read द्विस्त्वङ्करादिकः° before correction) ; करादिकः B **90 d.** महा ⊔ न्म ⊔] M^{Y} ; महान्म ⊔ B **92 ab.** किंचित् ज्ञस्तेन स प्रोक्तो ⊔ व्यवधाना ⊔ दर्शनात्] M^{Y} ; किञ्चित् ज्ञः न स प्रोक्तो व्यवधानादिदर्शनात् B

⊔[-6-]⊔ शक्तेः स्वतं(13)त्र्यं न पशोरतः॥ 1:93॥

कर्म चिद्रहितस्तत् स्याद्योजकं तदपेक्षते।
योजकः स महेशानः स्वेच्छया बलवान्यतः।
एवंविधः पशुः ख्यातो मूलदोषापरिच्युतः॥ 1:94॥

सत्तास्य युक्त्या स्थिरता विभुत्वं विभिंनरूपं प्रतिवंधभावः।
राधांतवाक्यानुगतं स्वरूपं व्यवस्थितं योभिहितोत्र (14) सेशः॥ 1:95॥

॥ इति पराख्ये महातंत्रे पशुपदार्थविचारप्रतिपादनपटलः प्रथमः॥ = ॥ ⊗ ॥ = ॥

TRANSCRIPTION OF PAṬALA 2

प्रकाश उवाच।
सर्वकर्ता महान् शक्तः सर्ववेत्ता महेश्वरः।
मंत्रांगोनुग्रहोत्साहः शांतो विद्येशबोधकः॥ 2:1॥

मूर्ताः सावयवा येर्था नानारूपपरिच्छदाः।
स्थूलावयवविष्टत्वाद्बुद्धिमद्धेतुपूर्वकाः॥ 2:2॥

अतोस्ति (15) बुद्धिमान् कश्चिदीश्वरः समवस्थितः।
प्रतिपंनः स्वकार्य्येण दृष्टेनात्रानुमानतः॥ 2:3॥

प्रतोद (B, f. 156) उवाच।
कार्य्यकारणसंवंधो न गृहीतो यतस्तयोः।
तेन तत्कारणाभावान्न ख्याप्यं कार्य्यदर्शनं॥ 2:4॥

प्रकाश उवाच।
संबद्धो न गृहीतो वा कार्य्यकारणतस्त्विह।
कार्य्यं दृष्ट्वा परोक्षं तत्कारणं गम्यते स्फुटं।
तादृग्विधेन (16) कार्य्येण कर्ता कार्य्यस्य मीयते॥ 2:5॥

न केवलमसौ कार्य्यात् स्वधर्मानुमितः क्वचित्
कारणेनापि तत्कार्य्यं क्वचिच्छब्दोक्तियुक्तिभिः॥ 2:6॥

एभिः कार्य्यादिभिर्लिंगैर्न दृष्टोपि प्रतीयते।

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93 d. स्वतंत्र्यं न] M^Y ; स्व+ा+तन्त्र्यन्न B **94 e.** पशुः] M^Y ; पशु B **95 a.** युक्त्या] M^Y ; युक्ता B • Colophon: इति] M^Y ; श्री श्री इति B •°पटलः प्रथमः] M^Y ; श्री पटलः प्रथमः समाप्तः श्री श्री B **1 .** प्रकाश उवाच] M^Y ; श्रीरामचन्द्राय नमः॥ श्रीसदाशिवाय नमः श्री प्रकाश उवाच B

सूक्ष्मं सावयवं कार्यमवश्यं कारणं नयेत्॥ 2:7॥

संबंधाग्रहणे कर्म हेतुत्वेन कथं तनौ [।]
दृष्ट्वा चित्रशरीराणि कर्मसत्ताधिगम्यते॥ 2:8॥

(17) अर्थापत्तिरियं प्रोक्ता मानसामान्यदर्शिका।
न च कश्चिद्विशेषोयमुपपत्त्यनुमानयोः॥ 2:9॥

विशेषोस्त्युपपत्तेर्वा कतमोस्मिन् स कथ्यतां।
विशेषेनुगता नासौ सामान्ये सिद्धसाध्यता॥ 2:10॥

तेन सामान्यतोदृष्टादनुमानेन बुद्धिमान्।
कारणं स्थूलकार्य्यस्य क्षितिकार्य्यादिकस्य सा॥ 2:11॥

प्रतोद उवाच।
क्षितेरेवं(18)विधिरूपं न कदाचिदनीदृशं।
तद्वादेः कारणं कर्म कल्पितेन मतेन किं॥ 2:12॥

प्रकाश उवाच। (B, f. 157^{r})
यद्यत् स्थूलं भवेद्वस्तु कृतकं तद्विनिश्चितं।
स्थूलं न कृतकं वा स्यात् पक्षो दृष्टांतवर्जितः॥ 2:13॥

पर्वतादिविशिष्टं वा स्वभावान्निम्नमुंनतं।
तदा निम्नोन्नतैर्य्युक्तमंगैरंगं स्वभावजं॥ 2:14॥

अस्य दृष्टस्य हेतुर्वा कर्माख्यो (f. 28^{v}) ---[-4-]---वत्।
अ न्य थ ा नु प प त्य व ा त द्व द व व न ा दि क ॥ 2:15॥

बु ाद्ध मा स्तेन कर्तासौ तन्वादीनामिह स्थितः।
तन्नो हेतुर्भवेत्कर्म किं तु तद्योजितं भवेत्॥ 2:16॥

तच्चेद्योजयितुं शक्तं तच्छक्तिं नाप्रमाणिका।
तच्छक्तेरुपपत्तेर्वा सैवास्मान्न ⊔ केवला॥ 2:17॥

चैतन्यरहितस्यापि तच्छक्तिः कल्प्यते यथा।
चिद्रूपस्यास्य तच्छक्तिः क ⏑̲ (2) त्त्वं नानुमन्यसे॥ 2:18॥

15b–16a From वत् up to बुद्धिमां° the tops are missing.

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9 b. मानसामान्य°] M^{Yc}; मान × : ×सामान्य° M^{Y}; मानस्यमान्य° B **13 b.** तद्विनिश्चितं] M^{Y}; तद्विनश्चितम् B **15 b.** कर्माख्यो ---[-4-]---वत्] M^{Y}; कर्माख्यो वा (भा B^{ac}) धितो भवेत् B **15 cd.** अ न्य थ ा नु प प त्य व ा त द्व द व व न ा दि क] M^{Y}; अन्यथानुपपत्या वा तद्वदेव वनादिकं B **16 a.** बु ाद्ध मा स्तेन] M^{Y}; बुद्धिमांस्तेन B **17 a.** शक्तं] M^{Y}; शक्तुं B **18 d.** क ⏑̲ त्त्वं] M^{Y}; कर्तृत्वं B

स्वकर्मापेक्ष्य जीवानां स्वप्रवृत्तिः सहेतुका।
सोपि कर्मेश्वराख्योस्मिन् हेतुः कार्य्येण गम्यते॥ 2:19॥

प्रतोद उवाच।
किं क्रमाद्योगवद्याद्वा भवेत्कार्य्यमिह स्थितौ।
आंत्यादंतक्रमाद् दृष्टो योगपद्योप्यसंभवः॥ 2:20॥

प्रकाश उवाच।
कर्तुर्य्यत्कार्य्यकर्तृत्वं कार्य्योत्पत्या प्रतीयते।
न कार्य्यं कारणाभावा(3)दिति मे निश्चिता मतिः॥ 2:21॥

युगपत् प्रक्रमेणापि कार्य्योत्पत्तिः प्रदृ(B, f. 157^{v})श्यते।
संहतानां शरीराणामेकस्यापि च संभवः॥ 2:22॥

तेन तत्कार्य्यकर्तृत्वं युगपत् प्रक्रमादपि।
सर्वदा सर्वतः कार्य्यं महति क्षितिमंडले॥ 2:23॥

महत्कारणजन्यं तन्महत्ता विभुता यतः।
विभुत्वात्तेन सर्वेषां कारणं व्यापकं स्थितं॥ 2:24॥

संनिधाने यतस्त(4)स्मिन् सर्वकार्य्यस्य संभवः।
अक्षहीनेपि सामर्थ्यं दृष्टं तत्कर्षकात्मनि॥ 2:25॥

सामर्थ्यं तद्वदीशस्य सर्वकृत्ये निसर्गजं।
दृष्टांतमात्रमेवैतत् कर्तृत्वेनोपमा स्थिता॥ 2:26॥

तावन्मात्रे यतः प्रोक्ता नासौ सर्वगुणाश्रयः।
तदभावान्न हेतुः स्यान्न पक्षो हेतुवर्जितः॥ 2:27॥

गतमेवं प्रमाणं तत् प्रमेयमपि तत्तथा।
प्र(5)माणे न स्थिते नास्मिन् तत्प्रसिद्धिः प्रमेयगा॥ 2:28॥

निमित्तमीश्वराख्यं यत्तद्दृष्टं सहकारणं।
उपादानं च यत्सूक्ष्मं सर्वकार्येनुसंधितं॥ 2:29॥

कारणानां त्रयं तेन सर्वकार्य्येनुमीयते।
यतो न जनकं ⊔ सामग्री जनिका भवेत्।
निमित्तकारणं तेन कर्ता स परमेश्वरः॥ 2:30॥

प्रतोद उवाच।
यः कर्त्ता कार्य्यकृद्दृष्टः कार(6)णैर्न विनात्र सः।
करणानि च (B, f. 158^{r}) भिंनानि दृश्यंते कार्य्यसिद्धये॥ 2:31॥

प्रकाश उवाच।

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27 c. हेतुः] M^{Y} ; हेतु B

कारणत्वं स्थितं पूर्वं न कर्ता करणादृते।
अभिंनकरणेनापि कर्तुः कार्य्यक्रिया ⊔ ॥ 2:32॥

यथांशुभि रविः खंठः कमलोत्पलसंहतेः।
विकासाकुंचने कर्ता न भिंनकरणोत्थितः॥ 2:33॥

स्वभावेन यथा तस्य कर्तृत्वं तत्क्रियास्थितं।
स्वसाम(7)र्थ्यं क्रिया तस्य सा सिद्धा कार्य्यकारिका॥ 2:34॥

कार्योत्पत्या प्रतीयेत न कार्य्यं करणोज्झितं।
यतस्तत्करणं तस्य क्रियाख्यं श ⊔ संज्ञकं॥ 2:35॥

अदृष्टा चेत्कथं शक्तिः क्रियाख्या प्रतिपद्यते।
त्वक्चक्षुषः कथं शक्तिः प्रतिपंना वद स्फुटं॥ 2:36॥

नान्यथार्थगृहो भावा स्यात् स्वल्पस्य विपु(8)लः पुनः।
अतस्त्वतींद्रिया शक्तिरुपपत्तेरियं पुनः॥ 2:37॥

तद्वच्छक्तिर्मयाभीष्टातींद्रिया कर्तृसंश्रय।
अदृष्टस्यापि तत्कर्तुः कार्य्यशक्तिरिह् स्थिता॥ 2:38॥

साध्या च नः क्रियाशक्तिः कारणाश्रयवर्तिनी।
तया करोति तत्कृत्यं तन्वक्षभुवनादिकं॥ 2:39॥

शक्तत्वात्तात्विकं सर्गं करोति तनुसं(9)गतं।
भौवनं तत्कृताधारं विचित्ररचनोज्वलं॥ 2:40॥

वर्णजं मंत्रभिंनांगं नानाचित्रफलोदयं।
करोतीह् यया शक्त्या सैका (B, f. 158^{r}) भिंनेव लक्ष्यते॥ 2:41॥

तद्भेदः कृत्यभेदेन न भेदः परमार्थतः।
तथास्यागमसंसिद्धः शाक्तो भेदो निगद्यते॥ 2:42॥

तत् कृत्यप्रविभागोयं विभागः शक्तिसंश्र(10)यः।
वामा ज्येष्ठा च रौद्री च काली कलकिलापरा।
बलिविकरणा प्रमथना च दमनी च मनोन्मनी॥ 2:43॥

सर्वं वमत्यधः शक्त्या यया सर्गं त्रिधा स्थितं।
सास्मिन्वामा समुद्दिष्टा वामदेवसमाश्रिता॥ 2:44॥

वामो वा यः समारंभो विपरीतः स्वधर्मतः।

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33 a. खंठः] M^{Y} ; खण्डः B **33 c.** कर्ता] M^{Y} ; कार्ता B **35 d.** श ⊔ संज्ञकं] M^{Y} ; श + क्ति + संज्ञकम् B (correction in blue ink) **38 b.** कर्तृसंश्रय] M^{Y} ; कर्तृसंश्रये B **39 d.** °भुवनादिकं] M^{Y} ; °भुवनाधिकम् B **41 a.** वर्ण°] M^{Yc}B; वर्णं M^{Yac}

प्रवृत्तिं कुरुते पुंसां सा वामा (11) वामकर्मगा॥ 2:45॥

ज्येष्ठा मुख्यः क्रियारंभो यो नरार्थः परः सदा।
स पुंसां ज्येष्ठया शक्त्या सा शक्तिर्ज्येष्ठसंगता॥ 2:46॥

धर्माधर्मसमारंभो ज्येष्ठो न ज्येष्ठचोदिका।
नान्यथा ज्येष्ठभावोस्य पुंसो ज्येष्ठफलाश्रयः॥ 2:47॥

रुक्छ्ब्दवाचको व्याधिर्नृणामज्ञानलक्षणः।
या तं द्रावयितुं (12) शीला सा शक्ति रुद्रवर्तिनी॥ 2:48॥

रौद्रेण कर्मणा पुंसां शस्त्रासृङ्कर्ममोदिता।
सा रौद्री रुद्रकर्मोत्थिा रुद्राश्रयनिषंगिणी॥ 2:49॥

कलयेत् स उपादानं सहकारी च तद्यया।
सा काली प्रेरणे शक्ता कालस्येयं वशे स्थिता॥ 2:50॥

येयं कालपरिच्छेदे निश्चिता कृत्यगोचरे। (B, f.159^{r})
कालयित्री स्थिता पुं(13)सां कालचिह्नविलक्षिता॥ 2:51॥

सर्वप्राणिकलाक्षेपे स्वकर्मपरिपिंडिते।
कलानां विकिरा तेन लक्षयेत्तनुसंक्षये॥ 2:52॥

कला वा शिक्षिता यास्मिन् तत्क्षेपो योंतरः पुनः।
अन्यकार्य्यसमारंभात् सकलाक्षेपया भवेत्॥ 2:53॥

अंशूनां यद्बलं नूनं विक्षिप्तं विततेध्वनि।
यया कर्मांगसंबंधे (14) बलानां विकिरा तु सा॥ 2:54॥

बलं वा ज्ञानविज्ञानमुत्तरोत्तरगं नृणां।
साक्षेपाद्यबलाक्षेपाद्बल ⊔ [-7-]⊔ ॥ 2:55॥

⊔ शानां यद्बलं चात्म्यं प्रमथ्नाति यया शिवः।
बलानां प्रमथा प्रोक्ता बलप्रमथनानुगा॥ 2:56॥

क्षणान्निद्रावमर्देन मूर्छामोहादिभिर्बलं।
प्रमथ्नाति बलं पुंसां सान्योन्यबलमद्धनात्॥ 2:57॥

स्वसुखांतरदुः(15)खेन सर्वभूतानि सृष्टिषु।
दमन्या दमयेत्तस्मात् सा शक्तिर्दमनात्मिका॥ 2:58॥

नरे स्वदेहभूतानि कृच्छ्रचांद्रायणादिभिः।
मदयन्विविधैः क्लेशैर्य्यया सा दमनी तथा॥ 2:59॥

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49 b. °सृङ्क°] M^{Y}; °सङ्क° B **49 d.** रुद्रा°] M^{Y}; °रुदा° B **56 a.** ⊔ शानां] M^{Y}; ईशानां B **57 d.** °मद्धनात्] $\mathrm{M}^{Y}\mathrm{B}^{ac}$; °मन्थनात् B^{c} (?)

अमनस्कं निरालंबं तत्वं नयति या पशुं।
मनोन्मनस्य देवस्य सोक्ता शक्तिर्मनोन्मनी॥ 2:60॥

अकस्मादुन्मनावस्थां या करोति नृणामिह।
(16) सा चास्मिन्नुन्मनी (B, f. 159^{v}) प्रोक्ता उन्मनस्य वशानुगा॥ 2:61॥

प्रभोः शक्तिविभागेन कृतिः सर्वा प्रदर्शिता।
सर्वज्ञसर्वकर्तृत्वाद्यतस्तत् ज्ञानपूर्वकं॥ 2:62॥

साधनांगफलैः सार्धं वेत्ति सर्वमिदं ततः।
यथा तंत्वादिकृत्कर्ता विषयीकृत्य तानि सः॥ 2:63॥

तस्मिन् प्रवर्तते कार्य्यं तद्वत्तस्मिन् परः शिवः।
सर्वकृत्येषु तत् ज्ञा(17)नं व्यापितं येन सान्वयं॥ 2:64॥

निखिलज्ञानयोगित्वात् सर्वज्ञः परमेश्वरः।
निराधारं न चेत् ज्ञानं स्वकार्य्येणोपलक्ष्यते॥ 2:65॥

साधारो यः पदार्थोऽस्मिन्निराधारोऽपि कृत्यकृत्।
यथा शरीरतो वायुः साधारः श्वसनात्मकः॥ 2:66॥

अंतरिक्षे निराधारो दृष्टः शाखादिकंपकृत्।
तन्मुक्तावात्मनो रूपं निराधा(18)रं न किं स्थितं॥ 2:67॥

न मुक्तिः संस्थिता वा सा वेदे धर्मप्रचोदनात्।
यदि नाम प्रधानत्वं योगादेर्धर्मनिश्चयात्॥ 2:68॥

तस्मादेव भवेत् ज्ञानं वेदांते यत्प्रतिष्ठितं।
तस्य मुक्तौ स्वरूपं यन्निराधारस्य सिध्यति॥ 2:69॥

तत् स्वरूपं भवेत्तस्य शिवस्य परमात्मनः।
चिद्रूपमात्मनो रूपं दृक्क्रियाशक्तिलक्षितं॥ 2:70॥

(f. 29^{r}) ---[-9-]---रू प दृ क्कि या त्म क
आ ग म ना ाप स व ज्ञ गु ण मा हा त्म्य द श नात्॥ 2:71।

उ भ (B, f. 160^{r}) या ज्ञा प क त्व न दा ष स्त्व न्या न्य गो भवेत्।

71b. रू प दृ क्कि या त्म क] tops missing
71cd.] tops missing.
72ab. उ भ या ज्ञा प क त्व न दा ष स्त्व न्या न्य] tops missing

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63 d. विषयी°] M^{Y}; विषयि° B   67 d. स्थितं] M^{Y}; स्थितः B   71 ab. ---रू प दृ क्कि या त्म क] M^{Y}; ज्ञानं रूपस्य तस्यापि स्वरूपं दृक्क्रियात्मकम् B   71 cd. आ ग म ना ाप स व ज्ञ गु ण मा हा त्म्य द श नात्] M^{Y}; आगमेनापि सर्वज्ञगुणमाहात्म्यदर्शनात् B   72 ab. उ भ या ज्ञा प क त्व न दा ष स्त्व न्या न्य गो भवेत्] M^{Y}; उभ+यो+र्ज्ञापकत्वेन दोषस्त्वन्योन्यगो भवेत् B

ज्ञा प क व त त शा स्त्र तत्कर्ता व त त ाश वः ॥ 2 : 72 ॥

क तृ ज्ञा प क या र व न दा ष ास्त्व त र त रः ।
य द्दृ ष्ट दृ ष्ट स ब ⏓ त स्य ---[–15–] --- ॥ 2 : 73 ॥

---(2) द्धं भवति सर्वतः ।
तत्किं प्रमाणभेदेन साधितेन प्रयोजनं ॥ 2 : 74 ॥

तेनैकेनापि यद्वस्तु संस्थितं स्थितमेव तत् ।
न च दृष्टेन सर्वत्र वस्तुसंस्था भवेदिह ॥ 2 : 75 ॥

विप्रकृष्टतिरोभूतव्यवधानाद्यत स्थितं ।
न चेदेषामदृष्टत्वादभावः संस्थितो भवेत् ।
तेन दृष्टार्थविषये मुच्यतामागृहो दृढः ॥ 2 : 76 ॥

दृष्टार्थं किं पुन या ाह स ास्थ (3)तोतींद्रियः परः ।
अतोस्य सर्वतो ज्ञानं युक्तिलेशेन साधितं ॥ 2 : 77 ॥

दृक्क्रियात्मकमैश्वर्य्यं यस्य तद्धात्रपूर्वकं ।
ईश्वरः सोत्र मंतव्यः शक्तिद्वययुतः प्रभुः ॥ 2 : 78 ॥

ईश्वरो रूढितो गम्यो रूढिश्च जननिश्चिता ।
अन्येषामपि देशित्वाद्रूढिरेषा महेश्वरी ॥ 2 : 79 ॥

करास्तित्वेपि चान्यस्मिन् करी द्विरद एव सः ।
कैरवादीनि किं (4) नास्मिन् दृश्यंते पंकजातिषु ॥ 2 : 80 ॥

तथापि पंकजस्यैव रूढिरेषा प्रतिष्ठिता ।

72c. ज्ञा प क व त त शा स्त्र] tops missing
72d. व त त शि वः] tops missing
73ab. क तृ ज्ञा प क या र व न दा ष ास्त्व त र त रः] tops missing
73c. य द्दृ ष्ट दृ ष्ट स] tops missing. Note that in first transcription two following syllables were thought to be visible: बा त
77ab. या ा ह स ास्थ] tops missing

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72 cd. ज्ञा प क व त त शा स्त्र तत्कर्ता व त त ाश वः] M^{Y}; ज्ञापकं वर्तते शास्त्रं तत्कर्ता वर्तते शिवः B **73 ab.** क तृ ज्ञा प क या र व न दा ष ास्त्व त र त रः] M^{Y}; कर्तृज्ञापकयोरेवं न दोषस्त्वितरेतरः B **73 cd.** य द्दृ ष्ट दृ ष्ट स ---] M^{Y}; यद्दृष्टं दृष्टसम्बन्धे तस्य लिङ्गविनिश्चितम् B **74 ab.** --- द्धं भवति] M^{Y}; यद्येकमप्रमाणेमसिद्धम्भवति B **76 d.** संस्थितो] M^{Y}; संस्थिता B **76 f.** मुच्यतामागृहो] M^{Y}B^{ac}; मुच्यतानाग्रहो B **77 ab.** पुन या ाह स ास्थ तो] M^{Y}; पुनर्यो हि संस्थितो B **79 b.** °निश्चिता] M^{Y}; °निश्चिताम् B **79 d.** महेश्वरी] M^{Yc}B; महेश्वरे M^{Yac} **80 a.** करास्तित्वे] M^{Y}; करास्त्वित्ये B^{c}; करास्त्वित्पे B^{ac} **80 b.** करी] M^{Yc}B; करि M^{Yac}

एवमीशतया रूढीरीशस्यैव विनिश्चिता ॥ 2:81 ॥

(B, f. 160^{v}) यद्यन्यथा भवेद्रूढि निरवस्था प्रसज्यते ।
तथारूपस्य साप्येवं तदा यन्नाम्नि विग्रहः ॥ 2:82 ॥

सर्वारंभो नरार्थत्वान्निजपूर्णतनुः प्रभुः ।
सा पूर्णा पंचभिर्मंत्रैः सद्योवामानघाननैः ॥ 2:83 ॥

ईशेन सहि(5)तैर्मंत्रैस्तैस्तनुः परमेष्ठिनः ।
ईशमूर्धा स पुंवक्त्रो घोरहृद्वामगुह्यकः ॥ 2:84 ॥

सद्योमूर्तिश्च देवोयं सकलः परिपठ्यते ।
साकल्यं चार्थतस्तस्य कल्पनीयं यथात्मनः ॥ 2:85 ॥

नान्यथा वार्चनीयः स्यात् सर्वस्यांगविवर्जितः ।
शुद्धस्य तस्य यो देहः शुद्धैर्मंत्रैः प्रकल्प्यते ॥ 2:86 ॥

तेनैवांगविकल्पो यमुपचारनिमित्ततः ।
उपचारः क्रि(6)यांगत्वात्कर्तव्यः फलहेतुतः ॥ 2:87 ॥

फलं च क्रियया सिद्धं सा क्रिया शिवचोदिता ।
दृक्क्रियात्मकमैश्वर्य्यं तत् सर्वविषयं यतः ॥ 2:88 ॥

तदस्योपरि वर्तित्वान्मूर्धानमिव तद्यतः ।
दृक्क्रियैश्वर्य्ययुक्तानां परशक्ति ⊔ चेतसां ॥ 2:89 ॥

ईशानोवस्थितो मूर्धा तेनासावीशमूर्धकः ।
तत्पुनाति यतोज्ञानं वक्त्रं यद्व्यक्तिवाचकं ॥ 2:90 ॥

व्यनक्ति (7) शिवतां शक्त्या पुंवक्त्रस्तेन स स्मृतः ।
पुरुषो वा मुखे यस्य (B, f. 161^{r}) तच्चास्त्रं तेन पुंमुखः ॥ 2:91 ॥

अघोरः शांतरूपोयं सद्भावो हृदयं स्मृतं ।
अघोरहृदयस्तेन सद्भावात्परमेश्वरः ॥ 2:92 ॥

यद्वा मंत्रैरघोरैर्वा तेन घोरहृदिष्यते ।
वामं मुक्तिपदं गुह्यं रहस्यं तस्य तद्यतः ॥ 2:93 ॥

वाममार्गो रहस्यो वा (8) तेनायं वामगुह्यकः ।
सद्यस्तत् क्षणतो मूर्तिः कुरुते प्राणिनां यतः ॥ 2:94 ॥

सद्यो वा योगिनां मूर्तिः सद्योमूर्तिः स उच्यते ।
मुद्रामंडलमंत्रांगैर्धारणाध्यानयोगतः ॥ 2:95 ॥

पूज्यतेसौ परः शांतः सिद्धिमुक्तिफलार्थिभिः ।

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81 c. रूढी] M^{Yc}B; रूढिः M^{Yac}

स एव मंत्रकायस्थः पूज्यते स परः शिवः॥ 2:96॥

तेन द्विष्टः शिवः शा(9)शास्त्रे सकलो निष्कलः स्थितः।
स्थित्युत्पत्तिविनाशानां हेतुर्योनुग्रहस्य च॥ 2:97॥

तस्मिंश्च सकले स्थाने सोधिकारी कलात्मकः।
अन्येषामधिकारं स रुद्रादीनां प्रकाशयेत्॥ 2:98॥

अधिकारी च भोगी च लयी स्यादुपचारतः।
स्थितो योनुग्रहोनादिः पशूनां पतिभावतः॥ 2:99॥

स्वशिष्याचार्य्यसंबं(10)धात्तच्छास्त्रविधिचोदनात्।
नान्यथा तद्गतो भावः कारुण्यं यद्गुरोरपि॥ 2:100॥

अनुग्रहः स तच्छक्त्या पशोः सत्कार्य्यसाधितः।
अकस्माद्भवति द्वेषात् शिवाराधनभावतः॥ 2:101॥

(B, f. 161^{v}) तन्निमित्तो न तद्भावो भवेत्तच्छक्तिपाततः।
प्रवृत्तिः शब्दगा भक्त्या पादादिकरणोक्तिवत्॥ 2:102॥

तत्पातेन भवेद्यस्मा(11)द्भयं संसारयोगजं।
निपातस्तत्प्रबोध स्यात् संसारकलनात्मकः॥ 2:103॥

परिच्छिद्य च संसारमुपायं तद्विमुक्तिदं।
सोन्विष्य गुरुवर्त्मस्थस्ततस्तस्मिन् प्रवर्तते॥ 2:104॥

प्रवृत्तिस्तद्वशाणूनामपश्यंतं नियामिका।
तत्प्रसादात्प्रबुद्धास्ते भवंति भवनिस्पृहाः॥ 2:105॥

योग्याः प्रबोधमा(12)यांति योग्या नान्येन हेतुना।
रागद्वेषयुतो वासौ न तौ स्यादमलात्मनः॥ 2:106॥

ज्ञानाधारस्य देवस्य न रागो द्वेष एव वा।
हेतवो येत्र दोषाणां रागादीनां स्वभावतः॥ 2:107॥

न संति येन ते तस्य तेन तद्रहितः शिवः।
यदि शर्वस्य तौ न स्तौ बोधाबोधौ कथं नृणां॥ 2:108॥

अवस्थितः स सर्वेषु स(13)मशक्तिर्विकासतः।
यथार्कः सर्वपद्मेषु सर्वतः समलक्षणः॥ 2:109॥

शक्तिभिः शुद्ध ईशोपि समः प्राणिषु वर्तते।
हेतुस्तत्रावगंतव्यो बोधाबोधे निपातसे॥ 2:110॥

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97 a. द्विष्टः शिवः शाशास्त्रे] M^{Y}; द्विष्टः (दृष्टः B^{c}?) शिवः शास्त्रे B **100 ab.** °संबंधात्त°] °संबंधा ×⏓× त्त° M^{Y}; °सम्बन्धात° B **106 d.** स्यादमला°] M^{Y}; स्याद्रमला° B

शुभा चेज्जातिधर्मो वा समुत्कृष्टा क्रियापि वा।
न निमित्तं भवे जातिर्धर्मोत्कर्षः शुभा क्रिया॥ 2:111॥

व्यभिचारो यतस्तेषां (14) निमित्तानि न तान्यतः।
योग्यतापि पशोर्बीजे स्थिता सा विषमानुगा॥ 2:112॥

(B, f. 162^r) तद्विपाकवशा चित्राः संस्था यस्मिन्नरे यथा।
तथा तथा न युनक्त्येनमुपायं स यथा भिषक्॥ 2:113॥

तज्ज्ञः संपर्कदोषाणां विश्लेषकरणोपरः।
तदुपायः कलाद्योस्य कर्मतो योग्निसंश्रयः॥ 2:114॥

पशूनामिह सर्वेषां तत्प्रायोक्ता महेश्वरः।
पीतरागो(15) निसर्गेण पश्वनुग्रहकृत्यतः॥ 2:115॥

अन्यथा तिमिराक्रांतं सूर्यहीनं जगद्यथा।
तथानादितया तस्मात् पशूनां पतिरीश्वरः॥ 2:116॥

सर्वानुग्राहकाच्छांतो विद्याविद्येशबोधकः।
विद्याविद्येश्वरास्तेष्टौ विद्याधश्चक्रवर्तिनः॥ 2:117॥

अनंतोनंतवीर्य्यात्मा सूक्ष्मसूक्ष्मक्रियातनुः।
शिवोत्तमः शिवो यद्वदेकदृक्चैकदृक्परः॥ 2:118॥

ए(16)करुद्रसरुद्रो वा त्रिमूर्तिस्त्रितनु स्मृतः।
श्रीकंठः श्रीगलप्रांतः शिखंडी शुद्धहृच्छिखः॥ 2:119॥

यथाप्येकगुणाः सर्वेश ⊔ सर्वगुणास्तथा।
तथापि विमलास्तस्मादधिकारपदे स्थिताः॥ 2:120॥

निवर्तयंत्यधश्चक्रं मायाजनविवर्जितः।
प्रेर्य्यत्वान्न वशास्तस्य विषस्येव भुजंगमाः॥ 2:121॥

स्थानाधिकारकारित्वात्तत्कु(17)र्य्युर्भिनकारणात्।
शिवतुल्यबलाः सर्वे किं तु ते सेश्वराणवः॥ 2:122॥

तेधिकारं प्रकुर्वंति क्रमात्तच्छक्तिचोदिताः।
अधिकारो महां(B, f. 162^v)स्तेषां पंचकृत्यो विलक्षितः॥ 2:123॥

उत्पत्यनुग्रहध्वंसस्थितिसंरोधनात्मकः।
कुर्वंतस्ते तथारूपं प्रोक्तास्तेतोधिकारिणः॥ 2:124॥

प्रतोद उवाच।
शिवो यदि जगद्धाता किं कार्य्यमधिका(18)रिभिः।

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114 a. तज्ज्ञः] M^Y ; त+त्+ज्ञः B **119 c.** श्रीगलप्रांतः] M^{Yc}B; श्रीगल ×:× प्रांतः M^Y

तेषां स्थितेधिकारित्वे न शक्तिः प्रोच्यते तदा॥ 2:125॥

प्रकाश उवाच।
स्वयं कृतिर्यदा सर्वैर्निंदां प्राप्याधमो मतः।
तैर्विना न प्रभोः शोभा सर्वाध्वनि विराजते॥ 2:126॥

तच्छक्तिरुद्भूता मार्गे निरालंबे भचक्रवत्।
मायां विक्षोभयंत्येते शिवशक्त्युपबृंहिताः॥ 2:127॥

सर्वकार्य्यसमर्थास्ते विद्याविद्यामहेश्वराः।
(f. 29^{v}) ⩡त्र स्त पि कृ ताः स व पा प्ता स्त त् स्था न म श्व र।
तत्तत्वमिह संसिद्धं विद्यातत्वोर्ध्वसंस्थितं॥ 2:128॥

विद्योत्तमांगमकुटोत्कटकोटिलग्नचूडामणिप्रसृतरश्मिविचारचिह्नः।
प्रोक्तः स पक्षफलसाधनहेतुराद्यस्तच्छक्तिसंगगळितामलवेदवेद्यः॥ 2:129॥

॥=॥ ⊗ ॥=॥ इति श्रीपराख्ये महातं(2)त्रे पतिपदार्थविचारप्रतिपादनपटलो द्वितीयः ॥=॥
श्री ॥=॥

TRANSCRIPTION OF PAṬALA 3

(B, f. 163^{r}) विद्या विद्यावताराढ्या सदाप्तगुरुनिश्चया।
विद्या मंत्रसमावेशात्तत्कृत्यप्रतिपादिका॥ 3:1॥

सृष्टौ स भगवान्नाथ सर्वकारणकारणः।
अनंतेशादिविद्येशान् मुक्त्यर्थं प्रत्यबोधयत्॥ 3:2॥

तच्छक्तिप्रतिबुद्धास्ते विशुद्धकरण(3)क्रियाः।
गौतादीन् बोधयंत्येते भवादीन् बोधयंति ते॥ 3:3॥

भवादयोपि तानन्यान् यावन्वीरमुपागतं।
वीरभद्रमुमेशानं प्राप्नुवंति सुरास्ततः॥ 3:4॥

128cd. tops missing

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128 cd. ⩡त्र स्त पि कृ ताः स व प्रा प्ता स्त त् स्था न म श्व र] M^{Y}; यत्रस्तेपि कृताः सर्वे प्राप्तास्तत् स्थानमैश्वरं B • Colophon: इति] M^{Y}; श्रि॥ श्रि॥ श्रि॥ श्रि॥ श्रि॥ श्रि॥ इति B • द्वितीयः] M^{Y}; द्वितीयः समाप्तः B **1 a.** विद्या] M^{Y}; शुभमस्तु॥ श्रीरामचन्द्राय नमः॥ श्रीरस्तु॥ श्री॥ B **3 c.** गौतादीन्] M^{Y}; गौभादीन् B **4 a.** भवादयो] M^{Yc}B; भावादयो M^{Yac} **4 b.** यावन्वी°] $M^{Y}B^{ac}$; यावद्वी° B^{c}

तभ्यश्च ऋषयः प्राप्तास्तेभ्यश्च नरसत्तमाः।
कृतो येनावतारोस्मिन् पुरुषास्तेवतारकाः॥ 3:5॥

दिव्यादिव्या मतास्तेस्मिन्नाधत्वेन व्यवस्थिताः।
रागद्वेषविनि(4)र्मुक्ता गीर्वाणा मुनयोपि च।
तैरुक्तं तद्वचो ग्राह्यमागमत्वे प्रतिष्ठितं॥ 3:6॥

प्रतोद उवाच।
प्रागुद्दिष्टः शिवोमूर्तो वागिंद्रियविवर्जितः।
न शास्त्रकरणे शक्तः सकलो नार्थतः स्थितः॥ 3:7॥

येनंतेशादयो रुद्रास्तेन्ये रुद्रप्रबोधकाः।
बोधकत्वे स्थिते तेषां तच्छक्त्या किं प्रयोजनं॥ 3:8॥

प्रकाश उवाच।
अमूर्तस्या(B, f. 163^{v})पि देवस्य स्वेच्छा(5)सामर्थ्ययोगतः।
वर्णादिरचना सर्वा सा भवेत्तनुकार्य्यवत्॥ 3:9॥

किं तूपदेशदात्रत्वे सकलोयं किल प्रभुः।
साकल्यं तत्तथा प्रोक्तमुपचारवशात्पुरा॥ 3:10॥

कुर्यादात्मस्वरूपेण प्रतिबोधं स्वशक्तितः।
स बोधो ज्ञायते कार्याच्छास्त्रांवतरणक्रमात्॥ 3:11॥

शिवशक्तिप्रकाशेन साधनात् साध्यसिद्धितः।
लक्ष्यते सोवतारेपि मू(6)लायातः कमात्स्थितः॥ 3:12॥

न याति च्छिन्नमूलोसौ सुदूरायातवस्तुवत्।
तेन तद्धेतुकर्तृत्वं शिवस्य परमात्मनः॥ 3:13॥

सोपि तच्छक्तिसंविष्टस्तमर्थं प्रतिपादयेत्।
पारंपर्य्यक्रमेणैव सोवतारस्य कारणं॥ 3:14॥

संहारः सर्वशास्त्राणामथो ह्रासविशेषतः।
स्त्रासतो येन तद्वीर्य्यं गीर्वाणमुनिदृक् स्थितं॥ 3:15॥

तथा भ(7)वेत् स संहारः संहारकगुरूदितः।
संज्ञेयो मूलतः सारः सारवस्तुपरिग्रहः॥ 3:16॥

स चायातः क्षितिं यावन्नराणां शिववक्त्रतः।
व्यंजनात् सर्वशास्त्राणां त्राणात् सर्वनृणामिह॥ 3:17॥

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5 a. तभ्यश्च ऋषयः] M^{Y}; ते(त B^{ac})भ्यश्च ऋर्षयः B **10 a.** ॰दात्रत्वे] $M^{Y}B^{ac}$; ॰दातृत्वे B **12 d.** कमात्] M^{Y}; क्रमात् B **17 a.** क्षितिं] M^{Y}; क्षितं B

वक्तृशब्देन तच्छक्तिं व्यंजनत्राणहेतुतः।
नान्यथा तत्प्रवृत्ति स्याद्वर्णवाक्यपदात्मिका॥ 3 : 18॥

तत्र(8) वक्त्रा स एवोक्तः परमेशः स्व(B, f. 164^{r})शक्तितः।
तदागमस्तदारूपो यथा तैरुपसंहृतः॥ 3 : 19॥

अद्दृष्टानां कथं तेषां प्रामाण्यं प्रतिपद्यते।
म ⊔[-3-]⊔ यथा प्रोक्तमेवं तेषां प्रमाणता॥ 3 : 20॥

आप्ताः प्रोक्ता न सामान्या देवा ब्रह्मादयो यथा।
न सामान्या नराः केचित्पदार्थप्रतिपादकाः।
प्रता(9)रको न सर्वत्र साधुत्वगुणसंगता॥ 3 : 21॥

प्रतोद उवाच।
पौरुषेयं वचो यस्मादप्रमाणमनिश्चितं।
चोदनाचोदितं ⊔[-9-]⊔ पौरुषं॥ 3 : 22॥

प्रकाश उवाच।
न पौरुषमिदं वाक्यं कतमेन विनिश्चितं।
प्रमाणेन प्रमाणानां षण्णां मध्ये वद स्फुटं॥ 3 : 23॥

प्रत्यक्षं यदि तद्दृष्टं दृ(10)ष्टो येन स दृश्यते।
न चासौ दृश्यते लोके तेन दृष्टा च गम्यते॥ 3 : 24॥

वर्णादिरचनायाश्च विशेषानुपलंभतः।
कार्यत्वं गम्यते वश्यं पदवाक्यादिभेदगं॥ 3 : 25॥

अर्थावादादिभेदाद्या विशेषः श्रवणानुगः।
सोपि भिंनो न किं दृष्टो विशेषप्रतिभासगः॥ 3 : 26॥

तथाभूतो विशेषो वा ज्ञानरा(11)शेरयं स्थितः।
देवता विषया यस्मिन् स्तुतिस्तस्यां प्रदृश्यते॥ 3 : 27॥

कर्ता न स्मर्य्यते चास्यास्तेनोक्तेयमपौरुषी।
वापीकृतादि(B, f. 164^{v})वस्तूनामकार्य्यत्वं प्रसज्यते॥ 3 : 28॥

ज्ञातो वा तत्कुलोच्छेदस्तत्कर्तुः किं न भासगः।
अस्मृतेरन्यवस्तूनां विद्यादीनामसंभवः॥ 3 : 29॥

यद्यदित्वादिवस्तूनां नि(12)ध्यादीनामसंभवः।
प्राप्यते पुरुषोक्तांशा वचसो मस्तुतेः सदा॥ 3 : 30॥

नरांतरेथवा वाक्यमन्यत्रालौकिकं भवेत्।

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18 d. °वाक्य°] M^{Y}; °वाक्या° B **20 a.** अद्दृष्टा°] $M^{Y}B^{ac}$; अद्दृष्टा° B^{c}? **29 a.** ज्ञातो] M^{Y}; जातो B **31 a.** वाक्य°] M^{Y}; वाक्या° B

पुंसामसंस्कृतानां तु विशिष्टं न तथा वचः॥ 3:31॥

कालांतरे तथाभूतो न चायं नियम स्फुटं।
रचनादिविशिष्टत्वात्कार्य्यत्वमुपपद्यते॥ 3:32॥

स्मृतिवाक्यवदेतेषां वाक्या(13)नां निश्चय स्थितः।
तेषां वा वेदमूलानां प्रामाण्यं भवतोदितं॥ 3:33॥

भवितव्यं च मूलेन सर्वस्योत्पत्तियोगिनः।
तेनानुमानतो नेदं गम्यते पौरुषं वचः॥ 3:34॥

न चोपमा भवेत्तत्र सादृश्यप्रत्ययानुगा।
यद्यस्ति तद्गुणः कश्चिदुपमा तत्र युज्यते।
तेनोपमा भवेन्नास्मिन्वेदवाक्ये तथा(14)विधे॥ 3:35॥

अष्टर्थापत्तिरभीष्टा वा नित्ये शब्दे स्थिते सति।
तद्व्यंजकं पुमानस्तु रचना सा कृता तथा॥ 3:36॥

अभेन न तत्सिद्धिस्तस्य भावः स्वभावतः।
शब्देनापि न नित्यत्वं गम्यते तुल्यवाक्यतः॥ 3:37॥

प्रतोद उवाच।
तथ्यं यच्चोदनावाक्यमग्निहोत्रादिवाचकं। (B, f. 165^{r})
तस्य ज्ञानसमुत्पत्तौ नाप्रामाण्यं त्रिधा स्थितं॥ 3:38॥

पौरुषेयं वचो यस्मा(15)द्बोधकप्रत्ययाश्रितं।
अबोधाय न तद्वाक्यं तथ्यं तद्धर्मचोदकं॥ 3:39॥

प्रकाश उवाच।
अप्रामाण्ये त्रिधा हेतुरुद्दिष्टो यस्त्वया पुरा।
संदेहस्तत्र किं नास्ति तदर्थस्य परोक्षतः॥ 3:40॥

अग्न्यर्थे यद्भवेत् ज्ञानं सामान्यविषये यथा।
संभवप्रत्ययो वात्र नासौ सार्वत्रिको भवेत्॥ 3:41॥

व्यभिचारात् प्रमाणां नो प्रमाणेष्वप्यसौ (16) न किं।
स्वत एव प्रमाणत्वे प्रमाणं कारणं तदा॥ 3:42॥

हेतूपादानवैय्यर्थ्यं भवेत्तद्धेतुना ततः।
स्वतो न शब्दस्य वृत्तिरर्थानुगामिनी॥ 3:43॥

वृत्तिरर्थानुगंत्री वा प्रदीप इव मन्यते।

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36 a. अष्टर्था°] M^{Y}; अर्था° B **37 a.** अभेन न तत्सिद्धिस्] M^{Y}; अभे+ते+न न ततत्सिद्धिस् B **40 b.** पुरा] M^{Y}; परा B **42 a.** प्रमाणां] M^{Y}; प्रमाणं B^{c}; प्रमाणे B^{ac} **43 b.** ततः] M^{Yc}?; नतः M^{Yac}? B

तत्रापि योजकापेक्षा तद्वदेव पदादिका॥ 3:44॥

ज्ञापकं ज्ञापने शक्तं न स्वतो ज्ञानवर्जितं।
तेन स्वतो न वक्तव्यं प्रमाणं तदनिश्चितं॥ 3:45॥

देशांतर(17)गतं वाक्यमेतद्यन्नान्यथास्थितं।
तत् सिद्धं तत्वरूपाणां पाशानां यथास्थितः॥ 3:46॥

अन्यथा नैव संक्षेपात् पुनर्विस्तरतोपि वा।
किं तु तद्गुरुभिः प्राज्ञैः सिद्धोर्थो युक्तिसंहितः॥ 3:47॥

अन्यवाक्यविभागेन परस्परविरोधि(B, f. 165^{v})नी।
गुरूक्ता या विशेषो× स्ति× क्तिरेवं तत् सिद्धवस्तुगा॥ 3:48॥

तद्वत् क्रियोपसंहारः सिद्धार्थः (18) स क्रियागतः।
शास्त्रांतरोक्तकर्मेव तद्वत् सिद्धोणुगक्रमः॥ 3:49॥

सर्वशिष्टापवाक्येन येनोक्तः सोपि सर्ववित्।
उपायोपेयभावज्ञस्तूत्तरज्ञानयोगवित्॥ 3:50॥

विश्रामो यत्र सर्वस्य विशेषस्य स सर्ववित्।
विशेषो योनवस्थानो यतो गंता तु विश्रमेत्॥ 3:51॥

दृष्टः सोंतरविश्रामो नदीपूरोब्धिवारि(f. 30^{r}) ⏓ः।
न द्वि ज्ञा न ाव श षा ाप ाव श्रा तः परमेश्वरः॥ 3:52॥

त त्प्र तीतं तदर्थस्य वा ⊔ चकं ाश व भा ाष × त× त।
स वा दा त् प्रतिपंनं त× त्× न्न मूलं न हि तद्यतः॥ 3:53॥

तन्निश्चितमदृष्टार्थे सोम सू य्य ग्र हा ाद व त्।

52cd. न द्वि ज्ञा न ाव श षा ाप ाव श्रा तः] tops missing
53a. त त्प्र] tops missing
53b. ाश व भा ाष त (तः M^{Yac}?)] tops missing
53c. स वा दा त्] tops missing
54b. सू य्य ग्र हा ाद व त्] tops missing

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47 d. सिद्धोर्थो] M^{Y}; सिद्धार्थो B **48 b.** ०रोधिनी] M^{Y}; ०रोधिना B **48 c.** विशेषो× स्ति× क्ति०] M^{Y}; विशेषोक्ति० B **51 a.** विश्रामो] M^{Y}; विसामो B **52 a.** सोंतर०] M^{Y}; सोम्भर० B **52 b.** ०वारि⏓ः] M^{Y}; वारितः B **52 cd.** न द्वि ज्ञा न ाव श षा ाप ाव श्रा तः] ×न× +त+द्विज्ञानविशेषो ऽपि विश्रान्तः B **53 ab.** त त्प्र तीतं तदर्थस्य वा ⊔ चकं ाश व भा ाष × त× त] M^{Y}; तत्प्रतीतं तदर्थस्य वाचकं शिवभाषितम् B **53 cd.** स वा दा त् प्रतिपंनं त× त्× न्न मूलं] संवात्प्रतिपन्नन्तत् न (न्न B^{ac}) मूलं B **54 b.** सोम सू य्य ग्र हा ाद व त्] M^{Y}; सोमसूर्यग्रहादिवत् B

दृ ष्टा व्य क्ति मि द ला क त त्प रा क्ष ।प मा य त॥ 3:54॥

दृ ष्टा दा ना च प्रा मा ण्य व्या पा रा ला क स स्थ ता।
त षा न ---[-6-]--- (2) क्षो वार्तींद्रियो यतः॥ 3:55॥

प्रमाणमेकं तद्वाक्यं सर्वेषां तन्नियामकं।
तस्मादाप्तवचो ग्राह्यं यत्र यस्मिन् यथा स्थितं॥ 3:56॥

तेन तद्वाक्यमानेन ज्ञेया रुद्राणुनायका।
ईश्वरेच्छावशा व्यक्ता विद्यायां सप्तकोटयः॥ 3:57॥

दृष्ट्वा सृष्टिमिमां घोरां दुःखक्लेशैरुपद्रुतां।
संप्रधार्य्य मिथस्तस्मिन् प्रवेष्टुं शांकरीं तनुं॥ 3:58॥

समु(B, f. 166^{r})द्यतस्तथा न्या श्च सा भि ला(3)षाः परं पदं।
इयासा सिद्धचेतस्कां सविकल्पा बृवंति तां॥ 3:59॥

⊔च्छास्तत् कथं स्थानमनंतो नो विरोधकः।
ततो विद्येशनाथेन ह्यनंतेन महात्मना॥ 3:60॥

स्वाधिकारपदस्थेन संकल्प्य मनसा स्वयं।
स्वाधिकारात्कथं ह्येताः प्रविशयंत्यच्युतं पदं॥ 3:61॥

अर्धं विद्येशनाथेन विधृतं स्थितहेतुतत्।
तद्व्यक्तिरात्मलाभाख्या स्वचैतन्यगु(4)णोदया॥ 3:62॥

ज्ञानप्राप्तिः ⊔[-3-]⊔ स्माद्विद्याद्वारेण दीक्षया।
अणिमादिगुणानां च लाभस्तत्साधकात्मनां॥ 3:63॥

तेन मंत्रा स्मृता विद्या धात्वर्थवशयोजिताः।
कोटयः सप्त याः प्रोक्तास्तत्प्रधानविवक्षया॥ 3:64॥

अनुग्रहो यतोनंतोनंतोनुग्राह्यसंश्रयः।

54cd. tops missing
55ab. tops missing
55c. त षा म] tops missing
59ab. श्च सा भि ला] tops missing

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54 cd. दृ ष्टा व्य क्ति मि द ला क त त्प रा क्ष ।प मा य त] M^{Y}; दृष्ट्वा व्यक्तिमिदं लोके तत्परोक्षे पि मीयते B **55 ab.** दृ ष्टा दा ना च प्रा मा ण्य व्या पा रा ला क स स्थ ता] M^{Y}; दृष्टादीनाञ्च (नां च B^{c}) प्रामाण्यं व्यापारो लोकसंस्थितौ B **55 cd.** त षा न --- क्षो] M^{Y}; तेषां न विषय स्वर्गो मोक्षो B **59 ab.** तथा न्या श्च सा भि ला षाः] M^{Y}; तथान्याश्च साभिलाषाः B **59 d.** बृवंति] M^{Y}; ब्रुवन्ति B **60 b.** विरोधकः] M^{Y}; विरोधिकः B **62 c.** °ख्या] M^{Y}B^{ac}; °ख्या+त्+ B^{c} **62 d.** °गुणोदया] M^{Y}; °गणोदया B

चोदितास्तेन तेनंतास्त्रिविधव्यप ⊔ [-7-]⊔ ।
⊔द्विधासंस्था विद्या मंत्रास्तथा(5)पराः ॥ 3 : 65 ॥

व्यपदेशोज्झिता यस्माद्व्यवहारो हतो भवेत् ।
कॢप्तस्तत् साधनोपायः सर्वज्ञो नार्थहेतुतः ॥ 3 : 66 ॥

सोर्थो निर्वाणसंज्ञोस्मिन्निवृत्तिप्रक्रमस्थितः ।
कृताधिकारमर्थं तदधिकारपराङ्मुखं ॥ 3 : 67 ॥

शिवेन समतां ⊔ [-6-]⊔ तनौ स्मृतं ।
तत्तनुर्दृक्क्रिया(B, f. 166^{v})रूपा तत्स्वरूपेण तत् स्थितं ॥ 3 : 68 ॥

तत्स्वरूपस्थितं भाति संप्रधार्य्य इवागतं ।
संप्रधार(6)णमेतेषां प्रकृते वर्त्मनि स्थितं ॥ 3 : 69 ॥

न च ताः प्राकृता विद्या पाशच्छेदेधिरोपिता ।
यदर्थं संस्थितं रूपं तदीशेन धृतं तथा ॥ 3 : 70 ॥

तेनोपचारतः ख्यातं संप्रधारणमात्मनः ।
दृष्ट्वा क्लेशात्मिकां सृष्टिं विरक्तास्ताः किलाखिलाः ॥ 3 : 71 ॥

पुंविरागप्रवृत्यर्थमिदमस्मिन् प्रदर्शितं ।
नियुक्तमधिकारित्वे वाच्यवाचकयोगतः ॥ 3 : 72 ॥

तावन्मंताः समुद्दि(7)ष्टास्तेषां संख्या न विद्यते ।
शिवदेहाद्विनिष्क्रांता नान्यवाच्यार्थवाचकाः ॥ 3 : 73 ॥

ईशानकां दुखाद्वक्रो हृदो घोरो ध्र्वजात् गुहः ।
पादयुग्मादजो व्यक्तः सर्वात्मा हृदयात्पुनः ॥ 3 : 74 ॥

सुशिवं शिरसो व्यक्तं ज्वालिनी चूलिकोद्भवा ।
पिंगलं सर्वगात्रेभ्यो घोरास्त्रं दक्षपाणिजं ॥ 3 : 75 ॥

बाहुशृंगद्वयादीशा रो(8)मेभ्योन्ये प्रजह्रिरे ।
एवं ते शिवकायोत्था कायस्तच्छक्तिलक्षणः ॥ 3 : 76 ॥

यदंग ख्याप्यते मंत्रं सा शक्तिः परमेश्वरी ।
तस्य तत्कार्य्यकर्तृत्वाच्छक्तिरेवांगसंमता ॥ 3 : 77 ॥

एवं विद्या समुत्पंना ख्याप्यंते भक्तियोगतः ।
तासां यत्राधिकारोयं विद्यातत्वं (B, f. 167^{r}) तदुच्यते ।

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71 d. विरक्तास्ताः] M^{Yc}B ; विरक्ता × :× स्ताः M^{Y} **72 c.** °कारित्वे] M^{Y} ; °कारित्व B **73 a.** तावन्मंताः] M^{Y} ; तावन्मन्त्राः B **77 b.** परमेश्वरी] M^{Y} ; परमेश्वरि B • Colophon: इति] M^{Y} ; श्री ॥ इति B • तृतीयः] M^{Y} ; तृतीयस्समाप्तः ॥ श्री ॥ श्री ॥ श्री ॥ B

विवेकविषया नान्या शुद्धाशुद्धेध्वनि (9) स्थिता ॥ 3:78 ॥

इति सकलफलार्हो मंत्रचक्रप्रचारः
प्रभवति स च यस्मात् स्थानदेशाद्विशिष्टात् ।
तदपि गदितमस्मिन् शुद्धविद्याभिधानं
विमलकरणकार्या यत्र ते योनिकंपाः ॥ 3:79 ॥

॥=॥ ⊗ ॥=॥ इति श्रीपराख्ये महातंत्रे विद्यापदार्थप्रतिपादनपटलस्तृतीयः ॥=॥

TRANSCRIPTION OF PAṬALA 4

(10) प्रकाश उवाच ।
माया सूक्ष्मा स्थिरामूर्ता सर्वगाचेतनाश्रया ।
ईशशक्तिकलाक्षोभ्या कलादिक्षितिगोचरा ॥ 4:1 ॥

तत्वं तद्गहनं प्रोक्तं नाना ⊔ द्राश्रयं महत् ।
विचित्रभुवनाधारं खचितं सर्वशक्तिभिः ॥ 4:2 ॥

प्रतोद उवाच ।
मायातत्वमिदं प्रोक्तं कलादेः कारणं किल ।
न कारणं न कार्य्यं (11) तत् स्वरूपानुलब्धितः ॥ 4:3 ॥

प्रकाश उवाच ।
नासंभवो भवेन्नाम तद्द्व्यानुपलंभतः ।
दूराभ्याशेक्षभंगे च व्यवधाने तिरोहणे ॥ 4:4 ॥

समाहारेत सूक्ष्मे हि नैवार्थानुपलंभनं । (B, f. 167^{v})
सुसूक्ष्मं तेन तत्त्वत्वं तेन तन्नोपलभ्यते ॥ 4:5 ॥

सुसूक्ष्मं च क्रियागम्यं सूक्ष्मं कार्योपलब्धितः ।
तस्यामेयमुपादानं (12) यथासंभवतोर्थतः ॥ 4:6 ॥

आगमस्थापितं पूर्वं तेनोक्तं तत्तथा स्थितं ।
तथापि यदि सा वाच्या युक्तिः किं तु तदाश्रया ॥ 4:7 ॥

तावत् स्थूलानि भूतानि मात्रास्तद्धेतुतां गताः ।
तासामहंकृतिर्हेतुरिंद्रियाणां च कार्य्यतः ॥ 4:8 ॥

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1 . प्रकाश] M^{Y} ; श्रीरामचन्द्राय नमः । शुभमस्तु ॥ श्री ॥ श्री ॥ प्रकाश B **3 cd.** कार्य्यं तत् स्वरूपानुलब्धितः] M^{Y} ; कार्यं वा तत्स्वरूपानुलब्धितः B **5 c.** तत्त्वत्वं] M^{Y} ; तत्तत्वं B^{c} ; भत्वन्त्वं B^{ac}

तस्या बुद्धिर्मतो गौणं तस्याव्यक्तं कलास्य च।
तज्ञाते रागविद्ये द्वे क(13)लाकालौ च योनिजौ॥ 4:9॥

एतत्कार्य्यं महत् प्रोक्त उत्तरोत्तरकारणं।
तस्योपादानभूतेयमायामायव्यवस्थिता॥ 4:10॥

नोपादानादृते सृष्टिः कर्तुर्येन सकारणं।
सृष्टौ सृष्टौ च सत्कार्य्यं तेनोपादानमीप्सितं॥ 4:11॥

यदि तन्निस्थिरं कस्मात् कार्योत्पत्तिरियं भवेत्।
दृष्ट्वा शरीरनि(14)ष्पत्तिं यत्र यस्य यथा स्थिता॥ 4:12॥

तस्य तत्र तदादानं कारणं कारणं स्थितं।
ईशेन प्रेरितं शक्त्या स्वकार्य्योत्पादकं भवेत्॥ 4:13॥

कलादिकं तु तत्कार्य्यं सूक्ष्मं स्थूलधर ⊔ ।
स्वकर्मतः शरीरेस्मिन् संबंधमनुमीयते॥ 4:14॥

कार्य्यं च कारणायत्तं मायाख्या तच्च कारणं।
सर्वका(B, f. 168^{r})र्य्यं यतो माति मायातत्वमिति स्मृतं॥ 4:15॥

तदप्यागमसंसिद्धमागमो(15)पि शिवोदितः।
स कर्तानादिसंसिद्धो मायोपादानकारणं॥ 4:16॥

सर्वगं कारणं तत् स्यात् कार्य्यमापूर्य्य तिष्ठति।
अमूर्तमपि तद्वीर्य्यात्कालतत्वमिवातनु॥ 4:17॥

साश्रयः सर्वकार्य्याणां ज्योतिषां सुरवर्त्मवत्।
शक्तिरूपाणि कार्याणि तल्लीलानि महाक्षये॥ 4:18॥

व्यक्तिमायांति तत् सृष्टौ स्वरूपेण तदिच्छया।
कार्योदयश्च सर्वत्र सर्वगात्का(16)रणाच्छिवात्॥ 4:19॥

महाक्षये यतो नान्यत्तस्मात्तत्वमवांतरं।
मायातत्वविलीनास्ते निर्देश्याः पशवोकलाः।
मलिना मूर्च्छिताकारा निष्क्रिया प्रलयाकलाः॥ 4:20॥

तिष्ठंति तावदेवैते यावत्तत्पक्वता तनोः।
तेनाकृष्टाण+वः+ सूक्ष्मा भोगायातिमुखा स्थिताः॥ 4:21॥

ईश्वरं तच्छरीरार्थं क्षोभयंस्तां स्वशक्तितः।
तत्कार्याभिमुखीभावः क्षोभेन क्षुब्धिल(17)क्षणः॥ 4:22॥

संक्षुब्धे तेणवस्तस्मिन्निक्षिप्यंते स्वकर्मतः।

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9 c. तज्ञाते] M^{Y}; त+त्+ज्ञाते B **10 b.** उत्तरो°] M^{Y}; मुत्तरो° B **21 c.** °कृष्टाण+वः+] M^{Y}; °कृष्टाणवं B

तेषां क्षेपांगविक्षेपाच्चैतन्यव्यक्तिहेतुतः॥ 4:23॥

भोगभूमिषु निक्षिप्ताः स्वभोगाननुभुंजते।
तद्भोगसाधनं पूर्वं व्यनक्तीशः कलां ततः॥ 4:24॥

तत् सृष्टौ विनिमित्तानां तदा(B, f. 168^v)युक्ता शिवेच्छया।
चिद्वक्तिं कुरुते किंचिदज्ञानाव्रतचेतसा॥ 4:25॥

अलक्षतेति सूक्ष्मत्वात्त्वग्यथा तनुसंगता।
म(18)नाक्तस्य भवेत् संज्ञा मूर्छिताणोर्य्यथांभसा॥ 4:26॥

यथाग्निमान् कश्चित् चेययोगादिभिर्नरं।
शनैरग्निविरुद्धः सन् भोक्तुं शक्नोति भोजनं॥ 4:27॥

एवं कलादियोगेन भोगं च्छक्नोति वांच्छितुं।
कर्तृरूपा सदा पुंसां तत् सामर्थ्योपबृंहका॥ 4:28॥

अचिद्रूपा च सामर्थ्याद्विषार्तस्य विधिर्य्यथा।
अणोश्चिद्व्यक्तिलाभे स्या (f. 30^v) ---[-6-]--- क ल ा
त दा सा वि ष या न्व षा क ला द्ब ाल त वृ त्तिकः॥ 4:29॥

तत्रैवैषा भवेद्विद्या कलातः करणांतरं।
करणांतरे स या ग म ना ग्या ग्या ाव वेचयेत्॥ 4:30॥

प्रतोद उवाच।
विवेको बुद्धिसंबंधो गम्यतेर्थग्रहे सदा।
न विद्यायाा यतो बुद्धिः स्वपरार्थप्रकाशिका॥ 4:31॥

प्रकाश उवाच।
तस्यार्थलोचनं भाव क र ण(2) ⏑̲ रमाश्रितं।
तत्प्रवृत्तौ मनो हेतुस्तत्संकल्पोध्यवस्यतः॥ 4:32॥

29d. क ल ा] tops missing
29ef. त दा सा वि ष या न्व षा क ला द्ब ाल त वृ] tops missing
30cd. स या ग म ना ग्या ग्या ाव] tops missing
32b. क र ण] tops missing

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25 c. चिद्वक्तिं] M^{Y}B^{ac}; चिद्व्यक्तिं B^c 25 d. °व्रत°] M^{Y}B^{ac}; °वृत° B^c 27 a. यथाग्निमान् कश्चित्] M^{Y}B^c; यथाग्निमा×ने× +न्+ कश्चि×त्त× +त्+ B 27 d. शक्नोति] M^Y; शक्नोभि B 28 b. च्छक्नोति] M^{Y}B^{ac}; शक्नोति B^c 29 cd. स्या --- क ल ा] M^Y; स्यात्कर्तव्यं करणं कला B 29 ef. त दा सा वि ष या न्व षा क ला द्ब ाल त वृ त्तिकः] M^Y; तदासौ विषयान्वेषी कलोद्बलितवृत्तिकः B 30 cd. स या ग म ना ग्या ग्या ाव वेचयेत्] M^Y; संयोगे मनाग्योग्यो विवेचयेत् B 32 ab. भाव क र ण(2) ⏑̲ रमाश्रितं] M^Y; भावकरणं द्वारमाश्रितम् B

स चास्य बुद्धिगो ह्यर्थस्तद्विकल्पे मनः क्षमं।
धीरर्थमर्पये ज्ञात्रे विवेकस्तस्य विद्यया॥ 4:33॥

अर्थरक्ता सती बुद्धिरुपलभ्या तदाकृतिः।
दीपवत् स्वपरा(B, f. 169^{r})र्थापि करणांतरगोचरा॥ 4:34॥

करणं करणापेक्षमाजाविभकरास्त्रवत्।
तेन विद्या विवेकेन ज्ञेयं (3) स्यात् करणान्तरं॥ 4:35॥

नान्यथा विषयान्वेषो विवेकश्च मनाक् तदा।
तदा स्पष्टं पशोर्भोग न च भोक्तुं बलं तदा।
शेषतत्वगुणोभावाच्छिलांमप्सु बकादिवत्॥ 4:36॥

तेषु रागो निबध्नाति पुरुषं स कलोद्भवः।
स्थूलोर्थविषयो रागः सूक्ष्मरागोपबृंहितः॥ 4:37॥

सूक्ष्मरागोपरक्तः सन् स्थूलस्तत्कार्य्यलक्षितः।
बलवादात्मरा(4)ग स्यात्काषयो वस्त्रगो यथा।
येनास्य विषयग्रामो मनाग्लौल्यं भवेत्तदा॥ 4:38॥

प्रतोद उवाच।
विषयेष्विह यो रागः सोस्तुस्तस्याविरोधतः।
विरुद्धेष्वपि दृश्येत रागो योतीवनिर्नितः॥ 4:39॥

भास्वानुवाच।
कर्माश्रयवशाद्रागो विरुद्धे जायते न तत्।
तादृशं कर्म भोक्तव्यं ⊔ निश्चितं पुनः॥ 4:40॥

कर्मापि द्विविधं भोग्यं (5) धर्माधर्मात्मकं पशोः।
धर्मानुबंधको रागस्तदन्योधर्मसंश्रयः॥ 4:41॥

धर्मरागात् सुखं भुङ्क्ते दुःखमस्य विधर्मतः।
तत् क्षयात् स विरज्येत निमित्तान्न विरागतः॥ 4:42॥

यतः कर्मनिमित्तो(B, f. 169^{v})सौ विरागो राग एव वा।
रक्तो विरज्यते कस्माद्विरक्तस्य विरागता॥ 4:43॥

कर्मायत्तौ यतस्तौ द्वौ तेन रागः स कर्मगः।

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35 b. °जाविभ°] M^{Y}B^{ac}; °जीवित° B^{c} **36 c.** पशोर्भोग] M^{Y}B^{ac}; पशोर्भोगं B^{c} **36 d.** भोक्तुं बलं तदा] M^{Yc}; क्षोक्तुं बलं तदा M^{Yac}; सोक्तुं बलम्तदा B **36 e.** शेष°] M^{Y}; दोष° B **36 ef.** °च्छिलांमप्सु] M^{Y}B^{ac}; °च्छिलामप्सु B^{c} **38 c.** बल°] M^{Y}; बला° B **38 d.** काषयो] M^{Y}B^{ac}; काषायो B^{c} **39 b.** सोस्तुस्तस्या°] M^{Y}B^{ac}; सोस्तु तस्या° B^{c} **42 d.** विरागतः] M^{Yc}B; विराग ×⌈× तः M^{Y}

कंचुकत्रितयं (6) चैतत् सूक्ष्मलिंगसमाश्रितं॥ 4:44॥

व्यज्यते गर्भसंयोगो कालेन कलितः क्रमात्।
कालोपि सूक्ष्मदेहस्थो लक्ष्यते लिंगयोगतः॥ 4:45॥

तुव्याद्यं तद्भवेल्लिंगं महाकल्पावसानगं।
कालस्य गमकं तत् स्यात्कालः कलयिता यतः॥ 4:46॥

एतेन कलितं बीजं सरक्तं कललं भवेत्।
कललं बुद्बुदाकारं मांसवेशित्वमागतं॥ 4:47॥

अंगप्रत्यं(7)गसंबंधं संपूर्णं तद्भवेत्पुनः।
तत्संभवे स्थितौ नाशे स कालः कलनात्मकः॥ 4:48॥

यथापि गर्भगः ख्यातो ज्ञेयोसावादिसंगतः।
नान्यथा त्रितयं तस्य युज्यते गर्भपूर्वकं॥ 4:49॥

भूते भव्योपि यः कालो वर्तमानोपि युज्यते।
न कालरहितो गम्यः सूक्ष्मस्थूलक्रियांशकः॥ 4:50॥

(8) नियतिं नियमा ज्ञेया पशोः कर्मनियामका।
त्रयाणां नियमे सक्ता नान्यथा नियमो मतः॥ 4:51॥

प्रतोद उवाच।
कर्मणां नियमो यस्मात् कर्म एव नियामकं।
यस्मिन्यावद्यथा यच्च नियत्या किं प्रयोजनं॥ 4:52॥

प्रकाश उवाच।
कर्मतो नियमे ज्ञाते धिषणा तर्हि कर्मजा।
कर्म(9)(B, f. 170^{r})णा यदि चिद्व्यक्तिर्मनसा किं प्रयोजनं॥ 4:53॥

अक्षाणां चक्षुरादीनां वैय्यर्थ्यं प्राप्यते तदा।
तेन तत्कर्मतः प्रोक्तं तत्वं यत्तु नियामकं॥ 4:54॥

यस्मिन्नियमिका शक्तिः काले तन्नियतावपि।
तदत्र पौरुषं तत्वमधोमार्गावपूरकं॥ 4:55॥

तदुक्तं योगिसंस्थानमव्यक्तं (10) ग्रहशेखरं।
तत्तथा शाश्वतं स्थानं सदा चैतन्यभावतः॥ 4:56॥

ते योगिनोपि मूढाः स्युर्ये स्थिता रुद्रसंश्रये।
पुंभावात् सूक्ष्मयोगित्वान्नियत्या सह सर्पति॥ 4:57॥

कलातो जातमव्यक्तं व्यक्तकार्य्यनिबंधनं।

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46 b. °वसानगं] M^{Y}; °वसानुगं B **51 a.** ज्ञेया] $M^{Yc}B$; ज्ञे × यां× या M^{Y}

प्रकृतिस्तेन सा प्रोक्ता स्वां करोति यंतः कृतिं॥ 4:58॥

प्राकृतः प्रत्ययो वा स्याद्वि(11)चिकित्सात्मको नृणां।
प्रकृतिस्तनुकार्य्यस्य सूक्ष्मस्थूलादिकस्य च॥ 4:59॥

प्रधत्ते स्वकृतिं यस्मात् प्रधानं तेन कारणं।
कारणेन विना कार्य्यं कथं बुध्यादिकं भवेत्॥ 4:60॥

प्रतोद उवाच।
तस्य कारणकार्य्यत्वे कल्पितैः किं कलादिभिः।
पुंसस्तत्कार्य्यसंश्लेषान्नरार्था(12)विभवे न किं॥ 4:61॥

प्रकाश उवाच।
महदादेः कथं सिद्धिः कृत्यात् कृत्यमुदीरितं।
तद्भिंनतेन सूक्ष्मं स्यात् स्थूलाद्यत् प्राङ्गियुज्यते॥ 4:62॥

सूक्ष्मस्य सूक्ष्मयोगित्वात् स्थूलयोगः पुनर्भवेत्।
पुंसां पाशः कलाद्योपि स्वच्छे वासः कषायवत्॥ 4:63॥

बुध्यादिको परो रागः सांद्रस्तेनानुरज्यते।
कार्य्य(13)कारणभेदायं सूक्ष्मस्थूलविभागतः॥ 4:64॥

स्थितो यथास्य बुध्याद्यस्तद्वदत्र कलादिकः।
नरार्थः स च संरंभो नरार्थो न तनूझितः॥ 4:65॥

तस्याश्च प्राक्कलायोगः पश्चाद्बुध्यादिको भवेत्।
बुध्यादेर्बीजमव्यक्तं यद्वत्तद्वत्कलादिजः॥ 4:66॥

कृतेरचित्स्वभावत्वात्पुंसश्चाकर्तृभावतः।
तद्योगे का(14)रणं ख्यातः सेश्वरो बलवान्यतः॥ 4:67॥

तस्येच्छा कारणं शक्तिरभिंना योगशक्तिवत्।
तया युनक्ति तत्कार्ये स्वार्जिताशनहेतुतः॥ 4:68॥

प्रकृतेर्गुणहेतुत्वाद्गुणानां कार्यता ध्रुवं।
तेषां येनात्मकार्य्याणि पृथक् सृष्टानि कार्य्यतः॥ 4:69॥

विकासारंभसंरोधादक्रमात्कार्य्यनिदर्शनं।
यतः साधारणा सा स्याद्यथाक्षाणामहंकृ(15)तिः॥ 4:70॥

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61 cd. °न्नरार्था°] M^{Y}; °न्न(न B^{ac})रार्थ° B **62 c.** तद्भिंन°] M^{Y}B^{ac}; तद्भिन्नं B **63 b.** After पुनर्भवेत् B has written and then crossed out बुध्यादिबीजमव्यक्तं यद्वत्तद्व(f. 170^{v})त्कलादिजः। कृतेरचित्स्वभावत्वात्पुंसश्चाकर्तृभावतः। **63 c.** कलाद्यो] B; कलाद्ये--- M^{Y} (right half of last *akṣara* broken off) **64 c.** °भेदायं] M^{Y}B^{ac}; °भेदोयं B^{c} **65 d.** तनूझितः] M^{Y}; तन्नुरितः B **70 b.** °निदर्शनं] M^{Y}; °दर्शनम् B

आधारं स्थितमव्यक्तं व्यक्तं कार्य्यविधिस्थितं।
अन्योन्याश्रयवृत्तित्वाद्गुणानां लक्ष्यते क्रिया॥ 4:71॥

युक्तं त्रितयमेकं स्यात्तत्वं रुद्रसमाश्रयं।
गुणसंज्ञा गुणानां स्यात्पुंसस्तद्गुणसंश्रयात्॥ 4:72॥

(B, f. 171^r)अन्येषामपि किं न स्युः किं तु ते व्यापका मताः।
प्रबोधे चलने मोहे तेषां वृत्तिरिहान्विता॥ 4:73॥

तस्मादेव भवेत्तत्वा(16)द्धिषणाष्टांगसंयुता।
धर्मज्ञानं सवैराग्यमैश्वर्य्यं येन सात्विकं॥ 4:74॥

अधर्माद्राधसंज्ञोयमज्ञानं यत्तमोगुणं।
रजस्तमोनिरोधेन यदा सत्वसमुत्कटः॥ 4:75॥

तदा धर्मसमारभे पुंसः शुद्धा मतिर्भवेत्।
तत्प्रवृत्तः सना (नो ?)त्कुर्याद्धिंसां सत्यं च भाषयेत्॥ 4:76॥

परार्थं नाभ (त्त ?, स ?) रेद्गीतो ब्रह्मचर्य्येण वर्तते।
अकालुष्यत(17)या सोपि कुर्यात् क्रोधं न कस्यचित्॥ 4:77॥

करोति गुरुशुश्रूषां शौचं संतोषभावनां।
आर्जवे तु गतो नित्यमेष धर्मपरः पुमान्॥ 4:78॥

अज्ञानं चाभ्यते नित्यं निजबुध्या विद्रूषितं।
अन्यतो वा श्रुतं ज्ञानं ज्ञानादेव सुबोधतः॥ 4:79॥

गुरूपदेशतोथापि भावनावशतोपि वा।
प्रकृत्यात्मपरं ज्ञान(18)मन्यद्वा तत्वरूपकं॥ 4:80॥

तस्मादेकतमात् ज्ञानाद्वैराग्यमुपपद्यते।
तदध्यात्मजदुःखेन शीतदाहज्वरादिना॥ 4:81॥

तथादिभूतजेनापि वर्षाशन्यादिहेतुना।
तद्वत्तदधिदैवोर्त्थपिशाचग्रह(B, f. 171^v)भूतजं॥ 4:82॥

वैराग्यदाहरेद्योगं येनैश्वर्य्यं भवेदिह।
अणिमादिगमुत्कर्षमष्टधर्मपरिच्छदं॥ 4:83॥

तमः(f. 31^r) ⏓त्व ात र स्का रा त् स मु त्कृ ष्ट य दा र जः।

84ab. त्व ात र स्का रा त् स मु त्कृ ष्ट य दा र जः] tops missing

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76 c. सनात्कु°] M^Y ? B^c; सनोत्कु° M^Y ? B^{ac} (M^Y's reading is here uncertain) **77 a.** नाभरे°] M^Y (uncertain); नासरे° B **79 c.** अन्यतो] M^{Yc}B; अन्यतो ×⏓× M^Y **82 a.** तथादि°] M^{Yc}B; तथा ×भु× दि° M^Y **83 a.** वैराग्य°] M^Y; वैराग्या° B **84 ab.** तमः⏓ त्व ात र स्का रा त् स मु त्कृ ष्ट य दा र जः] M^Y; तमस्स (तमसं B^{ac}) सत्वतिरस्कारात् समुत्कृष्टं यदा रजः B

त दा ध मा नु रा गा स्मिन् तन्नैश्वर्य्येण वर्तते॥ 4:84॥

अधर्मा नास्तिको भूत्वा शौचाचारविवर्जितः।
त स्क रो जायते वश्यं वधं च कुरुते ाग ना॥ 4:85॥

रा ग द्ब धु ज ना स्त्रा षु रा ग प ⊔ चा ⌣द र जि तः।
न प श्य ात ाप तु भा या मा त्म जा वा स्व सा म पि॥ 4:86॥

अ न श्व या दि क क ष्ट ---[-4-]---(2) न्यते परं।
तस्मिन् स तत् परस्तिष्ठेदविद्याक्रांतचिद्गुणः॥ 4:87॥

रजःसत्वतिरस्काराद्यदा तस्योत्कटं तमः।
तदा संतिष्ठते मूढो मोहतस्तमसा भृशं॥ 4:88॥

मोहाद्विरूपिणीं पश्येत् सुरूपामप्सरोपमां।
देवतां वा स्वरूपां वा योन्यथा प्रतिपद्यते।
अज्ञानगुणमूढः सन् पश्येत् सर्वविपर्ययं॥ 4:89॥

धर्मैरष्ट ाभ रा ख्या (3)ता बुद्धिरध्यवसायिका।
बोद्धव्या नान्यथा सास्मिन्भवेदध्यवसायकृत्॥ 4:90॥

प्रतोद उवाच।
संस्था नैवेह सा तेषां यतस्ते पुरुषाश्रयाः।
अष्टधर्मगुणोपेता यदा सा धिषणा भवेत्।
तदा चिद्रूपता न स्यात् सा चेत् प्रोक्ता प्रधानजा॥ 4:91॥

प्रकाश उवाच। (B, f. 172^r)
तेषामुद्बोधनी बुद्धिधर्मास्तेनोपचारतः।

84c. त दा ध मा नु रा गा] tops missing
85c. त स्क] tops missing
85d. ाग ना] tops missing
86abcd. tops missing
87a. अ न श्व या दि क क ष्ट] tops missing
90a. ाभ रा ख्या] tops missing

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84 c. त दा ध मा नु रा गा स्मिन्] M^Y; तदाधर्मानुरागोस्मिन् B **85 c.** त स्क रो] M^Y; तस्करो B **85 d.** कुरुते ाग ना] M^Y; कुरुतेङ्गिना B **86 ab.** रा ग द्ब धु ज ना स्त्रा षु रा ग प ⊔ चा ⌣द र जि तः] M^Y; रागाद्बन्धुजनास्त्रीषु रागपद्रादिरञ्जितः B **86 cd.** न प श्य ात ाप तु भा या मा त्म जा वा स्व सा म पि] M^Y; न पश्यति पितुर्भार्यामात्मजां वा स्वसामपि B **87 ab.** अ न श्व या दि क क ष्ट ---[-4-]--- न्यते परं] M^Y; अनैश्वर्यादिकं कष्टमैश्वर्यं मन्यते परम् B **89 b.** °प्सरोपमां] M^Y; °स्यरोपमा B **90 a.** °ष्ट ाभ रा ख्या ता] M^Y; °ष्टभिराख्याता B **90 c.** बोद्धव्या] M^Y; बौद्धव्या B **92 a.** °द्बोधनी] M^Y; °द्बोधिनी B

तेषां येनाधिका(4)रित्वं सर्वदा पुरुषाश्रयं।
बुद्धेरध्यवसायाख्यो गुणस्वाक्यो विबोधतः॥ 4:92॥

बुद्धिर्या विषयाकारा सा भोग्यं भोक्तुरीप्सितं।
भोग्याकारा यतो बुद्धिर्भोक्तुर्भोग्यसमाश्रया॥ 4:93॥

अहंकारो ननंतस्मात्तृगुणः कार्य्यभेदतः।
तैजसो वैकृताध्वश्च भूतादिरिति नामतः॥ 4:94॥

तैजसात्तदहंकाराद्भवेद्बुध्यक्षपंचकं।
क(5)र्माक्षं वैकृताज्जातं बंधेन समनो भवेत्॥ 4:95॥

भूतादेः पंच मात्राः स्युर्मात्राभ्यो भूतसंस्थितिः।
श्रोत्रं त्वक्चक्षुषं जिह्वा नासिका च मतेर्गुणः॥ 4:96॥

द्विशब्दग्राहकं श्रोत्रं कर्नशष्कुलिकासनं।
तद्व्यक्ताव्यक्तशब्दानां नान्यथा ग्रहणं भवेत्॥ 4:97॥

खरोष्णमृदुशीतात्मा स्पर्शस्पर्शत्वगाश्रयः।
नान्यथा तद्विधं स्पर्शं वे(6)त्ति स्पर्शविभावकः॥ 4:98॥

रूपानुवेदकं चक्षुर्ज्ञातुर्गोलकसंश्रयं।
नान्यथा मानसंस्थानतद्वर्णाकृतिको ग्रहः॥ 4:99॥

कट्वम्लादिरसज्ञानं जिह्वाक्षाद्रसनाश्रितं।
तदृते येन न ज्ञानं नानारससमाश्रितं॥ 4:100॥

गंधं गृह्णाति तद्घ्राणं येन गंधो न तत् ⊔ ते।
वाणी (B, f. 172^{v}) पाणी भगः पायुः पादौ कर्माक्षपंचकं॥ 4:101॥

संस्कृते(7)तरहाषाश्च वक्ति वाग्रसनाश्रिता।
वागिंद्रियोझ्झितं यस्माद्भाषणं नात्र शब्दितं॥ 4:102॥

ग्रहणं मोक्षणं स्वस्माद्धस्तेंद्रियनिमित्तजं।
कथं शिल्पादिकं कर्म भवेद्धस्ताक्षवर्जितं॥ 4:103॥

आनंदो यो भवेदस्मिन्नोपस्थेन विना भवेत्।
बंधोत्सर्गौ मरुच्चेष्टा वाय्विंद्रियनिबंधनं॥ 4:104॥

लंघ(8)नोत्प्लुतिवेगादिचिह्नं पादेंद्रियानुगं।
बाह्याभ्यंतरसंकल्पो भवेन्न मनसा ⊔ ॥ 4:105॥

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92 f. गुणस्वाक्यो] M^{Y} ; गुणस्वाख्यो B **94 ab.** ॰त्तृ॰] M^{Y} ; ॰त्रि॰ B **96 a.** मात्राः] M^{Y} ; मात्रा B **99 d.** ॰कृतिको] M^{Yc}B; ॰कृति ×ग्क× को M^{Y} **100 a.** ॰रस॰] M^{Y} ; ॰रसा॰ B **100 c.** तदृते] M^{Y}B^{ac} ; तद्दृते B^{c} **101 b.** तत् ⊔ ते] M^{Y} ; तत् त्स्यते B^{c} ?; तत् स्स्यते B^{ac} **102** ॰योझ्झितं] M^{Y}B^{ac} ; ॰योज्झितं B^{c}

वाह्यो योक्षार्थसंयोगस्तद्भिन्नोभ्यंतरस्मृते।
शब्द स्पर्शश्च रूपं च रसो गंधश्च पंचमः॥ 4:106॥

तन्मात्रशब्दपर्य्यंता मात्रा भूतादिसंभवा।
स्वधर्मैरपि शिष्टास्तादभिद्यंते स्वरूपतः॥ 4:107॥

(9) शांतत् त्र्यघोरमूढाद्यैस्तत्कार्य्यं भिद्यते च तैः।
तेभ्यो व्योमानिलाग्न्यंबुधरास्तद्भूतपंचकं॥ 4:108॥

वियद्यच्छतन्मात्राच्छब्दात्मकगुणं महत्।
येन नान्यगुणः शब्दस्तदन्यत्रोपलब्धितः॥ 4:108॥

सामान्योप्यन्यभूतानां विशेषात् स वियद्गुणः।
आकाशस्यापि योत्पत्तिः शब्द(10)तन्मात्रपूर्विका॥ 4:110॥

चतुर्णामपि भूतानां भिंनं तदवकाशतः।
गुणवत्तेन तद्द्रव्यमुत्पंनस्तद(B, f. 173ʳ)चेतनं॥ 4:111॥

अनेकसंख्यया युक्तामवश्यं कारणं नयेत्।
शक्तिरूपेण तन्नित्यमनित्यं व्यक्तिरूपतः॥ 4:112॥

किं तु तच्चावकाशेन कार्य्यलिंगेन लक्ष्यते।
द्रव्यापेक्षोवकाशोपि (11) खसंस्थः कार्य्यलक्षितः॥ 4:113॥

नासाकर्णास्यारंध्रेषु पंचधा देहसंस्थितः।
पवनस्पर्शतन्मात्रा द्विगुणश्वसनात्मकः॥ 4:114॥

प्राणापानसमादानव्याननाख्यः स एव तु।
प्राणः प्राणमयो वायुरपानोपानयेन्मलं॥ 4:115॥

समानः समतां कुर्यादुदानोप्यूर्ध्वनिर्गतः।
व्यानो (12) विनामयत्यंगमेककर्मविभेदगः॥ 4:116॥

जीवने कारणं यस्मात्तदायत्तमिहात्मनि।
प्राणस्तेन चिदाधारः प्रोक्तः कार्य्यधृतामिह॥ 4:117॥

तेजस्तद्रूपतन्मात्राद्व्यक्तं तंत्रिगुणं पुनः।
तत्तनौ संस्थितं नेत्रे हृदि वित्ते च वह्निषु॥ 4:118॥

अक्ष्णो रूपप्रकाशो यः प्रकाशस्तेजसो गुणः।
नान्य(13)स्तापोन्यथा पुंसः सर्वांगव्यापको भवेत्॥ 4:119॥

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109 a. °च्छत°] M^{Y} ; °च्छतत° B **113 a.** तच्चाव°] M^{Y} ; तच्चातु B **115 b.** After this B has again written 4:112cd and crossed it out. **116 ab.** कुर्यादु°] M^{Yc} ; कुर्या × त्× दु° M^{Y} **117 d.** कार्य्यधृतामिह] M^{Y} ; कार्य ⊔ नामिह B

दृश्यते चित्तनिर्याणं यद्याहादिक्रियायुतः।
अतोंनपचनादग्निर्जठरे वह्निकारकः॥ 4:120॥

आपस्तद्रसतन्मात्रादीशाद्व्यक्ताश्चतुर्गुणाः। (B, f. 173^{v})
वसापूयास्रशुक्लास्रङ्मूत्रद्रवनिकेतनाः॥ 4:121॥

पृथ्वी च गंधतन्मात्रा व्यक्तपंचगुणावहा।
(14) केशामज्जनखांद्रास्थिमांसश्च गुणपंचकं॥ 4:122॥

एषोत्र भौतिकः सर्गस्तन्मात्रगुणकारकः।
सर्वो यस्त्रिगुणात्म स्यादहंकारात्प्रजायते॥ 4:123॥

बुध्यक्षाणीह सर्वाणि तैजसानि प्रकाशतः।
क्रियाख्यो वैकृतो वर्गो विकृतिः क्रियया युतः॥ 4:124॥

द्विष्ठवृत्ति मनो ज्ञेयमेतत्तदुभयात्मकं।
तदक्षप्रतिबंधेन अधिकार(15)क्रियात्मकं॥ 4:125॥

अर्थस्थं सविकल्पं तदर्थरूपप्रकाशकं।
तन्मात्रस्तामसो वर्ग स्वप्रकाशक्रियोझितः॥ 4:126॥

कारणं भूतवर्गस्य स्वगुणाद्व्ययोगतः।
स्थूलानि यानि भूतानि तेषां सूक्ष्म हि कारणं॥ 4:127॥

कार्यमेवंविधं गच्छेत् कलादिक्षितिवारितं।
सृष्टिकाले क्रमाद्व्यक्तं कारणत्रयसंश्रयात्॥ 4:128॥

प्रतो(16)द उवाच।
भौतिकानींद्रियानि स्युस्तद्धर्मान्वययोगतः।
नियमाद्विषयाणां स्यान्न तु हेतुरहंकृतिः॥ 4:129॥

प्रकाश उवाच।
अक्षाणां भौतिकत्वं नो स्पर्शाद्यव्यभिचारतः।
अहंप्रत्ययकृद्धेतुस्तेनाक्षाणामहंकृतिः॥ 4:130॥

अहं श्रोतास्य (B, f. 174^{r}) शब्दस्य स्पृष्टा स्पृष्टस्य वस्तुनः।
अहं दृष्टा रसादीनां गंधघ्राताह(17)मेव च॥ 4:131॥

अहं वक्ता गृहीताहं गंताहं दूरवर्त्मनि।

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120 a. चित्त°] M^{Y}; वित्त° B **121 a.** वसा°] M^{Y}; वशा° B **121 ab.** °स्रङ्मूत्र°] M^{Y}B^{ac}; °सृङ्मूत्र° B^{c} **123 c.** °त्म स्या°] M^{Y}; °त्मा स्या° B^{c}; °त्मस्मा° B^{ac} **124 a.** °क्षाणीह] M^{Y}; °काणीह B **124 c.** क्रियाख्यो] M^{Yc}B; क्रियोख्यो M^{Yac} **126 d.** °क्रियोझितः] M^{Y}B^{ac}; °क्रियोज्झितः B^{c} **127 d.** सूक्ष्म] M^{Y}B^{ac}; सूक्ष्मं B^{c} **128 c.** °द्व्यक्तं] M^{Yc}; °द्यक्तुं M^{Yac}; °द्व्यक्तुं B **129 a.** °नींद्रियानि] M^{Y}; °नीन्द्रियाणि B **131 c.** दृष्टा] M^{Y}; द्रष्टा B

भुक्तोत्सर्गस्य कर्ताहं हेतुरानंदकर्मणि॥ 4:132॥

अन्वितस्तेष्वहंकार स्वधर्मेणात्मवर्तिना।
एवं तत्सर्वजं कार्य्यं सर्वं ग्रंथ्युद्धमीरितं॥ 4:133॥

प्रतोद उवाच।
कारणानुगतं कार्य्यं भवेत्तत्समवायतः।
तंत्वादिवत्तथा तंन्नो तेनोक्तं तन्निरर्थकं॥ 4:134॥

प्रकाश उवाच।
नि(18)रंशं कारणं द्रव्यं समवायि न तद्भवेत्।
कारणं कार्य्यगम्यं तत्सुसूषमणुवद्यथा॥ 4:135॥

द्व्यणुकादिक्रमात् कार्य्यं स्थूलं तदुपपत्तितः।
तद्वत्कारणगा शक्तिः सूक्ष्मा कार्य्यतनुस्थिता॥ 4:136॥

का शक्तिरिति चेद्वाच्या कतमोणुः प्रदश्यर्तां।
सर्वकार्य्येष्वणुर्य्यद्वत्तद्वच्छक्तिरनश्वरा॥ 4:137॥

लक्ष्यते स (f. 31^v) ⌣दा मा हा त्स व षा स र्ववस्तुनि।
तेन मायात्मकं सर्वमर्थरूपमिह स्थितं॥ 4:138॥

प्रतोद उवाच।
बाह्योर्थो योयमव्यक्तस्तत् ज्ञानात्तत्स्वरूपकं।
तद्ग्राह्यग्राहकाभासं तथ्यं न परमार्थतः॥ 4:139॥

प्रकाश उवाच। (B, f. 174^v)
बाह्यार्थः प्रत्ययो योयं स ⊔[-7-]⊔ ।
काठिन्याद्रसनाद्दाहात्प्रकंपाद्वावका(2)शतः॥ 4:140॥

भूत ⊔ स्तेन स ज्ञेयो +ज्ञा+नाकारः स एव वा।
स प्रमाणं प्रमेयं वा साध्याद्भिंनं हि साधनं॥ 4:141॥

तदेव साधनं साध्यं विना तत् साधनं कथं।
बाह्यमर्थक्रियाकारि ज्ञानमंतर्विबोधिकं॥ 4:142॥

भेदद्वयमभेदो ⊔[-8-]⊔ तः।
स्वसंग्रहेपि सामग्री योक्तव्यालोकपूर्विका॥ 4:143॥

138ab. दा मा हा त्स व षा स] tops missing

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135 d. तत्सुसूष॰] $M^Y B^{ac}$; तत्सुसूक्ष्म॰ B^c **137 a.** चेद्वाच्या] M^Y; चेद्राच्या B **138 ab.** स ⌣दा मा हा त्स व षा स र्व॰] M^Y; सर्वदा मोहात्सर्वेषां सर्व॰ B **141 ab.** ज्ञेयो +ज्ञा+ना॰] M^Y; ज्ञेयाज्ञाना॰ B **142 c.** ॰क्रियाकारि] M^Y; ॰क्रियाकारी B

यावन्नोत्पद्यते सास्मिं(3)स्तावन्नोंगग्रहो भवेत्।
तत्सव्यपेक्षया सर्वं कर्णिकत्वं भवेद्ध्रुवं॥ 4:144॥

सर्वार्थ्वा ग्राहिकाया क्रमते न्न क्षणात्मिका।
निरपेक्षं तु न ज्ञानं स्वांशाकारार्पणे क्ष ⊔॥ 4:145॥

[-5-]⊔ कशास्त्राग्निबंधनाक्रोशताडनैः।
सुखं स्रग्गंधतांबूलवस्त्रांनस्त्रीकृतं स्फुटं॥ 4:146॥

येन तत्क्रियते सोर्थो बहिरर्थक्रियान्वितः।
अ(4)न्वयव्यतिरेकाभ्यां प्रतिपंनः सदा बहिः॥ 4:147॥

स तुच्छस्तुच्छरूपत्वात् सर्वं मायात्मकं यतः।
अतस्तथाविध+ः+ सोर्थो यथा वृक्षो बहिर्मुखः॥ 4:148॥

मायाकार्यमिदं प्रोक्तं कलाद्यं क्ष्मावसानकं।
संबंधं तद्वशात्पुंसां तन्नरार्थं प्रसाधयेत्॥ 4:149॥

शरीराकारयोगेन स्वकर्म(B, f. 175^{r})फलयोगतः।
अनंताः पुरुषा यस्मात्तद्भेदाः (5) संस्थितास्तथा॥ 4:150॥

विचित्रात्कारणाच्चित्रमेकस्मिन् साध्यतां व्रजेत्।
विरुद्धमपि तत्कार्य्यं साधनं शकटांगवत्॥ 4:151॥

अचेतनस्य कार्य्यस्य क्रियाग्राहो विना मतः।
एकदेशे भवेत् क्षोभो मायाया न स सर्वतः॥ 4:152॥

येनानिविष्टो विकारोस्या मूलकारणनाशतः।
न च तन्नश्यते मूलं स्वकार्योत्पत्तिहेतुतः॥ 4:153॥ (6)

कार्य्यस्य कारणं तत्वं मायाख्यं योनिगोचरं।
विचित्रं चित्रकार्येण चित्तशक्तिसमाश्रयं॥ 4:154॥

विचित्रकर्मसंस्थानं विचित्रतनुसंगतं।
विचित्राचारभूयिष्ठं विचित्रा ⊔[-2-]⊔ संकुलं॥ 4:155॥

आधारं सर्वतत्वानां पशूनां स्वस्वभावतः।
पशवः पाशसंबंधाः पशुत्वगुणसाधनाः॥ 4:156॥

विमूढास्तत्र तेष्वेवं (7) भोगोष्टासक्तिमाप्नुयुः।
मनसा पशुयोगेषु पशुत्वाविरहो भवेत्॥ 4:157॥

प्रतोद उवाच।
किं तं मायाथ तत्कार्य्यमात्मनो वा गुण स्थितः।

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145 a. सर्वार्थ्वा] M^{Y} ; सर्वार्था B **145 b.** क्रमते] M^{Y}B^{c} ; क्रामते B^{ac} **153 a.** येनानिविष्टो] M^{Y}B^{ac} ; येनाविष्टो B^{c}

अस्मिन् पक्षत्रये पक्षः कतमो निश्चितो भवेत्॥ 4:158॥

प्रकाश उवाच।
माया नैव मलः प्रोक्तो न तद्भेदो व्यवस्थितः।
येनोक्ता मोह(8)नी मा(B, f. 175^{v})या ज्ञानोपोद्बलिनी चितेः॥ 4:159॥

स्वकार्य्यैकरणश्लेषात्स्वतो मोहो न कार्य्यतः।
तत् कार्य्यं सकलं प्रोक्तं पशुत्वं तत्कुत स्थितं॥ 4:160॥

पशुत्वं तस्थितं यस्मात् स च मार्गस्थितः पशुः।
स च योनिमयस्तेन पशुत्वं चिन्निरोधकं॥ 4:161॥

न पशुत्वं पशोर्भावः स्वरूपं स्वचिदात्म(9)कं।
अज्ञानं तत्पशुत्वं स्याद्भावो वाज्ञानलक्षणः॥ 4:162॥

चिन्निरोधकमज्ञानं तेन तत्प्रोक्तमागमे।
अभिव्यंगा चितिस्तस्य तत्कार्य्यं व्यंजकं भवेत्॥ 4:163॥

सदाभिंने मले सापि भोगकर्तृत्वभेदतः।
भक्त्या प्रोक्तोथ तद्धर्मश्चिद्धर्मः पौरुषो यतः॥ 4:164॥

स च तेन धृतो यस्मात्ते(10)न धर्म इव स्थितः।
मलश्वानादिसंबंधो विमुक्तस्तद्वियोगतः॥ 4:165॥

वियोगो न विभुत्वे स्या व्यापृतेस्तद्वयो मुने।
वियोगः शक्तिसंरोधो वह्निशक्तेर्य्यथा मतः॥ 4:166॥

शिवत्वमात्मनो सिद्धं विद्यमानमपि स्फुटं।
नात्मलाभो भवेत्तस्मान्मलात्तदवरोधकात्॥ 4:167॥

सर्वात्मना (11) यदा तद्धि मलं व्रजति संक्षयं।
तदा मुक्तिर्भवेत्तस्य स्वस्वरूपावभासतः॥ 4:168॥

तद्वत्सकृच्छ्रवः प्रोक्तः समानोपि बलान्वितः।
तेजः सौरं यथा दृष्टं नायनस्य प्रकाशकं॥ 4:169॥

तेजसैवं तथा शैवं तत्तेजःख्यापकं भवेत्।
सर्वं मायात्मके कार्ये (B, f. 176^{r}) संबंधे व्यज्यते यतः॥ 4:170॥

अतस्तद्यु(12)क्तितः कार्य्यं प्रोक्तं तत्कार्य्यदर्शनात्।
किंचिद्दृष्टप्रमाणेन किंचिदागमत स्थितं॥ 4:171॥

क्षांतः कालकलादिकार्य्यकरणव्यासंगचिद्यक्तिकृत्
कर्मायत्तनिजोपभोगविषयप्राप्तिप्रसंगोदयः।

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161 a. तस्थितं] M^{Y}B^{ac}; त+त्+स्थितं B^{c} **166 b.** व्यापृते°] M^{Y}; व्यापृतो° B

योनिस्वावसरागतायमखिलस्तत्वक्रमश्चोदितो
योन्यो भौ(13)वनसंज्ञितः परकृतो वक्तव्य एवाधुना ॥ 4:172 ॥

॥= ॥ ⊗ ॥= ॥ इति श्रीपराख्ये महातंत्रे योनिपदार्थप्रतिपादनपटलश्चतुर्थः ॥= ॥ ⊗ ॥= ॥

TRANSCRIPTION OF PAṬALA 5

प्रकाश उवाच।
मानमंडकटाहस्य लोकालोकांतरे स्थितिः।
जलादिरुद्रसंस्था(14)नं मायोर्ध्वं संस्थितिश्च या ॥ 5:1 ॥

तन्योजना ⊔[-2-]⊔ मानं योजनं साध्यते पुरा।
जालांतरेर्करेणुर्या वसुसंख्याणुमात्रकः ॥ 5:2 ॥

तथा कचाग्रकं रीक्षा तद्वद्यूका यवांगुलं।
तत्प्रकृत्यंगुलैर्हस्तस्तैर्द्धन्यो वेदपिंडितैः ॥ 5:3 ॥

(B, f. 176^{v}) तैर्दंडः पदसंख्यातैः क्रोशं तद्विसहस्रकं।
गव्यूतिर्वद्धिक्रोशस्थं योजनं (15) तद्व ⊔[-3-]⊔ ॥ 5:4 ॥

⊔[-3-]⊔ सर्वसौवर्णशतमेभिः प्रकीर्तितं।
शतकोटिप्रविस्तीर्णमधः कोटिकटाहकं ॥ 5:5 ॥

तदभ्यंतरतो रुद्रः कालाग्निरिति विश्रुतः।
अग्निरूपो दहेत् सर्वं काले संहारनामनि ॥ 5:6 ॥

तेन कालानलो रुद्रः स्थितोधः पृथिवीतले।
व्रह्मांडधृक् ⊔[-2-]⊔ शेष ⊔[-8-]⊔ ॥ 5:7 ॥

(16)संहारकालमार्तांडकोटिपिंडितविग्रहः।
स्वशिखाग्निकणोद्गारस्पृष्टकूश्मांडमंदिरः ॥ 5:8 ॥

स्फुरन्मणिमुखोद्भूतप्रकाशविभवोज्वलः।
पुनस्तथाविधै रुद्रैः शतकोटिमितांतरः ॥ 5:9 ॥

तद्धर्म्यमुच्छ्रयात्कोटिस्तच्छिखा दशकोटयः।

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172 d. भौवन॰] M^{Y}; तौवन॰ B • Colophon: इति] M^{Y}; श्री ॥ श्री ॥ श्री ॥ श्री ॥ श्री ॥ श्री ॥ इति B • ॰श्चतुर्थः] M^{Y}; ॰श्चतुर्थः समाप्तः श्री B **1 .** प्रकाश] M^{Y}; शुभमस्तु ॥ श्रीरामचन्द्राय नमः ॥ श्रीकृष्णाय नमः ॥ श्री B **1 b.** ॰लोकान्तरे] $M^{Y}B^{ac}$; ॰लोकान्तर॰ B^{c} **2 c.** ॰र्करेणु॰] $M^{Y}B^{ac}$; ॰करेणु॰ B^{c} **4 c.** गव्यूतिर्व॰] M^{Y} ?; गव्यूतिर्य॰ M^{Y} ? B **10 b.** ॰च्छिखा] M^{Y}; ॰च्छिका B

तदर्धसहितो धूमो निरालंबस्तमोमयः॥ 5 : 10॥

तदू(17)र्ध्वं निरया घोरा बुद्धिभेदचतुर्गुणा।
पापक्रियाविशेषाप्ता नानादुःखविशेषदाः॥ 5 : 11॥

रौरवाख्यस्तमः शीतः ⊔[-2-]⊔ संतापकोपरः।
पद्माख्योथ महापद्मः कालसूत्रोपरो मतः॥ 5 : 12॥

सूचीमुखोथ तालाख्यः खड्गाख्यः क्षुरधारकः।
अंबरीषः पुनस्तस्मात्तप्तांगारः सुदाहभुक्॥ 5 : 13॥

(18)स ⊔ प्ता जतुमांसादौ निरुच्छ्वासोथ सोच्छ्वसः।
युग्मपर्वतसंज्ञश्च शाल्मली (B, f. 177^{r}) तूर्णिवासकः॥ 5 : 14॥

क्रिमीणु निचयो धान्यो लोहस्तंभश्च विण्मयः।
वैतरण्या ह्ययः पश्चास्तामिस्रश्चांधतामसः॥ 5 : 15॥

अवीची कुंभपाकाख्यो महारौरवसंज्ञितः।
रुदंतः प्राणिनो यत्र निक्षिप्य्ं (f. 32^{r}) ⏓ ⏓ र ा र वः॥ 5 : 16॥

त मः स ज्ञ ा म ह ा म ा ह श्च त न्य गुण म ा हकः।
शीतः शीतज्वरारंभः समस्ततनुकंपवत्॥ 5 : 17॥

उष्णोत्युष्णज्वरारंभः सर्वांगपरितापकः।
अंतःसंतापकृत्तापः शोषितोदरकंदरः॥ 5 : 18॥

पद्मः पद्मसमाकारः सुशीतो हिम क द मः।
म हा प द्म स्त था रू पः ाक तु शा त ाह म ा त्त रः॥ 5 : 19॥

का ल सूत्रो हि तत्पा(2)शैस्त्रिकर्णो दृढवेष्टनः।
सूचीमुखः सुतीक्ष्णाग्रः सूचीपुंवक्त्रभेदकः॥ 5 : 20॥

तालस्तालवनांगस्थैर्विदारयति वल्कलैः।
खड्गश्छिनत्ति गात्राणि खड्गधारापरिग्रहः॥ 5 : 21॥

16d–17b. The tops of all the letters in the first line of f. 32^{r} are missing up till °हकः
17ab. tops of all but the last 2 syllables missing
19b–20a. from °कर्दमः up to and including काल° the tops of all *akṣaras* are missing.

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14 a. जतु°] M^{Y}; जन° B **15 a.** क्रिमीणु] M^{Y}; क्रिमिणु B **15 c.** ह्ययः पश्चास्] M^{Y}B^{ac}; ह्वहः पश्चात् B^{c} **16 d.** निक्षिप्य्ं ⏓⏓ र ा र वः] M^{Y}; निक्षिप्यन्ते स रौ(रो B^{ac})रवः B **17 ab.** त मः स ज्ञ ा म ह ा म ा ह श्च त न्य गुण म ा हकः] M^{Y}; तमःसंज्ञो महामोहश्चैतन्यगुणमोहकः B **19 b.** हिम क द मः] M^{Y}; हिमकर्दमः B **19 cd.** म हा प द्म स्त था रू पः ाक तु शा त ाह म ा त्त रः] M^{Y}; महापद्मस्तथारूपः किन्तु शीतहिमोत्तरः B **20 d.** °भेदकः] भेद × तः ।× कः। M^{Y}

क्षुरधारो लुनात्यंगं क्षुरधारानिरंतरः।
अंबरीषोंबरीषेण सुतीक्ष्णेन प्रपूर्यति॥ 5:22॥

तप्तांगारोग्निसंकाशो लोहांगारनिकेतनः।
सुदाहकृज्ज्व(3)लल्लोहपाषाणपरिपूरितः॥ 5:23॥

संतप्तस्तापकृत्प्रोक्तः केवलो ज्वलितोनलः।
जतुपंको ज्वलल्लाक्षाप्रलेपप्लुष्टविग्रहः॥ 5:24॥

मांसादः सर्वदेहस्थमांस(B, f. 177^{v})ग्रासोपकर्षकः।
निरुच्छ्वासो क्षसंरोधो निरुच्छ्वासनलक्षणः॥ 5:25॥

सोच्छ्वास श्वसनप्रायो निश्चेष्टकृतकाश्रयः।
युग्मांशः कर्कशाश्मागः संदंशपरिपीडितः॥ 5:26॥

(4) शाल्मली लोहपूर्णांगस्तत्कांडकविभेदिनी।
तूष्णीवासः पिपासार्त्तिबुभुक्षापीडितोदरः॥ 5:27॥

ऋमीणां निचयः प्रोक्तः केवलः क्रिमिसंचयः।
लोहस्तंभो ज्वलल्लोभपटकालब्धविग्रहः॥ 5:28॥

विट्पूर्णो विट्च्छिलांशोत्थशीर्णपूर्णास्यपूरणः।
वैतरण्या वितार्य्यंते जंतवः पूयपूरिताः॥ 5:29॥

तामिस्रस्तमसा मिश्रः (5) सर्वतोर्ध्वांतधूमलः।
तथारूपांधतामिस्रस्त्वविभावितदिङ्मुखः॥ 5:30॥

अवीची वीचिभिश्छंनः पूयास्रङ्कर्दमादिभिः।
कुंभीपाको बृहद्घोरे कुंभवक्त्रे ज्वलच्छिखः॥ 5:31॥

महारौरवसंज्ञो यो महारौद्रो भयानकः।
एवमेत दशाष्टार्धदशसंख्यापरिग्रहाः॥ 5:32॥

त्रयो येभिहिताः प्रांते स्थिता राजमहेश्वराः।
अंतरालमि(6)दं तेषां स्थितं लक्षोनकोटिकं॥ 5:33॥

एकलक्षोच्छ्रिताः सर्वे पापिष्ठा जनदुःखदाः।
गत्वा नवति लक्षाणि त्रिंशत् साहस्रमालयं॥ 5:34॥

कूश्माण्डस्य स कूश्मांडो (B, f. 178^{r}) विटंकमुखकोटरः।

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23 c. °ल्लोह°] M^{Y}; °ल्लोत° B **25 c.** निरुच्छ्वासो] $M^{Y}B^{ac}$; निरुच्छ्वासो B^{c} **25 d.** निरुच्छ्वास°] $M^{Y}B^{ac}$; निरुच्छ्वास° B^{c} **26 d.** °परि°] M^{Y}; °पर° B **27 b.** °विभेदिनी] M^{Y}; °रिभेदिनी B **27 c.** पिपासार्त्ति°] $M^{Y}B^{ac}$; पिपासार्तिर् B^{c} **28 a.** ऋमीणां] M^{Y}; क्रिमिणां B^{c}; ऋमिणां B^{ac} **29 b.** °पूर्णा°] M^{Y}; °पूर्ण° B **30 a.** °स्तमसा] M^{Yc}B; °स्त × ा× मसा M^{Y} **30 b.** सर्वतोर्ध्वांत°] $M^{Y}B^{ac}$; सर्वतो ध्वान्त° B^{c}

दंष्ट्रोग्रकोटिकषणैरुद्भूतानलजार्चिभिः ॥ 5 : 35 ॥

तत्प्रभाभिः समालोकात् प्रदीप्तमुखकंदरः ।
खंडमुग्धललाटांगो गंभीरजठरावगः ॥ 5 : 36 ॥

(7) पाटितोरःकवाटांतःप्रकटास्थिकलेवरः ।
टंकपाणिः सदाकुष्ठसंकटभ्रुकुटीतटः ॥ 5 : 37 ॥

क्किति क्षितिः समुद्दिष्टा तस्यामूष्मानलोमतः ।
सोंडे यद्वदुरोलोकैः कूश्मांडस्तद्वदुद्भिदः ।
निर ⊔ णामधिष्ठाता नियुक्ता परमेष्ठिना ॥ 5 : 38 ॥

वृतस्तथाविधै रुद्रैः करालमुखकोटरैः ।
(8) ⊔[-4-]⊔ दुरालोकैः कंठोरभुजपाणिभिः ॥ 5 : 39 ॥

कृष्णालोहमयैरन्यै स्थितास्ते टंकपाणयः ।
ग्रहलक्षपथं गत्वा भवेत्पातालसप्तकं ॥ 5 : 40 ॥

आभासं परतालाख्यं नितलं च गभस्तिमत् ।
महातलं रसांसं च पातालं सप्तमं मतं ॥ 5 : 41 ॥

एकैकं त्रिभिराविष्टं दैत्येंद्रोरगराक्षसैः ।
आभा(9)से शंकुकर्णाख्यः कुटिलो विकलः पतिः ॥ 5 : 42 ॥

समंतात् सर्वरत्नानां भासो भासंति रश्मयः ।
तद्वल्यानां च तत् स्त्राणामाभासं तेन तत् स्मृतं ॥ 5 : 43 ॥

वरतालोपि प्रह्लादो वासुकी लोहिताक्षकः ।
नवरत्नवना(B, f. 178^{v})वासा परभोगा परस्त्रियः ॥ 5 : 44 ॥

तेन तत्परतालाख्यं परानंदविपूरितं ।
नितले शिशु(10)पालाख्यः कंबलो यमदंष्ट्रकः ॥ 5 : 45 ॥

नितरां भोगसंपत्तिस्तले तस्मिन्यत स्थिता ।
तेन तन्नित ⊔[–3–]⊔ अभिरूपगुणोद्भवं ॥ 5 : 46 ॥

गभस्त्याख्ये स कर्कंद्रूः कार्कटो विकटाननः ।
गभस्तयः स्मृता भासस्तद्धर्म्यार्णां विशेषतः ॥ 5 : 47 ॥

रुद्राणां चैव तत्स्त्रीणां तेनोक्तं तद्गभस्तिमत् ।
महातले (11) हिरण्याख्यः कालांगश्च कलांगकः ॥ 5 : 48 ॥

महाहर्म्यपरिस्पंदं महाभो ⊔[-5-]⊔ ।

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36 a. °भाभिः] M^{Yc}B; °भाभि + : + M^{Y} **37 b.** °कटास्थि°] M^{Y}; °कटास्ति° B
46 b. तस्मिन्] M^{Y}; स्तस्मिन् B

महास्त्ररूपसंपंनं तेनोद्दिष्टं महातलं॥ 5:49॥

रसातले बृहद्रागो दुर्गशो भीमनिस्वनः।
नानाकाररसा यस्माद्वाप्यस्तत्रामृतोत्तरा॥ 5:50॥

रसातलमिति ख्यातं रसास्वादसुखाश्रयं।
षडेतानि त्रिखंडानि (12)भोग्यान्येभिर्महात्मभिः।
पातालैः संस्थितोधस्ताद्बलिस्तक्षकपिंगलौ॥ 5:51॥

एते भोगधनाविष्टा नष्टदुःखैककर्णकाः।
तिष्ठन्ति विकटोत्कृष्टा स्फुरन्मकुटमंडिताः॥ 5:52॥

तस्योर्ध्वतः स्फुटं हैमं हाटक स्फष्टद्रिक्षुगं।
विकटं शिखराश्लिष्टं रत्नपट्टांशु(B, f. 179^{r})पाटलं॥ 5:53॥

माणिक्यपट्टसंवि(13)ष्टकवाटघटितार्गलं।
उत्कृष्टहाटको दंडलुपाच्छिष्टवरंडकं॥ 5:54॥

तदधिष्ठाय दिक् पीठो हाटकः संप्रतिष्ठितः।
स्फुरन्मणिमयूखाभि रत्नसर्वसुसंचितैः॥ 5:55॥

उत्कृष्टहाटके पाठे हाटकः संस्थितो हरः।
सुसौम्यो वरदः शांतः सर्वाभरणभूषणः॥ 5:56॥

हरः संसेव्यते नाथो भर्तृका(14)माहिसर्वदा।
महद्भिरदलीलाभिः सुंदरीभिर्महात्मभिः॥ 5:57॥

जरूनुभिरसंख्याभिर्हाटकः संप्रपूज्यते।
हठात् स्फुरति रामाद्यं पातालं येन तत्स्फुटं॥ 5:58॥

हाटकस्तेन निर्दिष्टो यज्ञसंघट्टपाटकः।
संविष्टतलकास्फोटसौख्यकोटरसंकटं॥ 5:59॥

पातालसप्तकं ख्यातं हाटकोधिष्ठितं शुभं।
एकैकं नवसाहस्रं सहस्रां(15)तरसंमितं॥ 5:60॥

तदूर्ध्वं स्यात् सुभूर्लोको मुनिर्द्वीपार्णवोदरः।
जंबूशाककुशक्रौंचशाल्मगोमेदपुष्करः॥ 5:61॥

एते द्वीपाः पुनर्द्वीपैरनेकैर्बहुभिश्चिताः।
क्षारः क्षीरो दधिः स्नेहो मृष्टो मद्योमृतोपरः॥ 5:62॥

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52 b. °कर्णकाः] M^{Y}; °कर्णिकाः B 53 b. हाटक स्फष्टद्रिक्षुगं] M^{Y}; हाटकस्याष्टदिक्षु गम् B 54 d. °लुपा°] M^{Y}; °लूपा° B 55 b. हाटकः] M^{Y}; हाठकः B 56 d. °भूषणः] M^{Y}; °भूषितः B 58 b. °टकः] M^{Y}; °टक B 60 b. हाटकोधिष्ठितं] $M^{Y}B^{ac}$; हाटकाधिष्टितं B^{c} 62 c. दधिः] M^{Y}; दधि B

एतेप्युदधयः सप्त संस्थिताः परिमंडलाः।
जंबूद्वीपं भवेद्वृत्तम् गृहखंडविभाजितं॥ 5:63॥

भारतं हरि किंपूर्वं (B, f. 179^{v}) पुरु(16)षं रम्यकं परं।
रमणं कुरु भद्राश्वं केतुमालमिलावृतम्॥ 5:64॥

वर्षत्रयं चतुष्कोणं यत्प्राक् प्रत्येङ्क मध्यतः।
मध्याद्याम्योत्तरे द्वे द्वे दीर्घे शेषे धनुःशमे॥ 5:65॥

मध्ये मेरुः सुवर्णांगः कर्णिकाकारमस्तकः।
प्रविष्ट ऋतुदिक्संख्यैः सहस्रैर्भूमिमंडलं॥ 5:66॥

त्रिंशत्त्रिंशच्चतुर्विंशत् सहस्राण्यूर्ध्वमुच्छ्रितः।
तन्मूर्ध्नि गुण(17)शृंगस्थाः केशाश्चैश्वर्य्यगर्विताः॥ 5:67॥

मेरोर्नितंबगाः पुण्या विद्येशकलिता पुरः।
पुरामरसुतेजास्काविवस्वन्नसितासिताः॥ 5:68॥

गंधप्रभा यशस्का च वतीशब्दांतविश्रमाः।
हेमरत्नप्रभालोकप्रकाशितदिगंबराः॥ 5:69॥

दिव्यभोगा मृदुस्वादा मुदितामलविग्रहाः।
मेर्वधो वागरीतांकं वसुग्रहसहस्रकं॥ 5:70॥

इला नामा(18)प्सरा दिव्या रूपयौवनशालिनी।
दृष्टा सामृतरूपेण विचरंति मनोहराः॥ 5:71॥

भुजाभ्यामावृता रागा तेनेलावृतमुच्यते।
भद्राश्वं प्रागिलाख्यस्य सहस्रैश्चतुरष्टकैः॥ 5:72॥

उच्चैश्रवाः स भद्राश्वः क्षीरोदमथनोद्गतः।
तस्मिंश्चरति येनाश्वो भद्राश्वं तेन तत् स्मृतं॥ 5:73॥

(B, f. 180^{r}) इलापश्चिमतो वर्षं केतु × क× मालं तथा (f. 32^{v}) ˘ ⏓।
द व ा सु ररणारंभो दारुणे समुपस्थिते॥ 5:74॥

अकस्मात्तत्र केतूनां या मालाः सहसोद्गताः।
तां दृष्ट्वा विबुधा भीताः केतुमालमतो मतं॥ 5:75॥

इलाभद्राश्वमध्यस्थो दक्षिणोत्तरदिङ्मुखः।

74c. द व ा सु] tops missing

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65 b. प्रत्येङ्क] $M^{Y}B^{ac}$; प्रत्यङ्क B^{c} **66 c. ऋतु°**] M^{Y}; रुतु° B **67 d. श्चैश्वर्य्य°**] $M^{Yc}B$; °श्चै× र्य्य× श्वर्य्य° M^{Y} **71 a. नामाप्सरा**] M^{Y}; नामाप्यरा B **74 b. केतु × क× मालं तथा ˘ ⏓**] M^{Y}; केतुकं मालनन्तथा B **74 c. द व ा सु र°**] M^{Y}; देवासुर° B^{c}; दिवासुर° B^{ac}

सहस्रयावद्विस्तीर्णो माल्यवान्नाम पर्वतः ॥ 5 : 76 ॥

दृष्टा माल्यानि दिव्यानि ब्रह्मसेवार्थमागतैः ।
त ा ाड त ा ान य तः ास द्ध म ा ल्य व ा न्त न घुष्यते । (2) घुष्यते ॥ 5 : 77 ॥

इलाख्यस्य तथा प्रत्यक् पूर्वतो गंधमादनः ।

इलादुत्तरतो लीलः प्रत्यक् पूर्वायतो नगः ।
सहस्रद्वयविस्तीर्णः सिद्धगंधर्वसेवितः ॥ 5 : 80 ॥

शनिस्तत्र सुनीलांगो जातो नीलस्ततः स्मृतः ।
तस्मादन्यत्परं सर्वं भूतवेदसहस्रकं ॥ 5 : 81 ॥

उर्वशी याप्सरा रम्या दृष्ट्वा चंद्रमसा किल ।
प्रोक्ता रम्येति तद्वाक्यं तेनेदं रम्यना(3)यकं ॥ 5 : 82 ॥

नीलवच्च गिरि श्वेतो यत्र श्वेतो महामुनिः ।
मृत्युना ग्रस्यमानोपि रक्षतश्चंद्रमौलिना ॥ 5 : 83 ॥

रमणं तत्परं वर्षं रम्यवर्षं प्रमाणकं ।
(B, f. 180^{v}) यत्र गंधर्वमुख्येन रमणा रमिता बला ॥ 5 : 84 ॥

श्वेतवच्च त्रिशृंगोद्रवज्रपातोपमर्दन ।
त्र्यम्श्रतस्तेषु लिंगेषु किल देवास्त्रय स्थिताः ॥ 5 : 85 ॥

रम्यवत्कुरुवर्षाख्यमुपमन्युर्हरेण सः ।
कुरुष्वांतमि(4)व क्षीरं यत्रोक्तस्तेन तत्कुरुः ॥ 5 : 86 ॥

इलावृतस्य साम्येन निषधो नाम पर्वतः ।
निषिद्धो यत्र सस्तार्क्ष्यः शेषाहिं हंतुमुद्यतः ॥ 5 : 87 ॥

तद्याम्ये रम्यवद्वर्षं भवेत्किंपुरुषाह्वयं ।
यत्र विद्याधरी रम्या विद्याधरकरच्युता ।

77cd. From ताडितानि to वांस्ते° the tops are missing.
80 The numbering skips here because 6 *pāda*s have been supplied here in the accepted text between 78b and 80a.

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77 cd. त ा ाड त ा ान य तः ास द्ध म ा ल्य व ा न्त न घुष्यते । घुष्यते] M^{Y}; ताडितानि यतः सिद्धमाल्यवान्ते (न्त B^{ac}) न घुष्यते । घुष्यते B **81 b.** नीलस्ततः] M^{Y}; नीलस्तत B **82 b.** किल] M^{Y}; किला B **82 d.** °नायकं] M^{Y}B^{ac}; °नामकम् B^{c} **83 d.** रक्षत°] M^{Y}B^{ac}; रक्षित° B^{c} **84 b.** After this *pāda* B has written and then crossed out 5:88a–e^{7}. **87 d.** शेषाहिं हन्तु°] M^{Yc}; शेषांहिं हन्तु° M^{Yac}; शेषं हिंसितु° B^{c}; शेषांहिंस्तन्तु° B^{ac}

किं त्वया पुरुष क्षिप्तास्तयोक्तः पुरुषस्तदा ॥ 5:88 ॥

हेमकूटस्तथा सोद्रिर्यत्र दत्तः प्रजापते ।
सुवर्णस्य म(5)हाकूटो यागार्थं धनदेन तु ॥ 5:89 ॥

तस्य दक्षिणतो वर्षं हय्याख्यं प्राग्यमोपमं ।
यत्र शेषेण नागेन हरिराराधितस्तथा ॥ 5:90 ॥

तस्याभियाम्यतः क्ष्माभृद्धिमवान् हेमकूटवत् ।
रत्नाढ्योपि हिमप्रायस्तेनासौ हिमवान् गिरिः ॥ 5:91 ॥

तद्दक्षिणे भवेद्वर्षं भारं भारतं हरि । वर्षवत्
हरतो न धृतं दुःखं यत्र पुत्रैः क्रमागतैः ॥ 5:92 ॥

(6) जंबुद्वीपमिदं प्रोक्तं यत्र जंबुर्महाफलः ।
तदुद्भूतरसस्पर्शा(B, f. 181^{r})ज्जातं जांबूनदेवतं ॥ 5:93 ॥

तद्बाह्ये सागरः क्षारो यः कृतः सगरात्मजैः ।
शाकद्वीपस्तु तद्बाह्ये यत्र शाको महाद्रुमः ।
दीर्घत्वात्पट्टबंधोस्य कृतः कुलिशपाणिना ॥ 5:94 ॥

तत्परः क्षीरसंज्ञोब्धिर्यत्र क्षीरं सुनिर्मलं ।
यथेष्टकामं तत्पीतमुदपद्मोपमन्युना ॥ 5:95 ॥

कुशद्वीप(7)मतो बाह्ये कुशा यत्राब्जजन्मना ।
संगृह्य प्रस्तुता होमे समुद्वाहेंदुधारिणः ॥ 5:96 ॥

दिव्याब्धिस्तत्परो धात्रा यत्र तृप्तिनिमित्ततः ।
सर्वस्य जगतो दत्तं प्रभूतं दधि त × द्ध × त्कृतौ ॥ 5:97 ॥

क्रौंचद्वीपं परं तस्माद्यत्र क्रौंचो महासुरः ।
निहतः कार्तिकेयेन शक्तिं क्षिप्त्वा महाबलां ॥ 5:98 ॥

घृतोदस्तत्प(8)रो यत्र देवानां तृप्तये क्रतौ ।
प्रचुरं स्थापितं सर्पिर्घृतोदस्तेन कीर्तितः ॥ 5:99 ॥

तत्परः शाल्मलीद्वीपो यत्र वृक्षः स शाल्मलिः ।
यस्मिन्वृक्षे सुरात्रासाः सकंदर्पा स्थिराः सुराः ॥ 5:100 ॥

तस्मादिक्षुरसोपाख्यो रसो यत्रेक्षुसंभवः ।

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89 b. प्रजापते] $M^{Y}B^{ac}$; प्रजापतेः B^{c} **90 b. हय्याख्यं**] M^{Y}; हयाख्यं B **92 b. भारं भारतं हरि । वर्षवत्**] M^{Y}; भारतं हरिवर्षवत् B^{c}; रम्भारम्भारतं हरिः । वर्षवत् B^{ac} **92 d. क्रमागतैः**] M^{Y}; क्रमागतौ B **93 a. जंबु°**] $M^{Y}B^{ac}$; जम्बू° B^{c} **93 c. °स्पर्शा°**] M^{Y}; °स्पर्श° B **95 a. तत्परः**] $M^{Y}B^{ac}$; तत्परं B^{c} **97 b. तृप्तिनिमित्ततः**] M^{Y}; तृप्तिर्निमित्ततः B **98 d. महाबलां**] $M^{Y}B^{ac}$; महाबलम् B^{c}

मुनीनां तृप्तये धात्रा प्रचुरो विनिवेशितः ॥ 5:101 ॥

गो(9)मेदस्तत्परं द्वीपं यत्र गौतमशापतः ।
गवां शते हते मेदः प्रवृत्तः प्रचुरात्तदा ॥ 5:102 ॥

(B, f. 181^{v}) सुरादस्तद्बहिर्य्यत्र सुरासृग्गंधगंधिनी ।
यया विद्याधरा मत्ताः सगंधर्वा मदंति ते ॥ 5:103 ॥

तद्बाह्ये पुष्करद्वीपं यत्र पुष्करिणी नदी ।
अमृतांभोदसुरसा सुरसिद्धनिषेविता ॥ 5:104 ॥

स्वादूदस्तत्परो (10) यत्र सुस्वादममृतं स्थितं ।
पिबंति यत्र गीर्वाणाः शरीरानंदहेतुतः ॥ 5:105 ॥

लक्षात् प्रभृति ये द्वीपा समुद्रा द्विगुणा स्थिताः ।
तदूर्ध्वं शातकौंभाभा दशकोटिमिता क्षितिः ॥ 5:106 ॥

नानारत्नप्रभालोका नानारत्नद्रुमाचला ।
नानारत्नमुखावासा नानारत्नसमाकुला ॥ 5:107 ॥

स्वर्जनःक्रीड(11)ने मृष्टो लोकालोकस्तथा बहिः ।
दिक्सहस्रतनादावाललोकस्तत्परो न सः ॥ 5:108 ॥

लोकालोकस्ततः प्रोक्तः सा विस्वरजनाश्रयः ।
गर्भोदस्तत्परः सोब्धिः सर्वरूपप्रमाणकः ॥ 5:109 ॥

गदिता येब्धयः सप्त येन गर्भोदगर्भिताः ।
प्रथितस्तेन गर्भोदः समस्ताब्धिरसोद्वहः ॥ 5:110 ॥

त(12)मस्तस्मान्निरालंबः पंचमः सप्तकोटिकं ।
लक्षैश्च दिग्रहैः सार्धं पंचाष्टकसहस्रगं ॥ 5:111 ॥

तदूर्ध्वं ब्रह्मणः संज्ञं कोटिस्थौल्यात् कटाहकं ।
मेरोरर्वार्कपंचाशत् कोटयस्तदनंतरं । (B, f. 182^{r})
तत्पूर्वे पश्चिमे तद्वद्देवभूः परिपंडिताः ॥ 5:112 ॥

भू × मि× र्लोकः कर्मिणां भूमिरत्र कर्मसमा(13)र्जनं ।
भुज्यंते द्वीपशेषेषु लोकेषु च शुभाशुभं ॥ 5:113 ॥

तस्मादूर्ध्वं भुवर्लोको भवेदाश्चर्य्यकारकः ।
पाताश्रया स्थितास्तत्र जीमूताः पाकपाचकाः ।
विमानानि च सिद्धानामन्ये च स्वर्गचारिणां ॥ 5:114 ॥

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101 d. °वेशितः] M^{Y}; °वेशतः B **103 b.** सुरासृ°] $M^{Y}B^{ac}$; सुरास्र° B^{c} **104 b.** पुष्करिणी] M^{Y}; पुष्करणी B **111 c.** दिग्रहैः] $M^{Y}B^{ac}$; दिग्ग्रहैः B^{c} **113 a.** भूर्लोकः] M^{Yc}B; भू × मि× र्लोकः M^{Y}

भानुस्तपति विश्वात्मा तत्र योजनलक्षतः।
भानवो रश्मयो दी(14)प्ता यस्य ते भानुरत्र सः॥ 5:115॥

तत्परस्ताद्भवेच्छुक्लः सौम्यरूपः स चंद्रमाः।
चंद्रः सुधामृतं शुद्धं तस्मिन् मातीति चंद्रमाः॥ 5:116॥

तस्मिन्नेवामृतस्वादात् स्वगंगेति समाश्रिता।
अन्ये च हेमकुंदेंदुशीतस्पर्शा विमानगाः॥ 5:117॥

तत्परोंगारकः क्रूरो क्रूरकर्मा निधिग्रहः।
वह्नियुक्तो यथांगारो रक्तांगो र(15)क्तलोचनः॥ 5:118॥

तत्परश्च बुधश्रीमान् तप्तचामीकरप्रभः।
प्रबोधत सुकृत्योसौ बुधस्तेन प्रबोधकः॥ 5:119॥

ऊर्ध्वं बृहस्पतिर्देवः सर्वसाधारणो गुरुः।
स विवेकविकासस्य बृहत्वस्य पतिर्यथा॥ 5:120॥

बृहत्वं तद्गुरुत्वं वा तत्पतिः स बृहस्पतिः।
तस्माच्छुक्रः सदा दैत्यो लोकोर्ध्वे व ×न× र न ⊔ ब ⊔ श ⊔ लः॥ 5:121॥

(16) प्रकृत्यैवामलः शुक्रो निर्गतः शुक्रबिंदुवत्।
तेन शुक्रे यथा बीजकार्यारंभविनिर्गमः॥ 5:122॥

परः शनैश्चरः कृद्धः क्रोधदृष्टिर्भयानकः।
आरूढः क्रोधकारित्वे शनैर्योनावरोहते॥ 5:123॥

शनैश्चरति क्रोधेन तेन प्रोक्तः शनैश्चरः।
कूर्परांगः करालास्यश्छिंनकायपरिग्रहः॥ 5:124॥

आदानवाचको धातुग्रह(17)णे समुदाहृतः।
यतस्तदाहुरेवोक्तेराहुर्वा राक्षसोत्तमः॥ 5:125॥

ततः केतुः स धूमांगो धूममालांककेतनः।
तस्य के शिरसि स्पष्टास्तुना नीहारव ⊔ यः॥ 5:126॥

भयदानेथवा केतुध्वजो यद्वत् समुच्छ्रितः।
एभ्योनंतरसंस्थानाः सिद्धविद्याधरादयः॥ 5:127॥

लक्षलक्षोच्छ्रिताः सर्वे तारका द्विगुणोच्छ्रिताः।
दुःखेभ्य(18)स्तमसा तीर्णास्तारकास्तारकां नृणां॥ 5:128॥

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115 a. भानुस्तपति] M^{Y}; भानुस्तत्पति B **121 d.** लोकोर्ध्वे व ×न× र न ⊔ ब ⊔ श ⊔ लः] M^{Y}; लोकोर्ध्वेव नभश्शलः B **123 a.** कृद्धः] $M^{Y}B^{ac}$; क्रुद्धः B^{c} **127 b.** समुच्छ्रितः] M^{Yc}B; समु ×झ× च्छ्रितः M^{Y}

सप्तर्षय स्थितास्तद्वदृषयो ऋषभावनाः।
ध्रुवं च प्रस्थितं तद्वद्ध्रुवं न चलति स्थितं॥ 5:129॥

पंचाशत्यार्द्धितेर्लक्षे स्वर्लोकः स्वजसंश्रयः।
यत्र तिष्ठंति शक्राद्या देवाश्च स्वर्गवासिनः॥ 5:130॥

कोटिद्वयान्महर्लोको महांतो यत्र संश्रिताः।
धातुः × पु × तामरीच्याद्या जग (f. 33^r) --- [-6-] --- ॥ 5:131॥

--- [-4-] ---प(B, f. 183^r)रिच्छिंनो जनलोकस्ततोर्ध्वतः।
जह्नो स्थितिजनो यत्र वसूनां वा जनो जनः॥ 5:132॥

जनलोकात्तपोलोको मासकोटिगितांतरः।
सनकाख्यो मुनिर्यत्र तपोत्कृष्टः सनंदनः॥ 5:133॥

पितरश्च महात्मानस्तपो त्कृ ष्टा स्व भा व तः।
ऋ तु दि क्क ा ाट गः स द्या ब्र ह्मा य त्र प्र ति ष्ठि तः॥ 5:134॥

मु न य स्त त्र ति ष्ठ (2)ति स्ववीर्यमनसोद्धताः।
सिद्धविद्याधराद्यादिदिव्यैश्वर्य्यबलोद्वहाः॥ 5:135॥

ब्रह्मा ब्रह्मत्वयोगत्वाद्बृहत्वाद्ब्रह्म चोच्यते।
तद्ब्रह्मोर्ध्वं भवेद्विष्णुः स च कोटिचतुष्टयात्।
स जिष्णवब्जशयनशीलत्वात्संसारानिर्गणस्य सः॥ 5:136॥

षड्भिः स कोटिभिर्देवः शंकरः संस्थितो हरः।
यतः शं सुखमुद्दिष्टं तत्करोति स तद्धियः॥ 5:137॥

तेना(3)यं शंकरः प्रोक्तः सर्वपापहरो हरः।
तेषां येत्र जना भक्तास्ते वै तत्स्थानमाप्नुयुः॥ 5:138॥

तत्र तिष्ठंति भोगाढ्या यावदाचंद्रतारकं।
तत्रावांतरसृष्टौ ते जायंतेत्र जनप्रियाः॥ 5:139॥

नकुले महति संपंना धनधान्यसुतादिभिः।

134b–135a. From त्कृष्टा to the beginning of line 2 the tops are missing.

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129 b. ऋषभावनाः] M^Y; र्ऋषभावनाः B **131 d.** जग--- [-6-] ---] M^Y; जगत्स्थितिनिबन्धनाः B **132 a.** --- [-4-] ---परिच्छिंनो] M^Y; वसुलोकं परिच्छिन्नो B **134 b.** तपो त्कृ ष्टा स्व भा व तः] M^Y; तपोत्कृष्टा स्वभावतः B **134 cd.** ऋ तु दि क्क ा ाट गः स द्या ब्र ह्मा य त्र प्र ति ष्ठि तः] M^Y; र्ऋतुदिक्कोटिगस्सद्यो ब्रह्मा यत्र प्रतिष्ठितः B **135 a.** मु न य स्त त्र ति ष्ठ ति] M^Y; मुनयस्तत्र तिष्ठन्ति B **135 b.** °द्धताः] M^Y; °द्धृताः B **136 e.** स जिष्णवब्जशयन°] M^Y; जिष्णवयन° B **136 f.** °निर्गणस्य] M^Y; °रिर्गणस्य B **137 b.** संस्थितो] M^Y; संस्थिता B

हराद्रूर्ध्वं भवेत्कोटिकटाहं शातकुंभजं॥ 5:140॥

शतकोटिप्रविस्तीर्णमेवं ब्रह्मां(B, f. 183^v)डमीरितं।
दश त(4)द्धारका रुद्रा दशदिक्षु कृतालयाः॥ 5:141॥

सुरापः पूर्वदिग्देशे वह्निरुद्रोग्निदिक् स्थितः।
संयमो दक्षिणाशास्थो मारणो नैर्ऋते स्थितः॥ 5:142॥

प्रत्यग्दशेब्जलाख्योपि वायव्ये शीघ्रग स्थितः।
सौम्यदः सौम्यदिग्देशे पिंगः शङ्करतां गतः।
शंभुरूर्ध्वमधोनंतः सर्वे विद्रावणे क्षमाः॥ 5:143॥

जरारोगविनिर्मुक्ताः स्वैश्वर्य्यबलगर्वि(5)ताः।
रुद्रकोटिपरीवारा मंडलेज्याविशारदाः॥ 5:144॥

जलेशाख्यो जलस्कंधे तेजस्कंधे त्विषांनिधिः।
मातरिश्वा मरुत्स्कंधे व्योमाख्ये सूक्ष्मनामतः॥ 5:145॥

गंधांगो गंधतन्मात्रे जलदो रससंज्ञके।
भानुमान्रूपतन्मात्रे स्पर्शाख्ये बलवत्तरः॥ 5:146॥

शब्दाख्ये सूक्ष्मनादाख्यो व्योमाचारसुतौ परः।
त्वगिंद्रिये च सर्वांगो लोचनाख्ये (6) प्रकाशकः॥ 5:147॥

जिह्वेंद्रिये महावक्त्रो घ्राणाख्ये च विलुंपकः।
दुंदुभिर्वाचि संश्लिष्टः समादानः करेंद्रिये॥ 5:148॥

वायौ च तूर्णकृद्रुद्रः पादाख्ये रमण स्मृतः।
उपस्थाख्ये घनानंदः संकल्पो मनसस्थितिः॥ 5:149॥

हंकृतिर्गर्वके स्कंधे बुद्धो बुद्धौ प्रतिष्ठितः।
त्रिदेहा गुणसंस्थाने (B, f. 184^r) प्रधाने च प्रधानकः॥ 5:150॥

पुंतत्वे सूक्ष्मदेहाख्यो राग(7)स्कंधे च कामदः।
विद्याख्ये वेदविज्ञानो ज्ञानबिंदु कलात्मके॥ 5:151॥

नियामको नियत्याह्वे कालाख्ये कालनामकः।
मायाख्ये गहनेशानः सर्वरुद्रमहेश्वरः॥ 5:152॥

सर्वे येधोर्ध्वगा रुद्रा विचित्रभुवनाश्रयाः।
विचित्राकारभूयिष्ठा विचित्रैश्वर्य्यसंयुताः॥ 5:153॥

विचित्ररुद्रकोटी(8)भिरनेकाभिरुपावृताः।
शुद्धांगकरणाधाराः शुद्धहेतुनिबंधनाः॥ 5:154॥

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143 a. °ब्जला°] M^{Y}; °षला° B

मायोधश्चोदिता रुद्राः सर्वानुग्रहकारिणः।
शंबरः शुद्धविद्यायामनंताख्यस्तथेश्वरे॥ 5:155॥

सदाशिवे स्थितो ब्रह्मा बिंदुनादकलाश्रयः।
तत्परः स शिवो देवः सर्वतत्वकलांतगः॥ 5:156॥

न तस्मात्परतः किंचि(9)च्छुद्धं वा व्यापकं परं।
मायोर्ध्वं शुद्धमार्यो यः शुद्धशक्तिपरिग्रहः॥ 5:157॥

प्रपंचस्तत्कृतस्तस्मिन् प्रथितो भोगहेतुतः।
स्थानं स्थानांतरोत्कर्षादुत्कृष्टगुणयोगतः॥ 5:158॥

ऊर्ध्वमूर्धं स्थितं स्थानं मधिकारनिदर्शकं।
स्थानं वदधिकारस्य संस्कारस्तत् ⊔[-4-]⊔ यः॥ 5:159॥

सहेतुकं यत स्था(10)नं तद्विनाशः सहेतुकः।
उत्पंनस्य विनाशेन भवितव्यं यतस्ततः॥ 5:160॥

पू(B, f. 184^{v})र्वं प्रपंचितः सोपि सृष्टिसंसारकृत्प्रभुः।
सर्वतत्वाश्रयो देवः सर्वकारणकारणं।
हेतुकर्ता स एवास्मिन् सर्वमंत्रक्रियाफलः॥ 5:161॥

स्कंधात् स्कंधविशेषहर्म्यविभवप्रस्पंदभागस्थितः
स्थानात् स्था(11)नगतात्मशक्तिकिरणव्यापारभावोत्तरः।
सर्ग क्ष्मादिरयं प्रधानपुरुषस्वामीशवक्त्रांबुजात्
प्रोद्भूतागमवाक्यमाननियतः प्रोक्तः स मंत्राश्रयः॥ 5:162॥

॥=॥ ⊗ ॥=॥ इति श्रीपराख्ये महातंत्रे योनिपदार्थविचारप्रतिपादनपटलः पंचमः॥=॥ ⊗ ॥=॥ श्री॥=॥

TRANSCRIPTION OF PAṬALA 6

(12) प्रकाश उवाच।
मंत्रोद्धारो क्षरोत्पत्तिः पदवाक्यार्थयोजना।

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156 b. °श्रयः] M^{Y}; °श्रयाः B **159 a.** ऊर्ध्वमूर्धं स्थितं स्थानं] M^{Y}; ऊर्ध्वमूर्धं (र्ध्वं B^{ac}) स्थितं स्थान° B **159 c.** वद°] M^{Y}B^{ac}; तद° B^{c} • Colophon: इति] M^{Y}; श्री॥ श्री॥ श्री॥ श्री॥ इति B • पंचमः] M^{Y}; पञ्चमः समाप्तः॥ श्री॥ B **1**. प्रकाश] M^{Y}; श्रीरामचन्द्राय नमः॥ परब्रह्मणे नमः॥ श्रीरस्तु॥ श्री॥ शुभमस्तु॥ श्री॥ श्रीरामचन्द्राय नमः॥ गोपालकृष्णस्वामिने नमः॥ श्रीरस्तु॥ प्रकाश B

मंत्रलक्षणसंवेशः शिष्टमंत्रफलग्रहः॥ 6:1॥

सृष्टिकाले स सर्वज्ञः पुरुषार्थप्रयोजना। (B, f. 185^{r})
व्यक्तिं नयति बीजार्णं बिंदोः स परमेश्वरः॥ 6:2॥

बिंदु क्षुब्धस्तदिच्छातः शब्दराशिरभूत्तदा।
खंडद्वयेन संजातः स्वराद्यः खंड(13)भेदतः॥ 6:3॥

स्वरैः षोडशभिः शेषस्त्रयस्त्रिंशद्भिरक्षरैः।
मातृकेयं मता लोके वर्णोच्चारस्य मातृका॥ 6:4॥

बिंदोरियमभिव्यक्ता कारणेच्छानिमित्ततः।
उपादानमतो बिंदुर्यस्माद्वर्णा न्न तद्विना॥ 6:5॥

बहुसंख्या स्मृता यस्मात्कृतास्ते चेतना यतः।
निमित्तमीश्वरस्तेषामुपादानं स बिंदुराट्॥ 6:6॥

(14) नृकर्म सहकारि स्यात्कार्य्यमेतत्रिहेतुकं।
वर्णाश्च स्वरसंयोगात्पदं तैर्वाक्यमिष्यते॥ 6:7॥

तस्मादर्थप्रतीति स्याद्व्यवहारनिबंधना।
व्यवहारो न्यथो न्यायः पदोच्चारविधिं विना॥ 6:8॥

प्रतोद उवाच।
वर्णानां क्षणविध्वंसात् स्फोटो र्थप्रतिपादकः।
वर्णव्यंग्यो विभूर्नित्यः सो र्थं स्फोटयते किल॥ 6:9॥

प्रकाश उवाच।
न व(15)र्णव्यतिरेकेण तत् स्फोटस्यांतरा स्थितिः।
स विभिंनो न भिंनो वा तद्भिंनो नानवस्थितः॥ 6:10॥

वर्णा एव न भेदेन द्विरूपेण समा श्रुतिः। (B, f. 185^{v})
बहुवर्णैरभिव्यक्तः स्फोटोर्थप्रतिपादकः॥ 6:11॥

एकस्माद्बहवो व्यक्ताः किं न दृष्टाः प्रदीपतः।
वर्णैरुच्चरितैः सद्भिर्न देशे न्यत्र तद्ग्रहः॥ 6:12॥

अन्यदेशभवो दृष्टो वृष्टिगंधगृहो न किं।
सत्यं वि(16)ध्वंसिनो वर्णाः संस्कारो वर्णग स्थितः॥ 6:13॥

पूर्ववर्णजसंस्कारयुक्तोंत्यो र्णो भिधायकः।

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5 d. न्न] M^{Y}B^{ac}; न B^{c} **6 c.** निमित्तमी°] M^{Y}; निमित्तमि° B **7 b.** °त्रिहेतुकं] M^{Y}B^{ac}; °त्तृहेतुकं B^{c} **9 d.** किल] M^{Y}; किला B **10 b.**एनसपअचए °रा स्थितिः] M^{Y}; °रस्थितिः B **10 c.** न भिंनो] M^{Y}; न विभिन्नो B **11 d.** स्फोटोर्थ°] M^{Yc}B; स्फोटो × क्त× र्थ° M^{Y}

न ⊔[-4-]⊔ तिर्याति येन तत् स्मरणं भवेत्॥ 6:14॥

यदि नो तत् स्मृतिस्तस्य कथमर्थं विविंच्छति।
तस्मादर्थप्रतीत स्यात् संस्कारादर्थनिर्णयात्॥ 6:15॥

संस्कारो वर्णजा शक्तिः शक्ता येनार्थसाधने।
तैः स्वशक्तियुतैर्वर्णैर्व्यवहारो र्थ(17)वाचकैः॥ 6:16॥

प्रतोद उवाच।
शब्दस्यार्थेन संबंधः कतमो निश्चितो भवेत्।
न संबंधोझितो यस्माच्छब्द स्वार्थाभिधायकः॥ 6:17॥

प्रकाश उवाच।
न कार्य्यकारणो योगो यतो सावन्यहेतुकः।
भूमावर्थो मुखे शब्दः समवायो च न स्थितः॥ 6:18॥

न साध्यसाधनो योगः नियतो न व्यवस्थितः।
प्रत्याय्यप्रत्यायकाख्यसंबंधांत(18)रपूर्वकः॥ 6:19॥

विना भावेन रो यस्माद्धूमवह्निनिदर्शनं।
प्रत्याय्यप्रत्या(B, f. 186^{r})यकाख्यो यो न दृग्रूपयोरिव॥ 6:20॥

स्वत एव न शब्दो यमर्थं प्रत्येत्ययोजितः।
लिप्यक्षरेण वा बोधो न च तत्रास्ति योजना॥ 6:21॥

योजक स्मर्य्यते तत्र यतो बुध्यभियोजितः।
न योजको भवेच्छब्दः पुरुषस्तत्र योजकः॥ 6:22॥

यावन्न केनचि(f. 33^{v}) ---[-4-]---स्मिन्नर्थे न वाचकः।
तावर्थं न गृह्णाति परसंकेतवर्जितः॥ 6:23॥

संकेतः कृतको दृष्टो लोकसंव्यवहारतः।
न संकेतादृते लोकस्तमर्थं प्रतिपद्यते॥ 6:24॥

प्रतोद उवाच।
जगदेतद्यथासंस्थं संकेतो पि स्थितस्तथा।
स तु कर्ता क्रमेणापि संकेतो युगपन्न च॥ 6:25॥

प्रकाश उवाच।

23a–d. स्मिन्नार्थे न वाचकः। तावर्थं न गृह्णाति परसंके] For this portion the tops are now missing (1998).

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17 c. संबंधोझितो] M^{Y} ; सम्बन्धोकितो B **19 d.** प्रत्याय्य] M^{Y} ; प्रत्याय॰ B **20 d.** प्रत्याय्य] M^{Y} ; प्रत्याय॰ B **23 ab.** केनचि --- स्मिन्नर्थे] M^{Y} ; केनचि+त्+ख्यातस्तस्मिन्नर्थे B

जगदेतद्यथा सृष्टमिच्छया क्रम(2)वर्जितं।
संकेतो पि तथा सृष्टो जनैर्ज्ञातस्तदिच्छया॥ 6:26॥

अस्वतंत्रं जगद्यस्मात्कर्मपाशतमोवृतं।
या काचित्तद्गता चेष्ठा सा सर्वा तत्कृता यतः॥ 6:27॥

तेन संकेतकृच्छर्वो मूलहेतुर्यत स्थितः।
मंत्राणामपि संकेतास्तेनैव परिकल्पिताः॥ 6:28॥

बहवस्ते त्र ये सिद्धा मातृका पदलक्षिताः।
प्रकृतिः प्रांतवर्णो त्र प्रत्ययो व्यक्त(3)सेश्वरः॥ 6:29॥

आगमः (B, f. 184^{v}) पंचमांतस्थो वृद्धिवृत्तध्वनिस्थितः।
तत्परं गमनं शक्तिर्लोपस्तत्परमं पदं॥ 6:30॥

समासो यस्तदुच्चारः शिवाख्यं मंत्रलक्षणं।
लक्षितो लक्षणेनायं सर्वकामफलप्रदः॥ 6:31॥

एवं ह्रस्वस्थितो मूर्तिर्गह्याघोरनरेश्वरः।
भवत्यंगानि दीर्घस्थो हृच्छिखः सशिवं बलं॥ 6:32॥

अस्त्रं चाधो युतो रेण चतुर्थेन (4) सबिंदुना।
विद्येशानामयं मंत्रः प्रांते नामविजृंभितः॥ 6:33॥

एषो त्र मंत्रमुख्यानामेकः पंच त्रिको मनुः।
किं न घ्रो वाचकत्वेन भवेद्गोशब्दवन्न किं॥ 6:34॥

एवं स्वजातयो ज्ञेया वर्णगाः शिवकल्पिताः।
नम स्वाहा वषट्कारो वौषड्ढुंफ × ज× +ट्+ पदांतिकाः॥ 6:35॥

नम स्वाहा जपे होमे वषडाव्यापने हिता।
वौषट् महाहुतौ हुंफट् (5) शस्त्रे शत्रुक्षये पि च॥ 6:36॥

वर्णोपबृंहको यद्वद्यद्वर्णस्य विजृंभकः।
प्रांतजातिरियं प्रोक्ता प्रणवो जातिरादितः॥ 6:37॥

आदावंते च तच्छक्तिर्मध्ये शक्तिर्गता क्रमात्।
त्रिधा सा मंत्रकायस्था ज्ञातव्या मंत्रवादिभिः॥ 6:38॥

स व्यापारादितः शक्तिर्योजिता साधके(B, f. 187^{r})न सा।
बीजेषु वर्णकूटेषु पदवाक्येषु च स्थिता।

26ab. °देतद्यथा सृष्टमिच्छ°] For this portion the tops are now missing (1998).

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26 b. °वर्जितं] M^{Y}; °वर्जिता B **35 d.** °फ × ज× +ट्+ पदांतिकाः] M^{Y}; °फट्पदान्तिकः B **36 b.** °व्यापने] M^{Y}; °प्यायने B

न शक्तिर्वर्ध(6)ते वर्णैस्तस्यात्र फलसंस्थितेः॥ 6:39॥

प्रतोद उवाच।
मंत्रशब्दात्मको यस्मात्तत्स्वं शब्दस्य लक्षणं।
तेनोक्तः साधु शब्द स्यादसाधुस्तद्वहि स्थितः॥ 6:40॥

प्रकाश उवाच।
शब्दः साधुरसाधुर्वा ज्ञायते लक्षणेन चेत्।
तत्किं निजमथान्यद्वा यदि स्वं तंनिरर्थकं॥ 6:41॥

यदन्यदन्यशब्दैः स्यात्प्रकृतिप्रत्ययादिभिः।
तेषां शब्दत्व(7)सामान्यादनवस्था प्रसज्यते॥ 6:42॥

यद्विनाशो थवा वास्य पदार्थप्रतिपादकः।
उभयोरर्त्थगं तत्वं दृष्टं गेहापि शब्दयोः॥ 6:43॥

प्रतोद उवाच।
योगो व्यादिशब्दास्तुते तदर्थाभिधायकाः।
कतमो यदि नी (ना ?) तेन सम्यगर्थः प्रकाश्यते॥ 6:44॥

प्रकाश उवाच।
सर्वः सांकेतिकः शब्दो व्यवहारनि(8)बंधनः।
कश्चित् स्वरेण वर्णेन पदेनार्थः प्रकल्पितः॥ 6:45॥

स तेन प्रतिपत्तव्यो वाचको नान्यसंगतः।
अकौ माधवकंजात्र्थौ खकौ व्योम्नांबुवाचकौ॥ 6:46॥

प्रतिषेधे त्वमानेना त्रिलघुस्त्रिगुरुः क्वचित्।
प्रकृतिप्रत्ययोन्यार्थे वेदादिमतचोदितान्॥ 6:47॥

तत् स्वलक्ष्म (B, f. 187^{v}) मुनिप्रोक्तं संके(9)तस्तेन वाकृतिः।
शिवांगब्रह्मणामेवं संकेतः शिवकल्पितः॥ 6:48॥

स्वस्वरैरक्षरैः कूटैः पदैर्वाक्यैर्व्यवस्थितः।
स्वर्गौर्वश्यादिसंकेतो वेदे पि प्रतिपादितः॥ 6:49॥

शब्दस्यार्थेन संकेतः शक्यः कर्तुं न जातिषु।
संकेतितः शिवस्यार्थे मंत्रः प्रागुक्तलक्षणः॥ 6:50॥

प्रतोद उवाच।
मंत्रस्ता(10)त्वादिनिष्पंनः स च वर्णात्मको यतः।

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43 a. वास्य] M^{Y} ; वास्या B **44 c.** नी (ना ?) तेन] M^{Y} ; नातेन B **46 d.** व्योम्ना॰] M^{Y}B^{ac} ; व्योमा॰ B^{c} **47 ab.** त्वमानेना त्रि॰] M^{Y} ; त्वमानेन त्रि॰ B^{c} ; त्वमानेनानि॰ B^{ac}

समः सामान्यवर्णानां न मंत्रस्तद्विशेषतः ॥ 6:51 ॥

प्रकाश उवाच ।
रत्नपाषाणयोर्दृष्टा तुल्या काठिन्यरूपता ।
तेजःशक्तिसमायोगात्तदाप्येकं महाफलं ॥ 6:52 ॥

एवं शब्दो पि सामान्यस्तथाप्येको महाफलः ।
तत्फलं बहुकृत्येषु (11)दृष्टं तत् साधकं यतः ॥ 6:53 ॥

शल्याकर्षे ज्वरावेशे नागभूतज्वरक्षये ।
वश्याकर्षणविद्वेषप्रोच्चाटविषनाशने ॥ 6:54 ॥

तद्दृष्टं तत्फलं दृष्टं तस्मान्मेयं परं फलं ।
किंचित्तथ्यं च मिथ्यां चेद्व्यभिचारे गतं फलं ॥ 6:55 ॥

तथ्यं स्थितमतथ्यं यद्वैकल्यान्न हि तत्फलं ।
कादाचित्कं तनो (12) दृष्टं वैकल्याद्ग्रहशांतिवत् ॥ 6:56 ॥

मननत्राणधर्मित्वान्मंत्रत्वं शिवसंश्रयं ।
तेषां तच्छक्तिसंयोगान्मंत्रत्वमुभयात्मकं ॥ 6:57 ॥

वाच्यवाचकसंबंधस्तत्क्लृप्तः फलहेतुतः । (B, f. 188^{r})
तत्कर्तृत्वं फलं यस्मात् स च मंत्रस्थितः शिवः ॥ 6:58 ॥

प्रतोद उवाच ।
देवता शब्दमात्रा स्यान्न तद्भिंनः स वा(13)चकः ।
क्रियांगः सर्वशब्दो पि क्रियायास्तद्भवेत्फलं ॥ 6:59 ॥

प्रकाश उवाच ।
शब्दमात्रे स्थिते मंत्रे शब्दमात्रं फलं तदा ।
न चार्थरहितः शब्दः पदवाक्यगतक्रमः ॥ 6:60 ॥

वाच्यश्च वाचकाद्भिंनो देवदत्तादिशब्दवत् ।
प्रत्यायकश्च ते शब्दः कः प्रत्येत्यर्थवर्जितः ॥ 6:61 ॥

तेन सा वाचकाद्भिं(14)ना वाच्या सा देवता ध्रुवं ।
विशेषणं यतस्तस्याः कर्मरूपाभिधायकं ॥ 6:62 ॥

प्रतिपंनं विशेषेण वेदवाक्यैस्तथाविधैः ।
स्तुत्यापि देवता यस्मात् स्तुत्या साभिमुखी भवेत् ॥ 6:63 ॥

अथार्थवादतस्तस्या देवताया विशेषणं ।
यदि तत्परमार्थेन विरोधः कतमो भवेत् ॥ 6:64 ॥

प्रतोद उवाच ।
विरोधो स्ति यतो मूर्ता देवता श्रू(15)यते मते ।

मूर्तत्वे बहुयागेषु सांनिध्यं सा कथं व्रजेत्॥ 6:65॥

अमूर्ता देवता सा चेदर्चनार्थस्य साधिका।
तेन सा शब्दरूपा तु विरोधद्वययुक्तितः॥ 6:66॥

प्रकाश उवाच।
देवता श्रूयते शास्त्रे तत एव बलं महत्।
महावीर्य्योपपंनत्वात्तथा स्थास्यति सा क्रतो॥ 6:67॥

वेदांतवादिनां यद्वद्दिनांतः स्वतनुग्रहः।
क्रियार्था (B, f. 188^{v}) सा (16) तथा शक्ता स्वशरीरविभ्राजने॥ 6:68॥

तद्वीर्यं शब्दसंस्थायास्तत् स्वभावं न हन्यते।
आभूती वाचि शब्देन तत्र सांनिध्यतामियात्॥ 6:69॥

फलं चातः क्रियाजन्यं तथ्यं तद्देवताश्रयं।
देवताविप्रयौ भावो देवता मंत्रसंश्रयाः॥ 6:70॥

नान्यथा द्विविधाभावः कामाकामविलक्षितः।
क्रियांगः स च भावो वा तस्यास्तदुचितं (17) फलं॥ 6:71॥

प्रधान्येन स्थितो वा स्यात् सर्वस्वविषये प्रभुः।
तेषां संयोजको मुख्यो येन ते तेन योजिताः॥ 6:72॥

स्वव्यापाराः प्रदृश्यंते न कर्तुर्योजने क्षमा।
सर्वस्य वस्तुनः कर्ता यस्तं लोकः प्रशंसति॥ 6:73॥

न क्रिया तेन मुख्या सा देवता फलयोजिका।
मुख्यो नरो स्तु वा तत्र किमन्यैः परिकल्पितैः॥ 6:74॥

एकस्तत्र (18) क्रियायोगो हेतुकर्तृपुरःसरः।
अन्यो पि करणात्तः कारणापेक्षयापरः॥ 6:75॥

तेन यन्नियमो न स्यान्नोपलब्धाथ देवता।
उपलब्धस्त्वया स्वर्गं तत् क्रियाजनितः कथं॥ 6:76॥

स्वर्गशब्देन तत्प्रीतिर्यया सा निश्चिता न ते।
तत्कर्तुस्तच्छरीरस्य तदक्षाणामनिश्चयः॥ 6:77॥

तद्वाक्यात्प्रतिपत्तव्यं परोक्षं त (f. 34^{r}) ---[-7-]---
---म न्य था प्रा क्ता ग्राह्या सेत्यैश्वरी क्रिया॥ 6:78॥

78c. म न्य था प्रा क्ता] tops missing

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68 d. °भ्राजने] M^{Y}; °भाजने B **69 c.** आभूती] M^{Y}; आभूता B **70 c.** °विप्रयौ] M^{Y}; °विप्रयो B **72 a.** प्रधान्येन] M^{Y}B^{ac}; प्राधान्येन B^{c} **78 b.** त ---] M^{Y}; तत्क्रियाफलम् B **78 c.** ---म न्य था प्रा क्ता] M^{Y}; तेन यस्मिन्यथाप्रोक्ता B

सव्यापाराखिला दृष्टा (B, f. 189^{r}) भूतज्वरविषक्षये।
अन्येषु सिद्धयोगेषु दिव्यादिव्योपलक्षिताः।
नित्यनैमित्तिके तेन मंत्र ा या ज्या ञ्र वा दि षु॥ 6:79॥

च तु ाभ रथ माणिक्यैर्वस्तुरत्नसुसंचयैः।
विद्यापादः स मा ख्या ता म मा पू ण दु म ा ाल ना॥ 6:80॥

स प्र त्य ष ाव चा य्य त (2) मुक्त्याह्वः पदार्थो खिलः।
समंत्रविषयश्चैष वर्णयिष्ये क्रियाक्रमं॥ 6:81॥

मंत्रैर्वधानं निखिलं विधेयं यत्तदुक्तं निजलक्ष्मणं यत्।
तेनात्र तन्निश्चितमल्पचित्तं भवेन्नृणां भावविशुद्धिहेतुः॥ 6:82॥

॥=॥⊗॥=॥ इति श्रीपराख्ये महातंत्रे मंत्रविचारपदार्थप्रतिपादनपटलः षष्ठः॥

॥ विद्यापादः समाप्तः॥ ॥

TRANSCRIPTION OF PAṬALA 14

(3)॥ ॥⊗ ॥ ॥ श्री श्री श्री॥ × योगस्था×

प्रकाश उवाच।
योगस्थानासनोपायतदभ्यासविधिक्रमः।
योगिज्ञानसमुत्कर्षस्तत्फलावाप्तिलक्षणं॥ 14:1॥

एकलिंगे निकुंजे वा सौम्ये वा गिरिगह्वरे।
भूगृहे सुविभक्ते वा कीटवातोदकोज्झिते॥ 14:2॥

योगस्तस्मिन् समारभ्यो निर्द्वंद्वेन कृतात्मना।

79d–80a. त्र ा या ज्या ञ्र वा दि षु। च तु ाभ] tops missing
80cd. स मा ख्या ता म मा पू ण दु म ा ाल ना] tops missing
81a. स प्र त्य ष ाव चा य्य त] tops missing

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79 f. मंत्र ा या ज्या ञ्र वा दि षु] M^{Y}; मन्त्रा योज्या ञ्रवादिषु B **80 a.** च तु ाभ रथ] M^{Y}; चतुभिरथ B **80 cd.** स मा ख्या ता म मा पू ण दु म ा ाल ना] M^{Y}; समाख्यातो ममापूर्णेन्दुमौळिना B **81 a.** स प्र त्य ष ाव चा य्य त] M^{Y}; सम्प्रत्येष विचार्येत B **82 a.** मंत्रैर्व°] $M^{Y}B^{ac}$; मन्त्रैर्वि° B^{c} • Colophon: इति] M^{Y}; श्री॥ श्री॥ श्री॥ इति B • षष्ठः] M^{Y}; षष्ठः समाप्तः॥ श्री॥ श्री B • समाप्तः] M^{Y}; समाप्तमासीत्॥ श्री श्री॥ श्रीरामचन्द्राय नमः॥ श्रीकृष्णार्पणमस्तु॥ पार्वतीसमेतश्रीकण्ठेश्वरस्वामिने नमः॥ श्री॥ श्री॥ मङ्गळमस्तु॥ श्री॥ श्री॥ श्री॥ B **0** ॥ ॥⊗ ॥ ॥ श्री श्री श्री॥ × योगस्था×] M^{Y}; *om.* B **2 d.** °ज्झिते] M^{Y}; ˘ ते B^{c}; °श्मिते B^{ac}

(4)युक्तनिश्चितचित्तेन निस्पृहेण विवेकिना॥ 14:3॥

पद्मस्वस्तिकदंडार्धचंद्रसुस्थितमासनं।
परस्परोरुसंश्लिष्टावुत्तानौ पद्मके चरौ॥ 14:4॥

विलोमाजानुमाकुंच्य भूमिष्टं चक्रिणं युतं।
तत्तथा पृष्ठतो नीत्वा तद्भवेत् स्वस्तिकासनं॥ 14:5॥

प्र(5)साय्योर्रुयुगं स्वांगं संश्लिष्टं दंडकं भवेत्।
द्विगुणे जानुनी कृत्वा पादावन्योन्यसंगतौ॥ 14:6॥

तद्वद्भुवि कृतावासे तद्भवेदर्धचंद्रकं।
सदा तो न भवेद्योग्यो ध्यानादेस्तेन संश्रयेत्॥ 14:7॥

एषामेकतमं कृत्वा हस्तौ च तलसंस्थितौ।
स्वकीयांकगतौ कृत्वा वितत्योरस्थलं समं॥ 14:8॥

मनाक् संमील्य नेत्रे द्वे ना(6)साग्रमवलोकयेत्।
स्थित्वैवं योगयोग्यः स्यादारभेत्तत्क्रमं ततः॥ 14:9॥

प्रत्याभूतिरथ ध्यानं प्राणायामश्च धारणा।
तर्कः समाधिर्योगोयं षडंगोंगी स्वयं स्थितः॥ 14:10॥

बाह्यार्थगस्य चित्तस्य प्रति प्रति समाहृतिः।
तदाहृतं हृदाकाशे स्थापनादाहृतिर्मता॥ 14:11॥

तत्समाहरणाच्चित्तं स्थिरं स्याद्योगगोचरं।
य(7)था चाभिमतध्यानं तेन यद्यनुसंधितं॥ 14:12॥

भूयो भूयस्तु तद्ध्यानं स्मरणे हेतुतत्स्थितं।
यस्तस्य स्वतनुस्थस्य प्राणाख्यस्याब्जवारिणः॥ 14:13॥

भूयो भूयो य आयामः प्राणायामः स कीर्तितः।
आयामैः कोष्ठशुद्धिः स्यात्तच्छुध्या धारणाजयः॥ 14:14॥

स्वबीजमंडलाधारा धारणा (8) भूतकर्मगाः।
तर्को ध्यानगतो लोको युक्तिकल्पसमन्वितः॥ 14:15॥

तस्मात्कल्पात् समुत्पंनं रोधं नेति तदूहतः।

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4 b. °स्थितमासनं] M^{Yc}B; °स्थिसमासनं M^{Yac} **4 d.** °वुत्तानौ पद्मके चरौ] M^{Y}B^{c}; °वृत्तानौ पद्मखेचरौ B^{ac} **5 a.** विलोमाजानु°] M^{Y}; विलोमाज्जानु° B^{c}; विलोमाज्वानु° B^{ac} **5 b.** भूमिष्टं] M^{Y}B^{c}; भूमिष्णं B^{ac} **7 b.** तद्भवेद°] M^{Y}B^{c}; तद्भवेव° B^{ac} **8 b.** हस्तौ] M^{Y}B^{c}; कस्तौ B^{ac} **9 c.** °योग्यः] M^{Y}; °योग्य° B **11 d.** °र्मता] M^{Y}B^{c}; °र्मना B^{ac} **13 d.** °ब्जवारिणः] M^{Y}; °ब्जचारिणः B^{c}; °ब्यावारिणः B^{ac} **14 a.** य आयामः] M^{Y}B^{c}; यमायामः B^{ac} **14 d.** °जयः] M^{Y}B^{c}; क्षयः B^{ac}

परतत्वे लयो यस्मिन् समाधिर्योगसाधकः॥ 14 : 16॥

समाहितः परे तत्वे समाधिस्तेन चोदितः।
प्रत्याहारे कृते ध्याने प्राणायामान् समाचरेत्॥ 14 : 17॥

तैः (9) समीरजयं कृर्य्यात्तेषां प्राणः प्रभु स्मृतः।
प्राणायामाद्यतस्तेषां जीवनं संहृतं भवेत्॥ 14 : 18॥

स एव नाडिभेदेन तत्क्रियाभेदतस्ततः।
तेन तद्धृदयं स्थानं तदुत्कृष्य विरेचयेत्॥ 14 : 19॥

भूयो भूयस्तथापूर्य्य हृत्कोशे तं विधारयेत्।
प्राणो बलं समाख्यातं सर्वजीवस(10)माश्रयं॥ 14 : 20॥

तेन तद्धारयेद्धृस्थं प्राणं सर्वमरुद्भवं।
जित्वैवं तमपानाख्यं स्वनाभौ धारयेत्तथा॥ 14 : 21॥

अपानोयं यतः प्रोक्त अधो नाभिस्थितो हृदः।
तेन संधारयेन्नाभौ छिंदितापूरितावहं॥ 14 : 22॥

समानोयमुरःसंस्थः समस्थ उरसि स्थितः।
तेन तद्धारयेत्तस्मिन् समानं स(11)मभावतः॥ 14 : 23॥

उदानं धारयेत्कंठ ऊर्ध्वतो यानत स्थितः।
रेचनात्पूरणाच्चैव व्यानं पृष्ठि विधारयेत्॥ 14 : 24॥

व्यानो योंगविनामेन तत्पृष्ठं विनमेन्यतः।
विधार्य्येत स तत्पृष्ठे स योगिप्रेरितो मतः॥ 14 : 25॥

संकुंच्य पूर्वमंगानि सर्वाण्येवं स कूर्मवत्।
कुर्यात्कुब्जं तथा वा(12)युः पिंडीभूतमिव स्थितं॥ 14 : 26॥

प्रसारयेत्पुनर्योगी मुखनाडीबिलेन सः।
गोदोहमात्रकं यावद्यदा तस्य विधारणात्॥ 14 : 27॥

भवेदेवं जितस्तेन स वायुः कोष्ठगोखिलः।
जितैस्तैर्वायुभिर्लघ्वी तनुरन्याद्यनिस्पृहा॥ 14 : 28॥

⊔[-2-]मूत्रपुरीषाघा द्रूरात् स्रुतिगतिः क्रमात्।
स्वेच्छ(13)या पूरयेद्वायुं स्वेच्छया तं निरोधयेत्॥ 14 : 29॥

स्वेच्छया रेचयेदेवं योगी वायुं स्वशक्तितः।

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18 a. कृर्य्यात् M^{Yc}; कृत्वा $M^{Yac}B^{ac}$; कुर्यात् B^{c} **21 a.** °द्धृस्थं] $M^{Y}B^{ac}$; °द्धृत्स्थं B^{c} **22 d.** छिंदिता°] M^{Y}; छिन्दिना° B^{c}; च्छिन्दिना° B^{ac} **26 a.** संकुंच्य] $M^{Y}B^{c}$; सङ्कुच्य B^{ac} **26 b.** कूर्मवत्] M^{Y}; कुर्मवत् B **27 d.** तस्य] $M^{Y}B^{c}$; तस्यु B^{ac} **28 d.** तनुरन्या°] M^{Y}; तनुरुन्या° B

दूरादाकर्षयेद् द्रव्यं पूरणे वर्तुळीकृतं॥ 14:30॥

कुंभकेन निरोधेत निरोधगतशक्तितः।
रेचनात् प्रेषयेत् सर्वं प्रेषणाद्बलवान्यतः॥ 14:31॥

शिवशक्तीद्धसामर्थ्यं निखिलप्रेषणे क्षमः।
एवं (14) वायुजयं कृत्वा धारयेद्धारणाः पुनः॥ 14:32॥

धारणाः पंच संस्थिद्धा क्ष्माद्या व्योमावसानगाः।
पार्थिवी धारणा धार्या पृथिवीरूपमंडला॥। 14:33॥

ऊर्वी पीता स्वबीजाढ्या तुर्याश्रा वज्रलांछिता।
गुर्वी स्वभावतः पृथ्वीविशेषाद्गुरुवज्रका॥ 14:34॥

चतुरश्रादवंजंभः सर्वांगः सर्ववस्तुगः।
पीता स्वर्णगुरुप्राया स्वबीजाणुबला (15) सती॥ 14:35॥

स्तंभयेद्वृत्तमश्मश्रु गजवाजिरथादिकं।
आप्या या धारणा धार्या सार्द्धचंद्रैकमंडला॥ 14:36॥

शुक्लाब्जलांछिता सौम्या बीजपरिग्रहा।
आपोमृतमया यस्मात् सौम्याः सोमाश्रया स्थिताः॥ 14:37॥

खंडेंदुमंडलं तेन स्ववीर्योत्कर्षदर्शकं।
पद्मं जलोद्भवं शीतं शीतामृतजलानुगं॥ 14:38॥

तद्वद्बीजं तु तैराढ्या स्वसा(16)मर्थ्योपबृंहिता।
सेचयेदग्निसंतप्तं क्ष्ययात्तं परिपोषयेत्॥ 14:39॥

दंडं क्षोणीरुहं बीजं ध्यानात्कुर्य्यात्पुनर्नवं।
आग्न्येयी धारणा धार्या त्र्यश्रमंडलमंडिता॥ 14:40॥

रक्ता शृंगाटकाविष्टा निजबीजगुणोत्कटा।
शिखायुक्तो यतो वह्निः शृंगाटकशिखात्मकः॥ 14:41॥

रक्तवर्णयुतस्तेन तद्युक्ता तद्बला सती।
भस्मीकरोति तुंगा(17)द्रिं वनं वा काननं पुरं॥ 14:42॥

प्रासादं रिपुसैन्यं वा क्रूरं वा कल्पपादपं।
विधार्या धारणा वायोः सुवृत्तध्यानमंडला॥ 14:43॥

तद्बिंदुलांछना धूम्रा स्वबीजपरितोषिता।

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30 c. द्रव्यं] M^{Y} ; द्रव्य B **33 a.** संस्थिद्धा] $M^{Y}B^{ac}$; संसिद्धा B^{c} **37 c.** °मया] M^{Y} ; °मयो B **39 b.** °सामर्थ्यों°] $M^{Y}B^{c}$; °सामर्थ्या° B^{ac} **39 d.** क्ष्ययात्तं] $M^{Y}B^{ac}$; क्षयात्तं B^{c} **40 b.** ध्यानात्] M^{Y} ; यानात् B^{c} ; य्यानात् B^{ac}

वायुः संवर्तुलो यस्मात् सर्वांगालिंगने क्षमः॥ 14 : 44॥॥

बिंदुरन्यो महावायो धूम्राभो धूलिधूसरः।
स्वबीजाढ्या यतः सर्वा युक्ता सा वायुवीर्यगा॥ 14 : 45॥

(18) विक्षिपे+त्+ विद्विषः सैन्यं चालयेद्भूतराक्षसान्।
कूश्मांडं सपिशाचादि पादपान् पर्वतानपि॥ 14 : 46॥

आकाशधारणा धार्य्या शून्या सा शून्यलांछना।
स्वबीजविमलाधारा धारणा पंचमी मता॥ 14 : 47॥

शून्या या शून्यवस्तुत्वात्तेनैवांकितरूपगाः।
स्वबीजमंत्रशक्तिर्वा शून्यकर्मकृतोद्यमा॥ 14 : 48॥

विषस्यापहृ(f. 34^{v}) ात कु य्या च्छू न्य वा निखिलं जगत्।
उद्घातशतयोगेन भवेत्तद्धारणाजयः॥ 14 : 49॥

जानुमात्र ⊔ [-2-] न्मात्रा तालस्तद्द्वादशाहतः।
शततालस्ततोद्घात+ः+ समयस्तर्जयेत् स्थितः॥ 14 : 50॥

धारणानां जयं कृत्वा तद्वीर्य्यफलसाधकः।
योगी संयोजयेद्योगं प्रधाने देहपंजरे॥ 14 : 51॥

निरालंबो न यो गा ाप भ व त्त त्फ ल सा ध(2)कः।
आलंबनं वपुस्तस्य सिराजालावतानितं॥ 14 : 52॥

काश्चित्तत्र सिरा स्थूलाः काश्चित् सूक्ष्मातिसूक्ष्मगाः।
नाड्यस्ता गदितास्तत्र शरीरे नीलसंचराः॥ 14 : 53॥

नांतिकस्थो निलस्तत्र संधुक्षत्युदरानलं।
अत्तारं बाधते तेन तत् समानसमीकृतं॥ 14 : 54॥

रसात्मकेन भावेन नाडीरंध्रेषु सर्पितं।
शुक्रमज्जास्थिसंघस्य र(3)क्तमांसकफस्य च॥ 14 : 55॥

विवृद्धिं कुरुते यस्य नाडीनां च निरंतरं।

49ab. ात कु य्या च्छू न्य वा tops missing
51cd. °जयेद्योगं प्रधाने देहपंजरे। नि] This was legible when first collated, but the tops of the letters are now broken off in M^{Y}.
52ab. ाप भ व त्त त्फ ल सा ध tops missing in M^{Y}

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46 a. विक्षिपेत्] M^{Yc}; विक्षिपे M^{Yac}B **49 ab.** °पहृ ात कु य्या च्छू न्य वा] M^{Y}; °पवृतिं कुर्याच्छून्यं वा B **50 a.** न्मात्रा] M^{Y}; मात्रा B **52 ab.** गा ाप भ व त्त त्फ ल सा ध M^{Y} (tops missing); गोपि भवेत्तत्फलसाध° B **53 a.** सिरा] M^{Y}; स्थिरा B **54 c.** बाधते] M^{Y}; बाधृते B

नाडयोपि च नाभिस्थास्तदधःकंदमाश्रिताः ॥ 14:56 ॥

तत्रस्थास्तिर्य्यगूर्ध्वाधः सर्वतः प्रतिसर्पिताः ।
तासां मध्ये प्रधानाष्टौ तद्धृत्पद्मदलाग्रगाः ॥ 14:57 ॥

ऐंद्री चाग्निमता याम्या नैर्ऋत्याव्या मरुद्गता ।
कौबेरी शांकरी नाडी स्थिता ⁻ देवताश्रयाः ॥ 14:58 ॥

तासु (4) संचरते क्षेत्री कर्णिकास्थो दले दले ।
यादृग्दिग्देवताभावस्तादृग्तादृग्भवेत्ततः ॥ 14:59 ॥

तद्दलांतरचारेण शून्यभावः स्थितः पशुः ।
वेत्ति शून्यमिवात्मानं शून्योपाधिविशेषतः ॥ 14:60 ॥

एवं हृत्पद्ममध्यस्थो जीवश्चरति सर्वतः ।
यतस्तत्र स्थितः सर्वमालोचयति पुद्गलः ।
संनिधानस्थितस्तस्मिन् विभुर्यस्माद्वि(5)शेषतः ॥ 14:61 ॥

प्रतोद उवाच ।
तस्य चारो गतिः प्रोक्ता तद्धात्वर्थप्रकाशिता ।
न च सा तस्य येनायमात्मा प्रोक्तः पुरा विभुः ॥ 14:62 ॥

प्रकाश उवाच ।
चरशब्दे गतौ किं तु क्वचित् ज्ञाने प्रवर्तिते ।
गत्यर्थास्तत्र ये सर्वे ज्ञानार्थास्ते प्रचोदिताः ॥ 14:63 ॥

विभुत्वान्न गतिस्तस्य ज्ञानव्यक्तिर्दले दले ।
नानाकारविशेषार्हा ज्ञातुरर्थनि(6)वेदिका ॥ 14:64 ॥

प्रतोद उवाच ।
पूर्वमात्मा विभुः प्रोक्तो ज्ञानरूपो न नश्वरः ।
नित्यं ज्ञानं स्थितं तस्य नानाकारः कथं भवेत् ॥ 14:65 ॥

प्रकाश उवाच ।
नित्यज्ञानस्य यो भेदः स चोपाधिवशात्ततः ।
उपाधिवशतो ज्ञेयं नानाकारं बहिर्मुखं ॥ 14:66 ॥

अक्षभेदेन तद्भिंनं स्फटिकोपाधिभेदवत् ।
तद्वत्ता नाडयो भिंना देवताभावभे(7)दतः ॥ 14:67 ॥

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56 d. ॰कंद॰] M^{Y}B^{ac}; ॰कन्ध॰ B^{c} 58 d. स्थिता ⁻] M^{Y}; स्थिता ⊔ B 59 a. तासु] M^{Y}B^{ac}; ⏑ ⏑ B^{c} 59 b. दले दले] M^{Y}; दळे दळे B 60 a. तद्दलांत॰] M^{Y}; तद्दळान्त॰ B 61 d. विभुर्यस्मा॰] *conj.*; विभुर्यस्या॰ M^{Y}B 62 a. चारो] M^{Yc}B; चोरो M^{Yac} 63 d. ज्ञानार्थास्ते] ज्ञाना × स्त× र्थास्ते M^{Y} 64 b. ॰र्दले दले] M^{Yc}; ॰र्दलेर्दले M^{Yac}; ॰र्दळे दळे B

ज्ञानं भिंनमिवाभाति न च भिंनस्थिरत्वतः।
उपलब्धिर्य्यतः कार्या नाडीसंचारगोचरा॥ 14:68॥

वायुः स प्राणजीवाख्यस्तच्चाराद्दुपचारतः।
गतिरुक्ता यतस्तेन विना प्रख्याप्यते मृतः॥ 14:69॥

तदाधारा च चिद्व्यक्तिर्य्यत्र गच्छसि तत्र सा।
हृत्पद्मस्योर्ध्वतो नाड्यौ ⊔ ख्येतद्वा(8)रदक्षिणे॥ 14:70॥

वामगा चंद्रगा सौम्या दीप्ता दक्षिणगार्कगा।
सोमार्काकल्पिता मध्या सर्वनाडीपुरःसरा॥ 14:71॥

स याति मध्यचारेण दक्षिणेनापरेण च।
हृ ⊔ कंठं ततस्तालुं भूमध्यं नासिकांतरं॥ 14:72॥

तस्मान्मासांगुलं यावद्गत्वा स्थानान्निवर्तते।
हृदि ब्रह्मा गळे विष्णुस्तालुके (9) रुद्रनामकः॥ 14:73॥

ईश्वरश्च भृवोर्मध्ये नासाग्रे च सदाशिवः।
देवताभेदतः प्रोक्तः स्थानभेदो लयार्थतः॥ 14:74॥

स्वस्वाध्वव्यापका देवास्तद्व्याप्तिविषयांतगाः।
प्रजापर्य्यंतगो ब्रह्मा विष्णु रागावसानगः॥ 14:75॥

रुद्रः कालावधिः ख्यातो महेशो निजधामनि।
सदाशिवः स्वशक्ति(10)स्थः पंचमंत्रनिकेतनः॥ 14:76॥

उत्तरोत्तरसंचाराद्दुत्तरोत्तरभूमयः।
भवंति तद्विशेषस्थास्तद्विशेषगुणैः सह॥ 14:77॥

एको वा नामगैर्भेदैः स्थितः स परमेश्वरः।
बृहत्वाद्बृंहकत्वाच्च ब्रह्मा वा ब्रह्मयोगतः।
विष्णुः प्रभवशीलत्वात् प्रभवो जगतः प्रभुः॥ 14:78॥

रुजं द्रावयते यस्मा(11)त्तेन रुद्रो रुजः क्षयात्।
सर्वैश्वर्य्यगुणः शेषादीश्वरः स महेश्वरः॥ 14:79॥

सदाशिवः सदाकांतः शांतौ वा संस्थितः शिवः।
संज्ञाभेदै स्थितश्चैवमेक एव जगत्प्रभुः॥ 14:80॥

स एव च फलं दद्यात्तच्च लक्ष्यसमाश्रितं।
लक्ष्यं प्राणस्थितं जीवं वायुगं सकलात्मनः॥ 14:81॥

किलात्मा स (12) ⊔ [-2-] जोंगो बिंदुकारपुटीकृतं।

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72 d. भूमध्यं] M^{Y} ; भ्रूमध्यं B^{c} ; भृमध्यं B^{ac} **74 a.** भृवोर्मध्ये] $\mathrm{M}^{Y}\mathrm{B}^{ac}$; भ्रुवोर्मध्ये B^{c} **82 b.** जोंगो] M^{Y} ; चांगो B

संस्थितः सर्वदेहेषु हंसो हंस इति बृवन्॥ 14:82॥

तल्लक्ष्यगतचिंतात्मा तत्संचारगुणानिलः।
स्थानात् स्थानांतरोत्कर्षाद्उत्कृष्टं फलमाप्नुयात्॥ 14:83॥

तर्केणालोच्य तत् सर्वं विनाशगुणसंयुतं।
मुत्का सांशं पुरो मार्गं निरंशं तत्वमा(13)श्रयेत्॥ 14:84॥

निरालंबं यदा तत् स्यात् समाधिः स परस्तदा।
समाधौ वेत्ति नो वेन्यं सर्वं शब्दादिगोचरं।
तन्निष्पत्तौ यथाभीष्टं फलं प्राप्नोति योगवित्॥ 14:85॥

प्रतोद उवाच।
तत् स्वरूपनिरालंबमर्थाकारवहिष्कृतं।
कथमेवं शिवं तत्वमाश्रयेद्योगचिंतकः॥ 14:86॥

प्रकाश उवा(14)च।
तत् स्वरूपममूर्तं चेत् कथं तत् ज्ञायते पुनः।
सुखदुःखादिकं तद्वत् ज्ञानं किं न विभाव्यते॥ 14:87॥

तत् ज्ञानं कार्य्यतो गम्यं तत् स्वरूपावधारणात्।
अथ स्वरूपविज्ञानमुत्पंनं येन लक्ष्यते॥ 14:88॥

आनंदं ब्रह्मणो रूपमवबोधस्तदर्थगः।
विनालंबं तदा ज्ञेयं जनकं न भवेद्यतः॥ 14:89॥

येन तज्जन्यतो सोर्थो ज्ञे(15)यो ज्ञानानुसंधितः।
हेयमानंदगं रूपं पाश ⊔ क्तं सुनिर्मलं॥ 14:90॥

⊔ [-2-] द्गुणा भवंत्यष्टावणिमाद्याः क्रमात् स्थिताः।
अणिमा लघिमा महिमा प्राप्तिः प्राकाम्यमीशिता॥ 14:91॥

वशिता यत्रकामं च वसिता पदयोगिता।
अणिमाणुत्वसंबंधाल्लघिमा लघुभावतः॥ 14:92॥

महिमा महतो मानात् प्राप्तिः स्यादखि(16)लाप्तितः।
प्राकाम्यं काम्यसंप्राप्तिरीशत्वं चेशभावतः॥ 14:93॥

वशित्वं वशिता सर्वा यत्र काया यथेच्छया।
एवमीशगुणैश्वर्य्यं निजधर्मं समुज्वलं।

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82 d. बृवन्] M^{Y}; ब्रुवन् B **85 c.** वेत्ति] वे × ति× त्ति M^{Y} **90 a.** तज्जन्यतो] M^{Y}; तज्जन्यते B **90 c.** हेय॰] M^{Y}; ज्ञेय॰ B **92 b.** वसिता] M^{Y}; वशिता B **93 a.** मानात्] M^{Y}B^{ac}; भानात् B^{c} **93 b.** स्याद॰] M^{Y}B^{c}; स्याद्य॰ B^{ac} **94 b.** समुज्वलं] M^{Y}B^{ac}; समुज्ज्वलं B^{c}

भवेत्तत्क्रमशो व्यक्तं योगिनो योगसेवनात्॥ 14:94॥

प्रतोद उवाच।
योगः संबंध इत्यु(17)क्तः स केनास्येह चोदितः।
आत्मनः सह तत्वेन संयोगो न विभुत्वतः॥ 14:95॥

प्रकाश उवाच।
अणिमादिगुणैर्योगो योगो वा शक्तियोगतः।
समाधियोगतो योगो योगाभ्यासगतोथवा॥ 14:96॥

योगो वा तत् समावेशस्तत् स्वरूपविभावनात्।
विभुत्वान्न पतेर्योगः प्रोक्तस्तद्रुपचारतः॥ 14:97॥

योगरुद्धिस्तद(18)भ्यासादष्टधर्मपरिच्छदा।
तदुक्तोपायतः सिद्धा योगिनो योगतो पराः॥ 14:98॥

दर्शयंति च तच्छक्तिं क्वचित् कस्यचिदग्रतः।
तत् प्रष्ठामनुमंतव्या देशकालनरांतरे॥ 14:99॥

प्रसिद्धिमात्रमेवेदं कस्माच्चेत्तन्न दृश्यते।
आत्मना यंन दृष्टं स्यात्तत्किं नास्ति महीतले॥ 14:100॥

प्रकाराणां विचित्राणामा(f. 35^{r}) ---
--- दृष्टा श्रोता वा तद्विनिश्चयः॥ 14:101॥

अभावो न च चित्राणां शक्यो दर्शयितुं क्षितौ।
विज्ञानोत्तरसामर्थ्याद्योगिनां चित्प्रतीयते॥ 14:102॥

आगमेनापि योगित्व म प र्य त गु णा म त।
स या गा त द्गु णः क्रा डा कु या त्प्र त्य य ह तु तः॥ 14:103॥

प्र त्य य न भ व ⏑̱ ⏑̱ ⏑̱ न्य षा मु ाक्त – ˘ (2) णा।

102a. अभावो न च चित्राणां] This was legible when first transcribed, but the tops of the letters are now broken off in M^{Y}.
103b. °म प र्य त गु णा म त] tops missing
103cd. स या गा त द्गु णः क्रा डा कु या त्प्र त्य य ह तु तः] tops missing
104ab. प्र त्य य न भ व ⏑̱ ⏑̱ ⏑̱ न्य षा मु ाक्त ⏑̱ ⏑̱ णा] tops missing

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99 c. प्रष्ठा°] M^{Y}B^{ac}; प्रष्टा° B^{c} **100 b.** कस्माच्चे°] M^{Y}; कस्माचे° B **100 d.** महीतले] M^{Y}; महीतळे B **101 ab.** विचित्राणामा ---] M^{Y}; विचित्राणामालयं भूमिमण्डलं B **101 c.** --- दृष्टा] M^{Y}; न कश्चित्सर्वतो दृष्टा B **103 ab.** °म प र्य त गु णा म त] M^{Y}; °मपर्यन्तगुणैर्मितं B **103 cd.** स या गा त द्गु णः क्रा डा कु या त्प्र त्य य ह तु तः] M^{Y}; स योगी तद्गुणैः क्रीडा कुर्यात्प्रत्ययहेतुतं B **104 ab.** प्र त्य य न भ व ⏑̱ ⏑̱ ⏑̱ न्य षा मु ाक्त – ˘ णा] M^{Y}; प्रत्ययेन भवेद्दी ⊔ न्येषामुक्तिकांक्षिणां B

प्रत्ययो भवेत्तस्य योगयुक्तस्य योगिनः ॥ 14:104 ॥

उत्क्रांतियोगतः सोपि प्रकुर्याद्गतशक्तितः ।
हुंफट्कारांतसंयोगादुच्चारात् सद्यपूर्वकात् ॥ 14:105 ॥

यावदष्टसहस्रं तु तावदुत्क्रमते ध्रुवं ।
करणात् स्फोटयेत् स्फारं निरद्धस्फुरणे दधिः ॥ 14:106 ॥

उत्क्रांतौ ब्रह्मसायुज्यं प्रयाति विधिवेदवित् ।
एव ⏓ (3)गविधानज्ञो योगमाप्नोति शाश्वतं ॥ 14:107 ॥

बुद्धिप्रसिद्धगुणभक्तविशेषधर्मसंप्राप्तसौख्यविभवप्रभवप्रगल्भः ।
योगेश्वरः सकलयोगविधानमुख्यः प्रोक्तो मयाद्य नियतं फलसाधनं यत् ॥ 14:108 ॥

॥ = ॥ ⊗ ॥ = ॥ इति श्रीपराख्ये महातंत्रे मुक्तिपदार्थयोगपदार्थपटलश्चतुर्दशमः ॥ ॥ ⊗

TRANSCRIPTION OF PAṬALA 15

(4) प्रकाश उवाच ।
साधने साधनोद्देशः सम्यक् साधननिश्चयः ।
प्रतिपादिप्रसिद्धोक्तमुक्तिसाम्यापरिग्रहः ॥ 15:1 ॥

प्रोक्तः साधनसंघातो दीक्षामूलपुरःसरः ।
विज्ञानाख्यः क्रियाख्यस्तु चर्याख्यो योगसंज्ञितः ॥ 15:2 ॥

प्रतोद उवाच ।
एकैकस्य प्रधानत्वं साधनस्योपदर्शितं ।
बोधादीनामुपायानां (5) कतमो मुक्तिसाधनं ॥ 15:3 ॥

प्रकाश उवाच ।
दीक्षा तावदियं मुख्या येन (B, f. 7^r)तन्मूलचोदिता ।
चतुर्णांमंगता प्रोक्ता तस्यामेवोपयोगतः ॥ 15:4 ॥

ज्ञानं तावत्पदार्थानां तत् स्वरूपविभावतः ।
यावन्न तद्गतो भावस्तावन्न स्यात् क्रियाक्रमः ॥ 15:5 ॥

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106 d. निरद्ध॰] M^Y; निरुद्ध॰ B **107 c.** एव ⏓ ग॰] M^Y; एवं योग॰ B **108 b.** ॰प्रगल्भः] M^YB^c; ॰प्रगलः B^{ac} **108 d.** ॰साधनं] M^YB^c; ॰कोधनं B^{ac} • Colophon in B: ॥ श्री ॥ — ॥ इति श्रीपराख्ये महातन्त्रे मुक्तिपदार्थयोग ॥ पदार्थपटलश्चतुर्दशमः ॥ श्री ॥ श्री ॥ B **1** Before the chapter begins, B has ॥ श्रीरामचन्द्राय नमः ॥ श्री ॥ - श्रीः ॥ **1 c.** प्रतिपादिप्र॰] M^YB^c; प्रतिपादिप्रप्र॰ B^c **2 c.** विज्ञानाख्यः] M^{Yc}B; वि× श× ज्ञानाख्यः M^Y

तत्वे तत्वे क्रिया कार्या जन्माद्या योगपश्चिमा।
अतः क्रियापि तस्यांगं पूजा(6)होमादिलक्षणा॥ 15:6॥

भस्मशय्याव्रताद्यापि चर्यांगत्वमुपागता।
प्रत्याहारादिको योगो धारणाध्यानसंमतः॥ 15:7॥

निर्गंधे प्राकृते देहे विद्यादेहे कृते सति।
ततो भवेत् क्रियायोग्यः शिवभावोपबृंहितः॥ 15:8॥

तस्य तेन तदंगत्वं दीक्षा तेनांगिनी भवेत्।
यत्र श्रुतिः फलस्यांगिवाक्यं तत् साधक स्मृतं॥ 15:9॥

फलं तस्मा(7)त्प्रधानोक्तं दीक्षाया स्यात् प्रधानता।
शिवत्वस्य प्रधानं यत् क्षपणं वाशसंततेः।
तेन दीक्षा समाख्याता तद्दानात् क्षपणात् स्थिता॥ 15:10॥

प्रतोद उवाच।
ज्ञानेन वा भवेन्मोक्षः क्रियया चर्ययाथवा।
योगेन वा भवेन्मोक्षो दीक्षा तदधिकारिका॥ 15:11॥

प्रकाश उवाच।
ततः प्राग(8)धिकारोस्ति समयीकरणात्मकः।
तत् ज्ञानोध्ययने प्रोक्तः श्रवणस्मरणे ततः॥ 15:12॥

न तत्र तत्वसंशुद्धिः (B, f. 7^{v}) समाप्तिर्हस्तदानतः।
तावन्मात्रा यदा सा स्यात्तदा दीक्षा न मोक्षदा॥ 15:13॥

तेनोपायः परा दीक्षा ज्ञानेकाथक्रियादिना।
केवलत्वेन न ज्ञानं दृश्यते फलसाधकं॥ 15:14॥

(9) यतस्त्रीभक्षविज्ञाने तन्मुखं न क्रियोज्झितं।
ज्ञानापेक्षा क्रियाप्येवं ज्ञानपूर्वा यतः क्रिया॥ 15:15॥

अतो ज्ञानक्रिये द्वेपि फलोपायसमागते।
चर्यायोगावपि प्रोक्तौ चित्क्रियानुगतावपि॥ 15:16॥

क्रियाचारग्रहा सर्वा चर्या चरणलक्षणा।
प्रत्याहारादिको योगः समाधिज्ञानसं(10)क्रियं॥ 15:17॥

तेन ज्ञानविशिष्टा या क्रिया चर्यापरिग्रहा।
ज्ञानवान्यः क्रियावान् स चोदितो देशिको यतः॥ 15:18॥

तत्परिग्रहगस्यापि स्वल्पं होमार्चनं भवेत्।

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9 cd. श्रुतिः फलस्यांगिवाक्यं] M^{Y}; श्रुतिफलस्याङ्गिवाक्य B **15 b.** क्रियोज्झितं] M^{Y}B^{ac}; क्रियोज्झ्झितं B^{c}

अधिकारोस्य सः प्रोक्तः पश्वनुग्रहकारणः॥ 15:19॥

न मुक्तिदं कृतं तस्य दीक्षातो येन निर्वृतिः।
प्रोक्ते ज्ञानक्रिये द्वेपि स्मृ(11)त्यर्थं दीक्षितात्मनां॥ 15:20॥

तद्वारेण स्मृतस्तस्य परस्य परमेष्ठिनः।
यतस्तस्माद्भवेत् सर्वं भुक्तिमुक्तिफलं पशोः॥ 15:21॥

प्रतोद उवाच।
यद्येवं तत् स्मृतिद्वारात् फलं निष्पद्यतेखिलं।
स्नानादीनामुपायत्वं (B, f. 8ʳ) न हि तंन स्थितं भवेत्॥ 15:22॥

प्रकाश उवाच।
साधनात् साध्यनिष्पत्तिर्यदि (12) नाम भवेत्पुनः।
तदुत्तरक्रियायोगान्नोपायत्वं प्रपद्यते॥ 15:23॥

सामग्री सकला वापि यतः सापि द्विधा स्थिता।
सापेक्षा निरपेक्षा च सापेक्षा ज्ञानिनां मता॥ 15:24॥

निरपेक्षोदिताज्ञानां कामिनीसुखयोगवत्।
तद्वद्दीक्षापि सापेक्षा निरपेक्षा विबोधिता॥ 15:25॥

समयैः समयाचारैरर्चना(13)द्यैः पुरोदितैः।
तदन्याशोभितैरेभिर्द्विधा तेन फलाग्रतः॥ 15:26॥

प्रतोद उवाच।
सापेक्षेतरसंस्थाना द्विधा दीक्षा स्थिता यदा।
निरपेक्षा यदा दीक्षा ब्रचर्य्यादिका प्रथा॥ 15:27॥

प्रकाश उवाच।
आश्रमाचारवृत्यर्थं ब्रह्मचर्य्यमित स्थितं।
नित्या स्युरन्यथा शैवा निराचारा निराश्रमाः॥ 15:28॥

न (14) तत्फलविशेषोस्ति वृत्तिभेदैर्विकल्पितैः।
तथापि परिपाल्योसौ वृत्तिभेदो द्विजातिवत्॥ 15:29॥

तद्वदाश्रमभेदेपि फलभेदो न चोदितः।
तत् साधनं प्रोक्तं दृक्क्रिये परमात्मना॥ 15:30॥

बालादीनामपि प्रोक्तं समयादिविशोधनं।
व्यापारो दृक्क्रियाख्योतो व्यावृतस्तेषु येन सः।

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23 a. साधनात्] M^Y ; साधना B **26 d.** तेन] M^Y ; भेन B **27 d.** ब्रचर्य्यदिका प्रथा] M^Y ; ब्रह्मचर्यादिका प्रथा B **28 d.** निराश्रमाः] M^Y ; निरासमाः B **30 a.** तद्वदाश्रम°] M^Y ; तद्वदासम° B **30 c.** प्रोक्तं] M^Y ; प्रोक्त ⊔ B

न च तेषां वि(B, f. 8^{v})मुक्तिं स्यादुत्तरोपायवर्जि(15)तः॥ 15 : 31॥

प्रतोद उवाच।
अधिकारो न बालानां शक्तिपातविवर्जनात्।
तदुक्तितः कथं बाला दीक्षाभाजो भवंति ते॥ 15 : 32॥

प्रकाश उवाच।
साक्षादनुग्रहस्त्वेकः पारंपर्य्यक्रमात्परं।
गुरूपसदनाद्योयं सोस्मिन् साक्षादनुग्रहः॥ 15 : 33॥

पारंपर्य्यक्रमादन्यो बालादीनामनुग्रहः।
निमंत्रणा यथान्येषां फलं तद्वारयोगतः॥ 15 : 34॥

(16) तद्धेतुना समाकृष्टा कर्मणा येन तत्फले।
तथांतश्चेतना हृष्टास्तेपि तत्फलयोगतः॥ 15 : 35॥

प्रतोद उवाच।
अधिकारेपि संप्राप्ते न जातास्मिन् पुनर्भवेत्।
किंचिद्गत्यंतरं तस्य भवेद्वा बोधय स्फुटं॥ 15 : 36॥

प्रकाश उवाच।
यत्र तत् साधनं सम्यक् व्यावृतं तत्र निर्वृतिः।
भवेदागमतः सिद्धा नृणां व्यंजकयोगतः॥ 15 : 37॥

(17) व्यंजिका वर्तते दीक्षा व्यंग्यो मोक्षस्तदा भवेत्।
यदा नैव भवेद्दीक्षा रुद्रत्वं प्राप्नुयात्तदा॥ 15 : 38॥

जाते तद्रुद्रसायुज्ये पुनर्मोक्षमवाप्स्यति।
अधिकारेपि तत् ज्ञानमुपदेशेन यो न्यसेत्॥ 15 : 39॥

भावनाबलतः सोस्मिन् क्रमा(B, f. 9^{r})न्निर्वृतिमृच्छति।
क्रियातः कर्मविच्छेदे तद्वद्बद्धो न वर्तते॥ 15 : 40॥

शिवस्यानुग्रहेच्छातो मले (18) स्वच्छत ⊔[-3-]⊔।
अनुग्रहस्तथाप्यस्य चर्य्ययायोगतोपिवापिवा॥ 15 : 41॥

प्रतोद उवाच।
बाधादिभिश्चतुर्भिः स्याद्दीक्षा मोक्षस्य साधनं।
एकैकेनांगयोगेन साध्यसिद्धिः कथं भवेत्॥ 15 : 42॥

प्रकाश उवाच।
साध्यसिद्धिरभिंनेन भिंनेनापि भवेत्क्वचित्।

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31 c. विमुक्तिं] $M^{Y}B^{ac}$; विमुक्तिः B^{c} **40 d.** न] M^{Yc}; नि° $M^{Yac}B$ **41 b.** मले] M^{Y}; मरे B **41 d.** °पिवापिवा] M^{Y}; °पि वा B

अभिंनोपि निरारंभो भिंनस्तत् साधको न किं॥ 15 : 43॥

(f. 35^{v}) ⌣क क न भ व त् क्त शादक्लेशात्समुदायतः।
तेन संपूर्णमेवेदं दीक्षाख्यं मूलसाधनं॥ 15 : 44॥

परिपाकात्फलं तस्या बीजक्षेपाद्यथा भुवि।
आनंदलक्षणं तत् स्याच्छिवत्वं मुक्तिदं फलं॥ 15 : 45॥

प्रतोद उवाच।
सर्वार्थभावशून्या सा केषांचिन्मुक्तिरीप्सिता।
यतस्तद्भावसद्भावं पुमान्संसारध म गः॥ 15 : 46॥

प्र का श उ वा च।
अ भा व(2)रूपया मुक्त्या साधनं न तदाश्रितं।
साध्यसाधनरूपत्वात् प्रयोक्ता साधनस्य कः॥ 15 : 47॥

सर्वः प्रयोजनापेक्षी यदि शून्यं प्रयोजनं।
तदर्थं व्रतचर्यादि निषेवंते कथं पुनः॥ 15 : 48॥

स्थितानि परमार्थेन व्रतचर्यादयो(B, f. 9^{v})थवा।
परमार्थं स्थितं वस्तु कथ्यतां कतमं भवेत्॥ 15 : 49॥

सर्वसंसारदुःखानामभावाच्छून्यभाषणे।
इष्ट्या स्यान्न विवक्षा(3)तो मुक्तिस्तद्गुणभावतः॥ 15 : 50॥

प्रतोद उवाच।
गुणसंक्रांतिरिष्टान्यैर्वादिभिस्तद्गुणेप्सुभिः।
तस्मातद्व्रतपू ⊔[-4-]⊔या गुणसाधकः॥ 15 : 51॥

प्रकाश उवाच।
एकदेशेन वा सर्वा गुणसंक्रांतिरीप्सिता।
एकदेशेन तत् सिद्धिस्तत् सर्वो निर्गुणः परः॥ 15 : 52॥

तत्स्थस्यैव गुणस्याप्तिः सापि ते सदसत्स्थिता।
तद्रूपं यत् सद(4)स्तित्वादसन्नास्ति तदिष्यते॥ 15 : 53॥

यदस्ति तत्कथं नास्ति नास्ति चेदस्ति तत्कथं।

46bc. For केषांचिन्मु° and °प्सिता। यतस्तद्भावस° the tops were visible in M^{Y} when first read, but had disappeared by 1999.
46d–47a. म गः। प्र का श उ वा च। अ भा] tops missing in M^{Y}.

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44 a. ⌣क क न भ व त् क्त] M^{Y} (tops missing); एकैकेन भवेत्क्ले° B **45 a.** तस्या] M^{Y}B^{ac}; तस्या ते B^{c}? **46 d.** ध म गः] M^{Y}; °धर्मगम् B **49 d.** कतमं] M^{Y}; कथमं B **51 c.** तस्मात°] M^{Y}; तस्यात° B

परस्परविरुद्धोयं पक्षस्तेन न निश्चितः॥ 15:54॥

तत् स्वरूपतयास्तित्वान्नासद्रूपतयाथवा।
इष्टा सान्यविवक्षातः स च सद्रूपता मया॥ 15:55॥

असद्रूपमिवाख्यातं तद्रूपपरमं सुखं।
सदसद्रूपतानेन तन्मुक्तौ चोदिता भवेत्॥ 15:56॥

प्रतोद उवाच।
ध(5) र्मात् सुखमधर्माच्च दुःखं पुंसां स्थितं स्फुटं।
सुखदुःखपरित्यागान्मुक्तिः कैश्चिदिहेप्सिता॥ 15:57॥

प्रकाश उवाच।
सुखदुःखपरित्यागा(B, f. 10^{r})द्यदा मुक्तिस्तदा भवेत्।
निरर्था तेन सा मुक्तिः कुतोन्यत्परमं सुखं॥ 15:58॥

जन्यमेकं सुखं तस्मादन्यत्प्रोक्तं स्वभावतः।
एकं हेम रसस्पृष्टमन्यद्भूमौ निसर्गजं॥ 15:59॥

(6) इदं दृष्टमदृष्टं तद्दृष्टं तद्दृष्टसाधनं।
तदेवं चिंत्यसामान्यमनुमानं व्यवस्थितं।
तदाप्तागमसिद्धं वा सोपि संस्थित एव ते॥ 15:60॥

प्रतोद उवाच।
सर्वपापक्षये जाते सिद्धिर्भवति मुक्तितः।
सर्व एव उपायो यो येन सिद्धगुणोदयः॥ 15:61॥

प्रकाश उवाच।
रुद्रादीनां विशुद्धानां मुक्तो योधिपतिर्भवेत्।
(7) सिद्धस्तस्माद्यतः सर्वं यत्साध्यं तेन साधितं॥ 15:62॥

तद्धर्मज्ञानवैराग्यसदैश्वर्य्यगुणैर्युतः।
एवमस्तु गुणैर्योगो यदि नामान्यथास्थितः॥ 15:63॥

यो धर्मस्तस्य सिद्धस्य शिवत्वाख्यस्वभावतः।
अभिव्यक्तिः शिवोपायात् सद्धर्मस्य शिवात्मनः॥ 15:64॥

सत् ज्ञानं तस्य तच्छिष्टं (8) सर्वपाशपरिच्युतं।
शुद्धं तत् सर्वविषयं सर्वोपाधिवहिष्कृतं॥ 15:65॥

सद्वैराग्यमसत्वोर्थं तस्य तत् सार्वकामिकं।

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55 ab. °तयास्तित्वान्ना°] M^{Y}; °तयास्थित्वाना° B^{c}; °तयास्थित्वान्ना° B^{ac} **56 b.** तद्रूपपरमं] M^{Y}; तद्रूप × म× परमं B **60 a.** °सामान्य°] $M^{Yc}B$; °सामान्यं M^{Yac}

यन्मूलं विषया(B, f. 10^{v})णां स्यात्तच्छिंनं येन सर्वतः॥ 15:66॥

सदैश्वर्य्यं च सर्वत्र महाज्ञानक्रियात्मकं।
प्रतिघातबहिर्भूतं नित्यमुद्योतितं परं॥ 15:67॥

एभि(9)र्गुणैः सदा युक्तो भवेत् सिद्धोमलात्मकः।
अप्रवृत्तः सुसंपूर्णः सर्वज्ञं सर्वकृद्भवेत्॥ 15:68॥

संसिद्धः शिववत्कर्ता न मोक्षे पक्षपातिता।
सर्वतः कृतकृत्यत्वाद्विकृतिस्तत्र नो भवेत्॥ 15:69॥

संपूर्णत्वं च सर्वेषां गुणानां सर्वदोदयः।
शून्यता येन तेनेदं शांतभाव(10)स्थितस्य च॥ 15:70॥

आनंदगुणसंयोगादानंदेनैव भावितः।
आनंदभोगसंपंनो ब्रह्मास्मिन् शिववत् स्थितः॥ 15:71॥

एवमेतत् परं तत्रे दीप्तेशात् पार्वतीपतिं।
प्राप्तं मय्युपसंहृत्य शास्त्रमुक्तं मया तव॥ 15:72॥

योगध्वस्तसमस्तदोषकलुषाः प्रख्यातनाम्नश्च ये
तेप्यालोचनपे(11)शलाः प्रतिदिनं ध्यायंति यच्छाश्वतं।
तद्ब्रह्माखिलपाशजालकुटिलक्लेशोर्मिबाह्यं बृह-
द्योगोक्तं यदि शिष्टधर्मपदं श्रेयःपदं ते स्तुतः॥ 15:73॥

॥ = ॥ ⊗ ॥ = ॥ इति श्रीपराख्ये महातंत्रे मुक्तिसाध्यप्रतिपादनपटलः पंचदशमः॥ = ॥

इति पराख्यं समाप्तं॥ ॥

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69 d. तत्र] M^{Y}; तत B **72 a.** तत्रे] M^{Y}; तंत्रे B (*anusvāra* crossed out with different ink and then replaced) **73 c.** ∘कुटिल∘] M^{Y}; ∘जटिल∘ B • **Colophon:** ∘दशमः] $M^{Y}B^{ac}$; ∘दशः B^{c} • समाप्तं] M^{Y}; समाप्तं॥ श्रीरामा॥ श्रीकृष्णार्पणमस्तु॥ श्री - - श्री - B

॥ शतरत्नसङ्ग्रहस्याष्टादशं सूत्रम् ॥

॥ शतरत्नोल्लेखिन्या सहितम् ॥

इत्थं पतिलक्षणमुक्त्वा तद्विलक्षणतया पशुस्वरूपं पराख्यसूत्रेण प्रतिपादयति

देहान्यो ऽनश्वरो व्यापी विभिन्नः समलो ऽजडः ।
स्वकर्मफलभुक् कर्ता किञ्चिज्ज्ञः सेश्वरः पशुः ॥ १८ ॥

आत्मा देहान्यः शरीरव्यतिरिक्तः। अनेन चार्वाकस्य निरासः। इत्थं हि चार्वाका वदन्ति कृशो ऽहं स्थूलो ऽहमिति शरीर एवाहंप्रत्ययस्य दृष्टेर्न तद्व्यतिरिक्त आत्मा उपलक्ष्यते।

अथ परार्थाश्चक्षुरादयः, संघातत्वात् शयनाद्यङ्गवदित्यादिना करणानां कर्तृप्रयोज्यत्वादित्यनेन वानुमानेनात्मा प्रसाध्यते। नैतद्युक्तम्। तस्यात्मापलापिनश्चार्वाकान् प्रत्यसिद्धेः। न ह्येषां प्रत्यक्षादन्यत् किञ्चित् प्रमाणम्।

This commentary on *sūtra* 18 of the *Śataratnasaṅgraha* (= *Parākhya* 1:15) follows in most respects the text of the Calcutta edition (E_C). I have reported the variants given in that edition, as well as the two editions of the *Mṛgendravṛtti* for the passages that the commentator has drawn from chapter 6 of that work, and also the 'readings' and conjectures of the Tanjore edition (E_T), whose Sanskrit preface (p. 3) tells us that, for its text of the *Śataratnollekhinī*, it was based exclusively upon the Calcutta edition. The readings marked E_T^{vl} are either variants recorded in footnotes or those incorporated into the text of E_T but followed by corrections in brackets. A number are simply mistakes in the copying of E_C.

4–15. अथ परार्थाश्चक्षुरादयः…देहव्यतिरिक्त आत्मा उपलक्ष्यते] Note that this entire passage (as Brunner has remarked, 1981, p. 122, fn. 107) is cribbed from the *Mṛgendravṛtti* ad 6:4ab.

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1 °मुक्त्वा तद्विलक्षणतया] E_T (*conj.*); °मुक्तान्ते चिद्विलक्षणतया E_C **2** इत्थं हि] E_C; इत्थं हि चात्मा E_C^{vl}; इत्थं हि चात्मानं E_T (*conj.*) **4** संघातत्वात्] $\mathrm{E}_C\mathrm{E}_T$, *Mṛgendravṛtti*; संघातत्वाच्च $\mathrm{E}_C^{vl}\mathrm{E}_T^{vl}$ **4** शयनाद्य°] E_C, *Mṛgendravṛtti*; यानाद्य° E_T (*conj.*) **5** °ज्यत्वादित्यनेन वानु°] E_C; °ज्यत्वादिना वा अनु° *Mṛgendravṛtti*; °ज्यत्वादि अनेनानु° E_C^{vl}; °ज्यत्वादिति वा अनु° E_T (*conj.*) **5** नैतद्युक्तम्] $\mathrm{E}_C\mathrm{E}_T$; न तद्युक्तं *Mṛgendravṛtti*

सिद्धावपि अनुमेयस्यात्मनो देवदत्तादिवत् परत्वं प्रसज्येत। यत् किल स्वयं प्रकाशते, स एवात्मा। तत्प्रकाश्यस्तु पर इति विविक्ततयात्मपरभावस्य प्रकाशमानस्यैव सङ्करो ऽनवस्था च स्यात्। तदुक्तम्

आत्मा यदि भवेन्मेयस्तस्य माता भवेत्परः।
पर आत्मा तदानीं स्यात् स परो यस्तु मीयते॥

तथा

प्रकाशते संविदेका तदन्यत्तु प्रकाश्यते।
प्रकाश्यं च भवेत्कर्म तच्च कर्त्रा विना कथम्॥ इति।

तस्मान्नानुमानेन देहव्यतिरिक्त आत्मा उपलक्ष्यते। ननु देहस्य चैतन्याभावेन कथमात्मत्वमिति वाच्यम्। किण्वादिद्रव्यविकारे मदशक्त्युत्पत्तिवत् चतुर्भूतविकारे देहे ऽपि संविदुद्भवात्।

अपि च यस्मिन्नुपचिते यस्योपचयः, यदपचये वा अपचयः, तत् तदात्मकम्। यथा वह्न्युपचयापचययोरुपचयापचयावनुगच्छदौष्ण्यम्। तथा यौवनस्थाविरभोजनतदभावहेतुकौ च देहसम्बन्धिनावुपचयापचयावनुकुर्वद् विज्ञानं देहात्मकमेव। अतो देह एव चेतन आत्मेति।

10–11. आत्मा यदि···यस्तु मीयते Source unknown. Also quoted (with *yadi dṛśyate* instead of *yas tu mīyate*) in the Śaiva section of the *Sarvadarśanasaṅgraha* (p. 181 of Poona edition), where it also derives from the *Mṛgendravṛtti*.

13–14. प्रकाशते संविदेका ···तच्च कर्त्रा विना कथम् Source unknown.

16–17. किण्वादिद्रव्यविकारे···संविदुद्भवात्] Cf. *Mṛgendravṛtti* from above in the same passage: पृथिव्यादिचतुर्भूतविकारे प्राणादिकारणीभूते गर्भादौ संविदुद्भवः किण्वादिद्रव्यविकारे मदशक्त्युत्पत्तिवत्।

18–21. यस्मिन्नुपचिते यस्योपचयः···विज्ञानं देहात्मकमेव। अतो देह एव चेतन] Cribbed from *Mṛgendravṛtti* ad *vidyāpāda* 6:4c.

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7 अनुमेयस्यात्मनो] $E_C E_T$; अनुमीयमानस्यात्मनो *Mṛgendravṛtti* (KSTS); वानुमीयमानस्यात्मनो *Mṛgendravṛtti* (Devakoṭṭai) **7** प्रसज्येत] E_C; प्रसज्यते *Mṛgendravṛtti*, $E_C^{vl} E_T$ **8** स एवात्मा] $E_C E_T$, *Mṛgendravṛtti* (KSTS); स आत्मा *Mṛgendravṛtti* (Devakoṭṭai) **9** °नवस्था] $E_C E_T$; °नवस्थानं *Mṛgendravṛtti* **12** तथा] E_C; *om.* E_T; इति तथा *Mṛgendravṛtti* **13** संविदेका] E_C; संविकान्या E_C^{vl} **13** प्रकाश्यते] E_C; प्रकाशते E_T **14** कर्त्रा] E_C, *Mṛgendravṛtti*; कर्तृ E_T (perhaps a misunderstanding of the unmetrical variant reported in a footnote to this word in E_C: कर्त्तृस्यान्नानु°) **15** तस्मान्नानु°] $E_C E_T$, *Mṛgendravṛtti*; स्मान्नानु° E_C^{vl} **15** उपलक्ष्यते] $E_C E_T$; उपलभ्यते *Mṛgendravṛtti* **16** किण्वा°] $E_C E_T$, *Mṛgendravṛtti*; कण्वा° E_C^{vl} **16** मदशक्त्युत्पत्ति°] $E_C E_T$, *Mṛgendravṛtti*; मदशक्तित्युत्पान्ति° E_C^{vl} **19** वह्न्युपचयापचययोरुपचयापचयावनुगच्छदौष्ण्यम्] *Mṛgendravṛtti* (KSTS); वह्नेरुपचयापचययोरुपचयापचयावनुगच्छदौष्ण्यम् *Mṛgendravṛtti* (Devakoṭṭai); वह्न्युपचयापचयावनुगच्छदौष्ण्यम् E_C(eyeskip)E_T **20** तथा यौवनस्थाविरभोजनतदभाव°] $E_C E_T$; यौवनस्थाविरभोजनलङ्घनादि° *Mṛgendravṛtti*

तदयुक्तम्। तथा हि देहश्चेतनः कदाचिन्न भवति भोग्यत्वात् विकारित्वाच्च ये ये केचन विकारिणः परिणामिणो भोग्याश्च, ते ते ह्यचेतना दृष्टाः। यथा पटादयः स देहो ऽप्येवंविधस्तस्मान्न चेतनः।

ननु अङ्गनादिभिर्भोग्यत्वमनैकान्तिकम्। भोग्यत्वे ऽपि तत्राचैतन्याभावात्। नानैकान्तिकम्। तदीयस्य देहस्यैव भोग्यत्वात्। यद्येवं निर्जीवस्य देहस्य कथं नोपभोगः। भवत्येव तदवस्थोचित उपभोगः क्रव्यादादेः, न पुनः कान्तादेः। कामिन्याद्यवस्थाया अन्यावस्थान्तरापत्तेर्विकारित्वेन बीभत्सरसहेतुत्वात्। तदुक्तिरत्रैव।

क्वैतत्तद्वक्त्रमत्र क्व तदधरमधु क्वायताक्ष्याः कटाक्षाः। इत्यादि

एवं गजाश्वादावपि ज्ञेयम्। तस्मात् स्थितमेतद् विकारित्वाद्भोग्यत्वाच्च देहस्याचैतन्यम्, अचेतनत्वाच्च पारार्थ्यमिति। न चात्मनो देहान्यत्वे ‘कृशो ऽहमि”त्यादिप्रत्ययबाधः। ‘तस्य देह’ इति भेदग्राहिप्रत्ययेन बाधात्। न चात्मनो ऽनुमेयत्वे परत्वं स्यादिति वाच्यम्। तस्य स्वसंवेदनसिद्धस्यात्मनः विप्रतिपन्नं प्रति प्रतिपादनार्थमेवानुमानप्रयोगात्। न चानुमानप्रामाण्यनिरासस्तेन शक्यः कर्तुम्। तदनुमानप्रामाण्यनिरासकयुक्तेरेवानुमानतया स्व-

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22–32. देहश्चेतनः कदाचिन्न···पारार्थ्यमिति] Cribbed from *Mṛgendravṛtti* ad *vidyāpāda* 6:4c–5b.

30. क्वैतद्वक्त्रारविन्दं क्व तदधरमधु क्वायतास्ते कटाक्षाः। क्वालापाः कोमलास्ते क्व च मदनधनुर्भङ्गुरी भ्रूविलासः। E_C gives this in a footnote and ascribes it to the *Śāntiśataka* of Silhaṇa. It is to be found as verse 7796 of the *Mahāsubhāṣitasaṅgraha*.

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24 पटादयः] $\mathrm{E}_C\mathrm{E}_T$, *Mṛgendravṛtti* (KSTS); घटादयः *Mṛgendravṛtti* (Devakoṭṭai) **24** चेतनः] $\mathrm{E}_C\mathrm{E}_T^{vl}$, *Mṛgendravṛtti*; चेत् तन्न E_T **26** तदीयस्य] $\mathrm{E}_C\mathrm{E}_T$, *Mṛgendravṛtti*; तदियस्य E_C^{vl} **26** यद्येवं निर्जीवस्य] $\mathrm{E}_C\mathrm{E}_T$, *Mṛgendravṛtti*; यद्येवन्निजवस्य E_C^{vl} **27** कथं नोपभोगः] $\mathrm{E}_C\mathrm{E}_T$, *Mṛgendravṛtti*; कथनोपभोगः E_C^{vl} **27** तदवस्थितोचित] $\mathrm{E}_C\mathrm{E}_T$, *Mṛgendravṛtti*; तदवस्थोपचित E_C^{vl} **28** °स्थाया अन्यावस्थान्तरापत्तेर्वि°] E_C; °स्थाया येनावस्थान्तरापत्तेर्वि° *Mṛgendravṛtti* (KSTS); °स्थान्तरापत्तेर्वि° *Mṛgendravṛtti* (Devakoṭṭai); °स्थाया अन्या अवस्थान्तरप्राप्तेर्वि° E_T (*conj.*); °स्थाया अन्या अवस्थान्तरापत्तवि° E_T^{vl} **29** बिभत्सरसहेतु°] $\mathrm{E}_C\mathrm{E}_T^{vl}$, *Mṛgendravṛtti*; वीभत्सहेतु° $\mathrm{E}_C^{vl}\mathrm{E}_T$ **29** तदुक्तिरत्रैव] $\mathrm{E}_C\mathrm{E}_T$, *Mṛgendravṛtti* (KSTS); तदुक्तं *Mṛgendravṛtti* (Devakoṭṭai) **30** क्वैतत्तद्वक्त्र°] E_C, *Mṛgendravṛtti* (KSTS); नैतत्तद्वक्त्र° E_T, *Mṛgendravṛtti* (Devakoṭṭai); क्वैतत्तद्वकृ° E_C^{vl} **30** क्व तदधर°] $\mathrm{E}_C\mathrm{E}_T^{vl}$, *Mṛgendravṛtti*; क्वचिदधर° E_C^{vl} E_T **30** °यताक्ष्याः] $\mathrm{E}_C\mathrm{E}_T$, *Mṛgendravṛtti*; °यताक्ष्र्याः E_T^{vl} **30** कटाक्षाः। इत्यादि] $\mathrm{E}_C\mathrm{E}_T$, *Mṛgendravṛtti* (KSTS); कटाक्षा यस्मिन्नित्यादिभिः *Mṛgendravṛtti* (Devakoṭṭai) **31** गजाश्वादावपि ज्ञेयम्] $\mathrm{E}_C\mathrm{E}_T$, *Mṛgendravṛtti* (KSTS); गजाश्वादौ च विज्ञेयम् *Mṛgendravṛtti* (Devakoṭṭai) **32** अचेतनत्वाच्च पारार्थ्यमिति] E_C; आचैतन्याच्च पारार्थ्यमिति *Mṛgendravṛtti*; अचेतनस्याश्च परार्धमिति E_C^{vl}; अचैतन्याच्च परार्थमिति E_T; अचेतनत्वाच्च परार्धमिति E_T^{vl} **33** °प्रत्ययबाधः] $\mathrm{E}_C\mathrm{E}_T^{vl}$; °प्रत्ययाबाधः E_T (*conj.*) **36** शक्यः कर्तुम्] $\mathrm{E}_C\mathrm{E}_T^{vl}$; शक्यते कर्तुम् E_T (*conj.*); शक्ये कर्त्तुं E_C^{vl} **36** तदनुमानप्रामाण्य°] $\mathrm{E}_C\mathrm{E}_T^{vl}$; तदनुमान्यप्रामाण्य° E_C^{vl}; अनुमानस्य प्रामाण्य° E_T **36** °मानतया] E_C; °मानतया तद्दु E_C^{vl}; °मानतया तदा E_T

व्याघातापत्तेः। न च चैतन्यस्य देहानुविधायित्वं, स्वशरीरे व्यभिचारात्। तस्मादनुभवस्मरणयोरेकाधिकरण्यात् चेतनो देहान्य एवात्मेति।

अत्र च देहान्यत्ववचनेन तत्सम्बन्धिनामिन्द्रियादीनामात्मत्वं निरस्तम्। तथा हि बहिर्गृहीतार्थधारकमनःप्रेरितवागिन्द्रियजन्यशब्दप्रपञ्चस्य व्यवहर्तृपुरुषाशयप्रकटकतया दर्पणस्थानीयत्वेन अचेतनानामिन्द्रियाणां करणत्वमेव समुचितम् [तथा च मतङ्गे

वागिन्द्रियेण स्पष्टेन मनसापूरितेन तु।
यः प्रपञ्चो ऽनुमानाख्यः सामान्यो व्यवहर्तृषु॥
तेनानुमीयते ह्यात्मा दृग्दर्पणनिदर्शनात्।

अपि च यो यः संहतः, स भोक्त्रर्थः, यथा शयनादि। संहतश्चायं चक्षुरादीन्द्रियवर्गः अतस्तस्यापि भोक्त्रा भवितव्यमिति इन्द्रियव्यतिरिक्तभोक्तृत्वसिद्धिः।

अनश्वरः नित्यः। तस्य हि सौगतादिवत् क्षणिकत्वे विनाशित्वे वाभ्युपगम्यमाने कर्मानुष्ठानफलभोगादिकं पूर्वानुभूतस्मरणादिकं च नोपपद्यते। तथात्रैव

क्षणभङ्गे स्थिते ज्ञाने न च कर्मार्जनं भवेत्।
न तत्कर्मफलं भोग्यं ज्ञाननाशे निरन्वये॥
स्थिरत्वं तद्गतेर्गम्यं स्मृतिर्नानुभवादृते।
स्मर्तानुभविता स्थैर्यात् तेन ज्ञाता स्थिरो विभुः॥ इति।

व्यापी व्यापकः। क्षपणकवत् तस्याव्यापकत्वे काश्मीरकस्य दक्षिणापथे परिदृश्यमानभोग इव देशान्तरफलभोगो नोपपद्येत, तस्या मूर्तेराकाशस्ये-

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43–45. वागिन्द्रियेण स्पष्टेन···दृग्दर्पणनिदर्शनात् *Mataṅgavidyāpāda* 6:17–18b.

52–55. क्षणभङ्गे स्थिते ज्ञाने···तेन ज्ञाता स्थिरो विभुः *Parākhya* 1:29 and 1:35.

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37 °विधायित्वं] $\mathrm{E}_C\mathrm{E}_T^{vl}$; °विधायकत्वं E_T; °विधायत्वं E_C^{vl} 37 व्यभिचारात्] $\mathrm{E}_C\mathrm{E}_T$; व्यभिचारा E_C^{vl} 38 °धिकरण्यात्] $\mathrm{E}_C\mathrm{E}_T$; °धिकरणं E_C^{vl}; °धिकरण्यं E_T^{vl} 39 °वचनेन तत्सम्बन्धिना°] E_C; °वचनेन सम्बन्धिना° $\mathrm{E}_C^{vl}\mathrm{E}_T$ 39 °त्मत्वं] $\mathrm{E}_C\mathrm{E}_T$; °त्मव E_T^{vl} 40 बहिर्गृ°] $\mathrm{E}_C\mathrm{E}_T$; बहिगृ° E_C^{vl} 42 तथा च मतङ्गे] E_C; [तथा] E_T 47 भोक्त्रा] $\mathrm{E}_C\mathrm{E}_T$; भोक्ता E_T^{vl} 54 तद्गतेर्गम्यं] E_T; तद्गतिगम्यं E_C; तद्गतिर्गम्यं E_C^{vl} 55 स्मर्तानुभविता स्थैर्यात्] $\mathrm{E}_C\mathrm{E}_T$; स्मत्तानुभविता थैर्यात् E_C^{vl} 55 विभुः॥ इति] *em.*; भुवि॥ इति $\mathrm{E}_C\mathrm{E}_T$; भुविति E_C^{vl}(unmetrical) 56 व्यापी] E_C; व्यापि E_C^{vl} 56 काश्मीरकस्य] E_C; काश्मीर[क]स्यैव E_T; काश्मीरस्येव E_C^{vl} 57 देशान्तर°] $\mathrm{E}_C\mathrm{E}_T$; देहान्तर° E_T^{vl} 57 नोपपद्येत] E_C; नोपपद्यते E_T; नोपद्येत E_C^{vl}

वाचेतनेन कर्मणा वा देशान्तरनयनासम्भवात्; शरीरपरिमितत्वे संकोचविकासधर्मित्वे वा परिणामित्वाचेतनत्वादिदोषप्रसङ्गाच्च। तथा तत्रैव

देशान्तरफलं यत् स्यादविभुत्वे कथं गतिः।
मूर्तत्वे न फलं भोग्यं यतो मूर्तिर्विनश्वरा॥
अमूर्तो नीयते व्यापी केनचित् कर्मणाथवा।
अचेतनममूर्तं यत् तत् कथं नयने पटु।
तत् फलं भिन्नदेशस्थं विभुत्वात् तनुयोगजम्। इति।

विभिन्नः अनेकः। न तु वेदान्तवादिनामिव एकः, तस्य परमार्थत एकत्वे बन्धमोक्षसाधकविद्याविद्याविभागेन द्वैतापत्तेः। एवमुक्तौ सर्वभवोच्छेदप्रसङ्गात् भोगसाम्यादिदोषप्रसङ्गाच्च। तथा तत्रैव

चिद्रूपत्वात् तदेकत्वं तद्भेदो भिन्नभोगतः।
स च तस्य स्वकर्मोत्थः साविद्या बन्धलक्षणा॥
तच्छेदिका भवेद्विद्या द्वयमस्ति तदा तव।
विद्याविद्याविभागेन गतो द्वैतपरिग्रहः॥
स्थितायां सर्वतो मुक्तौ भवोच्छेदः प्रसज्यते।
न चास्ति स भवोच्छेदस्तेन ते बहवो मताः॥

श्रीमत्पौष्करे

यद्यभिन्नं तु सर्वेषां भोक्तुमिच्छैकदा भवेत्।

60–64. देशान्तर॰ $\cdots$तनुयोगजम् *Parākhya* 1:37ab, 38–9.

68–73. चिद्रूपत्वात् तदेकत्वं$\cdots$तेन ते बहवो मताः *Parākhya* 1:43–44, 49c–50b.

75–77. यद्यभिन्नं तु सर्वेषां$\cdots$भिन्नरूपमिति स्थितम् *Pauṣkara* 4:86cd, 85c–86b.

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58 तस्या मूर्तेराकाशस्येवाचेतनेन कर्मणा वा] E_C ; तस्यामूर्तस्याकाशस्येवाचेतनेन कर्मणा E_T ; तस्या मूर्तेस्याकाशस्येवाचेतननेन कर्मणा वा E_C^{vl} **59** ॰विकास॰] E_T ; ॰विकाश॰ E_C **60** देशान्तरफलं यत् स्यादविभुत्वे कथं गतिः] *em.*; देशान्तरफलायत् स्यात् अविमुक्तो ऽपि योगतिः $\mathrm{E}_C\mathrm{E}_T^{vl}$; देशान्तरफलाय स्यादविभुत्वे तु नो गतिः E_T (*conj.*) **62** अमूर्तो नीयते व्यापी केनचित्] *em.*; अमूर्त्तो नियते व्यापे केनचित् E_C ; अमूर्तिर्नीयते नापि केनचित् E_T (*conj.*); अमूर्तो नियत व्यापे केनचेत् E_T^{vl} **63** अचेतनममूर्तं यत्] *em.*; अतैनं यत् $\mathrm{E}_C\mathrm{E}_T^{vl}$; अचेतनञ्च यच्चान्यत् E_T (*conj.*); अथैनं मूर्तं यत् E_T^{vl} (*conj.*) **63** तत् कथं नयने पटु] E_T (*conj.*); तत् कथं नयते पटु E_C ; तत कथं नयते पटु E_T^{vl}(unmetrical) **66** ॰विद्याविद्याविभागेन] $\mathrm{E}_C\mathrm{E}_T$; ॰विद्याविभाविभागेन E_C^{vl} ? **67** ॰च्छेदप्रसङ्गात्] $\mathrm{E}_C\mathrm{E}_T$; ॰च्छेदप्रसङ्गात् E_C^{vl} **69** स च तस्य स्वकर्मोत्थः] $\mathrm{E}_C\mathrm{E}_T^{vl}$; न च तस्य स्वकर्मोथः $\mathrm{E}_C^{vl}\mathrm{E}_T$ **70** तच्छेदिका भवेद्विद्या] $\mathrm{E}_C\mathrm{E}_T$; तच्छेतिका भवेदित्या E_C^{vl} **70** द्वयमस्ति तदा तव] $\mathrm{E}_C^{vl}\mathrm{E}_T\mathrm{M}^Y$; द्वयमस्ति यदा तव E_C **71** ॰भागेन गतो] $\mathrm{E}_C^{vl}\mathrm{E}_T^{vl}$; ॰भागेनागतो $\mathrm{E}_C\mathrm{E}_T^{vl}$; ॰भागेन कृतो E_T **72** स्थितायां] $\mathrm{E}_C\mathrm{E}_T$; स्थितायाः E_C^{vl} **73** न चास्ति स] $\mathrm{E}_C\mathrm{E}_T$; न चास्तं सं E_C^{vl} ; न चास्ति सं॰ E_T^{vl}

भोक्तुमिच्छा यदैकस्य गन्तुमिच्छापरस्य च॥
तदैव तस्माच्चैतन्यं भिन्नरूपमिति स्मृतम्।

समलः मलेन सहितः। मलशब्देन ज्ञानावारकं कर्मभिन्नं रागकारणमज्ञानमुच्यते। तथा तत्रैव

तेन तत्कर्मणो भिन्नमज्ञानं रागकारणम्।
प्रावृणोति तदज्ञानममूर्तं विषशक्तिवत्॥
तेनाशुद्धः पशुरसावनुपाधिगुणाश्रयः।

अजडः जडो न भवतीत्यजडः, ज्ञानक्रियास्वभाव इत्यर्थः। चैतन्याभावे कर्तुः प्रवृत्त्ययोगात्। तथा पौष्करे

प्रवर्तमानो देहादिश्चेतनाधिष्ठितः सदा।
स्वतः प्रवृत्तिशून्यत्वाज्जडत्वेन पटादिवत्॥
यस्तु प्रवर्तकः सो ऽयमात्मेति परिपठ्यते।

तथा तत्रैव

सर्वकार्ये यतः कर्तुर्भावमालोच्य वस्तुगम्।
प्रवृत्तिर्दृश्यते यस्मात् स भावः सत्त्ववाचकः।
तेन तत्प्राक् चितेर्भावः कर्मवत् किं न मन्यसे॥ इति।

स्वकर्मफलभुक्। स्वस्य कर्म स्वकर्म धर्माधर्मात्मकं, तस्य फलं भुङ्क्ते इति स्वकर्मफलभुक्। युगपत् सेवाकृष्यादिप्रवृत्तयोर्द्वयोः पुरुषयोरेकस्य फलसिद्धेरितरस्यादर्शनाच्च। तथा

80–82. तेन तत्कर्मणो···°गुणाश्रय: *Parākhya* 1:58cd, 59cd, 60cd.

85–87. प्रवर्तमानो···परिपठ्यते *Pauṣkara* 4:60–61b.

89–91. सर्वकार्ये यतः···किं न मन्यसे *Parākhya* 1:68c–69.

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76 भोक्तुमिच्छा] E_C; भोक्तुमिच्छां E_C^{vl} **77** तदैव तस्मा°] $E_C E_T^{vl}$; तथैवमस्मा° E_T; तदैवमस्मा° E_C^{vl}; तदेवमस्मा° *Pauṣkara* (ed. with *bhāṣya*); तदैवमात्म° *Pauṣkara* (Adyar ed.) **77** °मिति स्मृतम्] $E_C E_T$; °मिति स्थितम् *Pauṣkara* (ed. with *bhāṣya*); °मिव *Pauṣkara* (Adyar ed.) **80** भिन्नमज्ञानं] $E_C E_T$; भिन्नं ज्ञानं E_C^{vl}(unmetrical) **81** प्रावृणोति तदज्ञानममूर्तं] $E_C E_T$; प्रावणोति तदाज्ञानं मूर्तं $E_C^{vl} E_T^{vl}$(unmetrical) **82** °शुद्धः] $E_C E_T$; °शुद्धं E_C^{vl} **82** °वनुपाधि°] E_T (*conj.*); °वनुपाति° E_C; °वनुपादि° E_C^{vl} **82** °गुणाश्रयः] E_C; °गुणाश्रयः। इति E_T **85** देहादिश्चे°] $E_C E_T$, *Pauṣkara*; देहादिचे° E_C^{vl} **86** प्रवृत्तिशून्यत्वा°] $E_C E_T$, *Pauṣkara* (Adyar ed.); प्रवृत्त्यनर्हत्वा° *Pauṣkara* (ed. with *bhāṣya*) **86** पटादिवत्] $E_C E_T$; घटादिवत् E_C^{vl} *Pauṣkara* **89** सर्वकार्ये] $E_C E_T$; सर्वकार्यो E_C^{vl} **90** भावः सत्त्व°] $E_C E_T$; भावसक्त° E_C^{vl}(unmetrical); भावः सत्क° E_T^{vl} **91** चितेर्भावः] $E_C E_T$; चेतेर्भावः E_C^{vl}(unmetrical) **93** सेवाकृष्या°] E_C; सेहकृष्या° E_C^{vl}

सेवाप्रवृत्तयोः पुंसोः समानगुणशीलयोः।
एकस्य फलसम्पत्तिस्तेन तत्कारणं परम्॥
अदृष्टं सूक्ष्महेतुत्वाद्गम्यते कार्ययोगतः।
कारणं कर्मसंज्ञं तद्धर्माधर्मात्मकं स्थितम्॥

पौष्करे

उभयोः कृषिसाम्ये ऽपि कश्चिद्धान्यानि गच्छति।
न किञ्चिदपरस्तस्य कर्म कारणकं द्विजाः॥ इति।

कर्ता पूर्वोक्तस्य कर्मणः सम्पादयिता, अचेतनस्य शरीरादेः कर्तृत्वायोगात् कर्मणः करणसापेक्षत्वे ऽपि कुठारादिवदप्रशस्यतया पुरुषस्यैव प्राधान्याच्च। तथा तत्रैव

तत्कर्ता पुरुषः प्रोक्तो न शरीरस्य कर्तृता।
अचेतनं यतस्तस्मात् कर्तृत्वममृते ततः॥
कर्तृत्वं करणैः सद्भिस्तथाप्यस्य प्रधानता।
वृक्षच्छेदे यथा लोको न कुठारं प्रशंसति॥
न कर्ता करणैस्तेन प्राधान्यात् पुरुषः स्मृतः। इति।

किञ्चिज्ज्ञः किञ्चिदल्पं जानातीति किञ्चिज्ज्ञः। एतत् किञ्चिज्ज्ञत्वं 'विभुः सन्' इत्यादिना उत्तरत्र ग्रन्थकार एव वक्ष्यति। सेश्वरः ईश्वरेण प्रेरकेण सहितः। न साङ्ख्यानामिव स्वतन्त्र इत्यर्थः। 'कर्मणा देहे'त्यादिना उत्तरत्र

95–98. सेवाप्रवृत्तयो॰ ··· धर्माधर्मात्मकं स्थितम् *Parākhya* 1:78–79d.

100–101. उभयोः कृषिसाम्ये ऽपि ··· कर्म कारणकं द्विजाः *Pauṣkara* 3:32c–33b.

105–109. तत्कर्ता पुरुषः प्रोक्तो ··· प्राधान्यात् पुरुषः स्मृतः *Parākhya* 1:86–88b.

111. विभुः सन्] This is a reference forward to *Parākhya* 1:91c–92b, quoted as *sūtra* 56 of the *Śataratnasaṅgraha*.

112. कर्मणा देहेत्यादिना This is a reference forward to *Parākhya* 1:92c–93b, which appears quoted in the *Śataratnasaṅgraha*, but belongs to the portion of text that is missing in the Calcutta

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95 ॰प्रवृत्तयोः पुंसोः] *em.*; ॰प्रवृत्तयोर्द्वयोः $E_C E_T$(unmetrical); ॰प्रवृत्तयो प्यहे E_C^{vl}(unmetrical) **96** तत्कारणं परम्] *em.*; तत्कारणं पदम् E_T; तत्कारणपदम् E_C(unmetrical) **100** ॰साम्ये ऽपि] $E_C E_T$; ॰साम्ये तु *Pauṣkara* **100** गच्छति] E_C; ऋच्छति E_T (*conj.*); यच्छति E_T*Pauṣkara* **102** सम्पादयिता] $E_C E_T$; सम्पादिता $E_C^{vl} E_T^{vl}$ **106** ॰मृते] $E_C E_T$; ॰मृतं E_T^{vl} **107** करणैः सद्भिस्] *em.*; करणे सद्धि $E_C E_T^{vl}$; करणे सद्भिस् E_T (*conj.*) **109** करणैस्तेन] E_T (*conj.*); कारणैस्तेन E_C **110** जानातीति किञ्चिज्ज्ञः] $E_C E_T$; जानातीति किञ्चिज्ज्ञं E_C^{vl} **111** ग्रन्थकार] E_C; सङ्ग्रहकार E_T **111** ईश्वरेण प्रेरकेण] E_C; तेन ईश्वरेण प्रेरकेण E_T (*conj.*); केन ईश्वरेण प्रकारेण E_T^{vl} **112** कर्मणा देहे॰] E_C; इदमपि कर्मणा देहे॰ E_T

वक्ष्यति। पशुः पशुत्वमलयुक्तः, मुक्तस्य पशुत्वासम्भवात्। तथा पौष्करे

> पशुः पशुत्वसंयोगान्न मुक्तः पशुरुच्यते।

अयं च पशुः विज्ञानकलप्रलयाकलसकलभेदेन त्रिविधः। ते च क्रमेणैकद्वित्रिमला भवन्ति।

> यस्मात्स्वदृक्क्रियाशाली कलाहीनो ऽप्यनीश्वरः।
> व्यापकश्चिन्मयः सूक्ष्मः शिववत्संव्यवस्थितः॥ इति।

किञ्चिज्ज्ञत्वं च उत्तरत्र सूत्रकारेण प्रदर्शितम्॥ १८॥

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edition. It is No. 40i in Thirugnanasambandhan's appendix and 47 in IFP MS T. 112 (p. 567).

114. पशुः पशुत्वसंयोगान्न मुक्तः पशुरुच्यते *Pauṣkara* 4:1ab.

117–118. यस्मात्स्वदृक्क्रियाशाली···संव्यवस्थितः *Pauṣkara* 4:1c–2b.

119. किञ्चिज्ज्ञत्वं च उत्तरत्र सूत्रकारेण प्रदर्शितम् This is probably a reference forward to *Kiraṇa* 2:2, which appears quoted in the *Śataratnasaṅgraha*, but belongs to the portion of text that is missing in the Calcutta edition. It is No. 40b in Thirugnanasambandhan's appendix and 39 in IFP MS T. 112 (p. 565).

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114 पशुत्व°] E$_C$E$_T$*Pauṣkara*; पशुत्वा° E$_C^{vl}$ **115** पशुः विज्ञान°] E$_C$E$_T$; पशुं विज्ञानं E$_C^{vl}$ **117** स्वदृक्क्रियाशाली] *Pauṣkara*; स्वदृक्क्रियाशालि E$_C$E$_T$; स्वद्रक्रियाशालि E$_C^{vl}$ **119** उत्तरत्र] E$_C$ E$_T$; उत्तर° E$_C^{vl}$E$_T^{vl}$ **119** प्रदर्शितम्] E$_T$ (*em.*); प्रदर्शितः E$_C$E$_T^{vl}$

APPENDIX IV. MEASUREMENTS

Comparative Table of Measurements in Selected Sources						
Parākhya	*Mṛgendra*	*Mataṅga*	*Kiraṇa*	*Svacchanda*	*Vāyupurāṇa*	*Mārkaṇḍeya*
					paramāṇu	paramāṇu
arkareṇu	rajaḥ/trasareṇu		trasareṇu	paramāṇu	trasareṇu (8 paramāṇu)	trasareṇu (8 paramāṇu)
aṇu (8 arkareṇu)			aṇu? (8 trasareṇu?)	trasareṇu/padmarajaḥ (8 paramāṇu)	rathareṇu (8 trasareṇu)	mahīrajaḥ (8 trasareṇu)
kacāgra (8 aṇu)	kacāgra (8 x 8 aṇu)	pārthivāṇu	kacāgra (8 aṇu)	bālāgra (8 trasareṇu)	bālāgra (8 rathareṇu)	bālāgra (8 mahīrajaḥ)
		tuṭi (4 paramāṇu)				
līkṣā (8 kacāgra)	likṣā (8 kacāgra)	līkṣā (4 tuṭi)	līkṣā (8 kacāgra)	likṣā (8 bālāgra)	likṣā (8 bālāgra)	likṣā (8 bālāgra)
yūkā (8 līkṣā)	yūkā (8 likṣā)	yūkā (8 līkṣā)	yūkā (8 līkṣā)	yūkā (8 likṣā)	yūkā (8 likṣā)	yūka (8 likṣā)
yava (8 yūkā)	yava (8 yūkā)	yava (8 yūkā)	yava (8 yūkā)	yava (8 yūkā)	yava (8 yūkā)	yava (8 yūkā)
aṅgula (8 yava)	aṅgula (8 yava)	aṅgula (8 yava)	aṅgula (8 yava)	aṅgula (8 yava)	aṅgula (8 yava)	aṅgula (8 yava)
			kalā (2 aṅgula)			
						pada (6 aṅgula)
			vitasti (12 aṅgula)	tāla/vitasti (12 aṅgula)	vitasti (12 aṅgula)	vitasti (2 pada)
					ratni (21 aṅgula)	
hasta (24 aṅgula)	pāṇi (24 aṅgula)	hasta (24 aṅgula)		hasta (24 aṅgula)	hasta (24 aṅgula)	hasta (2 vitasti)
					kiṣku (2 ratni)	
dhanuḥ (4 hasta)	dhanuḥ (4 hasta)	dhanu (4 hasta)		dhanurdaṇḍa/nālikā/yūpa (4 hasta)	dhanuḥ/daṇḍa nālī/yuga (96 aṅgula)	dhanuḥ/daṇḍa nāḍikā/yuga (4 hasta)
daṇḍa (2 dhanuḥ)	daṇḍa (2 dhanuḥ)					
					nalva (300 dhanuḥ)	
		vyāghāta (1000 dhanu)				
				krośa (2000 dhanurdaṇḍa)	gavyūti (2000 dhanuḥ)	krośa (2000 dhanuḥ)
krośa (2000 daṇḍa)	krośa (2000 daṇḍa)	krośa (4 vyāghāta)		gavyūti (2 krośa)		
gavyūti (2 krośa)	gavyūti (2 krośa)	gavyūti (2 krośa)		yojana (2 gavyūti)		
yojana (2 gavyūti)	yojana (2 gavyūti)	yojana (2 gavyūti)			yojana (8000 dhanuḥ)	gavūti/yojana (4 krośa)

This is of course not intended as a comprehensive comparative account of measurements of length in tantric sources. I have gathered together and tabulated the accounts of units of measurement found in the early Siddhāntas, all of which are given in the context of cosmography with the exception of the account of the *Kiraṇa* (which gives units of measurement for its prescriptions on the making of images and accordingly stops with the *vitasti*). To these I have added the account from the beginning of the *Svacchanda*'s cosmographical chapter, which may well have been based on Saiddhāntika accounts, and two Purāṇic accounts (see KIRFEL 1920:331ff for a fuller treatment of this topic in non-tantric sources). I have not quoted and tabulated the accounts of units of measure for building and making images that are to be found in what I believe to be relatively late South Indian Saiddhāntika works (*Pūrva-Kāmika* 16, *Dīpta* 6, *Ajitakriyāpāda* 12, *Pūrva-Kāraṇa* 7, *Mayamata* 5, etc.). Nor have I tabulated the measurements of other early sources such as the *Arthaśāstra* (2.20) and the Bakhsali MS (for which see HAYASHI 1995:114–6). A number of these passages can be compared in the apparatus to *Ajitakriyāpāda* 12 and in DAGENS' annotation to *Mayamata* 5 (1970:56–60). My reason for not incorporating these sources is that they introduce irrelevant classifications (such as that of the three types of *aṅgula*), my purpose here being to set the brief account of the *Parākhya* (5:2–4) in context.

A number of these passages quoted include variations upon the formula *jālāntaragate bhānau...*, which may derive from *Manusmṛti* 8:132 (≈ *Vāyu* U 39:118, for which see below). In the *Manusmṛti* the verse marks the beginning of an account of units of volume rather than of length. Since the passages below contain such verbal echoes of each other, and since the names of the stages are almost everywhere taken from the same objects and it is the degrees of multiplication in which we see the most variation, we may assume that the deviations are unlikely to have arisen from independent empirical attempts to establish units of measurement. They are likely rather to have arisen from redactors reading and then recasting passages of text describing the units with slightly differing misunderstandings. An account such as that of the *Parākhya* allows a rich variety of such misunderstandings, since most of its numbers are not named but expressed through riddling *bhūtasaṃkhyā*, the conventions of which vary.

As I have observed above (see fn. 479 on p. 279 above), the accounts presented below evidently do not assume a Vaiśeṣika ontology, in which atoms are the basic building blocks of the cosmos, and, as Kṣemarāja has observed (quoted in the same footnote), the atoms spoken of are not Vaiśeṣika atoms.

Mṛgendravidyāpāda 13:6–8.

The account that appears to be closest to *Parākhya* 5:2–4 is that of the *Mṛgendra*.

> rajo vilokyate tiryag jālāviṣṭārkarociṣām
> tadaṣṭāṣṭaguṇasthāne tṛtīye syāt kacāgrakam 6
>
> likṣā yūkā yavo 'py evam aṅgulaṃ tattrisaṃguṇaiḥ[1]
> tair eva guṇitaṃ pāṇir dhanus tadvedalakṣitam 7
>
> daṇḍo dve dhanuṣī jñeyaḥ krośas taddvisahasrakam
> dvikrośam āhur gavyūtiṃ dvigavyūtiṃ ca yojanam 8

Mataṅgavidyāpāda 24:1c–6b.

The *Mataṅga*'s account diverges at the beginning, but from the *līkṣā* onwards it agrees in essentials with the *Parākhya* and the *Mṛgendra*.

> pārthivāṇucatuṣkeṇa tuṭir[2] ekābhidhīyate 1
>
> līkṣā tuṭicatuṣkeṇa[3] dve līkṣe kaṇikā bhavet
> kaṇikānāṃ catuṣkeṇa siddhārthaś cābhidhīyate 2
>
> siddhārthakacatuṣkeṇa yavamātrābhidhīyate
> yavāṣṭakena vijñeyam aṅgulaṃ munisattama 3
>
> aṅgulānāṃ caturviṃśo hasta ity abhidhīyate
> caturhasto dhanur jñeyaḥ śāstre 'smin pārameśvare 4
>
> dhanvantarasahasreṇa vyāghātaḥ samudāhṛtaḥ
> vyāghātānāṃ catuṣkeṇa krośa ity abhidhīyate 5
>
> krośānāṃ ca catuṣkeṇa yojanaṃ parikīrtitam

Kiraṇa 52:9–11.

The *Kiraṇa*'s account of measurements is to be found in the context of its discussion of icononography rather than that of cosmography, and so its scale goes up only as far as a *vitasti*. The text of E$_D$ by itself is, as for many parts of the work, incomprehensible.

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[1] HULIN's translation (1980:290) suggests that he understood *tantrisaṃguṇaiḥ*.

[2] tuṭir] *emend*; truṭir BHATT. For this orthography see GOODALL 1998:lxx.

[3] tuṭi°] *emend*; truṭi° BHATT. For the orthography *līkṣā* see fn. 480 on p. 280 above.

jālāntaragate bhānau[4] sūkṣmaṃ yat trasareṇukam[5]
reṇukaṃ cāṣṭadhā kṛtvā †tatpramāṇād aṇukramāt†[6] 9

aṣṭabhis taiḥ kacāgraṃ syāl līkṣā[7] syād aṣṭabhis tu taiḥ
līkṣābhir aṣṭabhir yūkā[8] tābhis tadvad yavo mataḥ[9] 10

aṅgulaṃ yat tathā proktaṃ[10] dvyaṅgulā[11] tu kalā bhavet
tābhiḥ syāt ṣaṭ[12] pramāṇābhir vitastir nāmato bhavet 11

Svacchanda 10:13c–21b.

The opening of the *Svacchanda*'s account is closest to that of the two Purāṇic sources cited below. The *Svacchanda*'s account is in turn a modified version of *Niśvāsa guhyasūtra* 4:15ff (f. 51^v), which is so damaged and corrupt that it would be hard to interpret with the *Svacchanda* to lay beside it. The modifications that are to be found in (at least the printed version of) the *Svacchanda* consist in clarificatory rephrasing that avoids *aiśa* usages.

avyaktād daśabhir bhāgair mahān sthūlo vibhāvyate 13

dvipañcabhāgo mahato bhūtādiḥ sthūla ucyate
bhūtādeḥ parimāṇaṃ ca bhāvagrāhyaṃ na cākṣuṣam 14

bhūtāder yad daśaguṇam aṇīyo dṛśyate rajaḥ
jālāntaragate bhānau paramāṇuḥ sa ucyate 15

aṣṭānāṃ paramāṇūnāṃ samavāyas tu yo bhavet
trasareṇuḥ sa vikhyātas tat padmaraja ucyate 16

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[4] jālāntaragate bhānau] D^1E_D; jalāntaragate bhāno M_2

[5] sūkṣmaṃ yat trasareṇukam] *conj.*; sūkṣmaṃ mattrasareṇukam D^1; tatra yadṛ ¯ soṇukā M_2; tatra yadrajaso 'ṇukā E_D

[6] reṇukaṃ cāṣṭadhā kṛtvā tatpramāṇād aṇukramāt] D^1; aṇukaś coṣṭaguṇitaṃ rathareṇupramāṇataḥ M_2; aṇukāś cāṣṭaguṇitās trasareṇupramāṇataḥ E_D

[7] taiḥ kacāgraṃ syāl līkṣā] *conj.*; taiḥ karāgraḥ syāl līkṣā D^1; taikarātrai syāt dakṣaḥ M_2; taiḥ karāstraiḥ syāl likṣā E_D

[8] līkṣābhir aṣṭabhir yūkā] D^1; līkṣābhir aṣṭabhir yuktā M_2; likṣābhir aṣṭayuktābhis E_D

[9] mataḥ] D^1; bhavet M_2E_D

[10] aṅgulaṃ yat tathā proktaṃ] E_D; aṃgula yas tathā proktā D^1; aṃgulaṃ yat tathā proktā M_2

[11] dvyaṅgulā] D^1M_2; dvyaṅgulāt E_D

[12] syāt ṣaṭ] D^1E_D; sa ṣa M_2

trasareṇavaś ca ye tv aṣṭau[13] bālāgraṃ tu vidhīyate
bālāgrāṇi tathā tv aṣṭau likṣeti parikīrtitā 17

likṣā cāṣṭau vidur yūkāṃ yūkāś cāṣṭau yavo bhavet
aṣṭau yavā varārohe parvāṅguṣṭham athāṅgulam 18

dvādaśāṅgulamānena vitastis tāla ucyate
tāladvayaṃ bhaved dhastaś caturviṃśatikāṅgulaḥ 19

caturhasto dhanurdaṇḍo[14] nālikā yūpa eva ca
dhanuḥsahasre dve pūrṇe krośaḥ samabhidhīyate 120

krośadvayena gavyūtir gavyūtī dve tu yojanam

Vāyupurāṇa U 39:115–26

This has been collated against *Brahmāṇḍapurāṇa* 3.4.2:115–26, where the same passage occurs.

etad vo 'haṃ pravakṣyāmi śṛṇudhvaṃ me vivakṣitam
avyaktād vyaktabhāgo vai mahān[15] sthūlo vibhāṣyate 115

daśaiva mahatāṃ[16] bhāgā bhūtādiḥ sthūla ucyate
daśabhāgādhikaṃ cāpi bhūtādiḥ paramāṇukaḥ[17] 116

paramāṇuḥ susūkṣmas tu bhāvagrāhyo na cakṣuṣā
yad abhedatamaṃ loke vijñeyaṃ paramāṇu tat[18] 117

jālāntaragataṃ bhānor[19] yat sūkṣmaṃ dṛśyate rajaḥ
prathamaṃ tat pramāṇānāṃ paramāṇuṃ pracakṣate 118

aṣṭānāṃ paramāṇūṇāṃ samavāyo yadā bhavet
trasareṇuḥ samākhyātas tat padmaraja ucyate 119

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[13] The *pāda* is hypermetrical; the initial two short syllables are to be tripped over quickly as though they were one. Cf. below verse 120 of the account shared by the *Vāyu* and the *Brahmāṇḍa*.

[14] Kṣemarāja appears to understand this as the wooden frame of a bow: *dhanuṣa eva daṇḍaḥ...*

[15] mahān *Brahmāṇḍa*; mahā *Vāyu*

[16] mahatāṃ] *Vāyu*; mahato *Brahmāṇḍa*

[17] bhūtādiḥ paramāṇukaḥ] *Vāyu*; bhūtādiparimāṇakam *Brahmāṇḍa*

[18] tat] *Vāyu*; vat *Brahmāṇḍa*

[19] °gataṃ bhānor] *Vāyu*; °gate bhānau *Brahmāṇḍa*

trasareṇavaś ca[20] ye 'py aṣṭau rathareṇus tu sa smṛtaḥ
te 'py aṣṭau samavāyasthā bālāgraṃ tat smṛtaṃ budhaiḥ 120

bālāgrāṇy aṣṭa likṣā syād yūkā likṣaṣṭakaṃ[21] bhavet
yūkāṣṭakaṃ yavaṃ[22] prāhur aṅgulaṃ tu yavāṣṭakam 121

dvādaśāṅgulaparvāṇi vitastisthānam ucyate
ratniś cāṅgulaparvāṇi vijñeyo hy ekaviṃśatiḥ 122

catvāro[23] viṃśatiś caiva hastaḥ syād aṅgulāni tu
kiṣkur dviratnir vijñeyo dvicatvāriṃśadaṅgulaḥ 123

ṣaṇṇavatyaṅgulaṃ caiva dhanur āhur manīṣiṇaḥ
†etad gavyūtisaṃkhyāyām ādānaṃ dhanuṣaḥ smṛtam†[24] 124

dhanur daṇḍo yugaṃ nālī tulyāny etāny athāṅgulaiḥ[25]
dhanuṣāṃ[26] triśataṃ nalvam āhuḥ saṃkhyāvido janāḥ 125

dhanuḥsahasre dve cāpi gavyūtir upadiśyate
aṣṭau dhanuḥsahasrāṇi yojanaṃ tu vidhīyate 126

Mārkaṇḍeyapurāṇa 46:37–40.

paramāṇuḥ paraṃ sūkṣmāṃ trasareṇur mahīrajaḥ
bālāgraṃ caiva likṣāṃ ca yūkāṃ cātha yavodaram 37

kramād aṣṭaguṇāny āhur yavān aṣṭau tathāṅgulam
ṣaḍaṅgulaṃ padaṃ tac ca vitastir dviguṇaṃ smṛtam 38

dve vitastī tathā hasto brāhmyatīrthādiveṣṭitaḥ
caturhastaṃ dhanur daṇḍo nāḍikā yugam eva ca[27] 39

krośo dhanuḥsahasre dve[28] gavyūtis taccaturguṇam
proktaṃ ca yojanaṃ prājñaiḥ saṅkhyānārtham idaṃ
param 40

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[20] trasareṇavaś ca] *Vāyu*; trasareṇavo 'tha *Brahmāṇḍa*. For this hypermetry cf. *Svacchanda* 10:17 above.

[21] likṣaṣṭakaṃ] *Brahmāṇḍa*; tac cāṣṭakaṃ *Vāyu*

[22] yavaṃ] *Vāyu*; yava *Brahmāṇḍa*

[23] catvāro] *Brahmāṇḍa*; catvāri *Vāyu*

[24] °saṃkhyāyām ādānaṃ dhanuṣaḥ smṛtam] *Brahmāṇḍa*; °saṃkhyāyāṃ pādānāṃ dhanuṣaḥ smṛtaḥ *Vāyu*

[25] daṇḍo yugaṃ nālī tulyāny etāny athāṅgulaiḥ] *Vāyu*; daṇayugaṃ nālī tulyānyastais tathāṅgulaiḥ *Brahmāṇḍa*

[26] dhanuṣāṃ] *Brahmāṇḍa*; dhanuṣas *Vāyu*

[27] Emendation could be considered to: *caturhasto dhanurdaṇḍo.*

[28] dve] *emend*; dvau Ed.

WORKS CONSULTED

Abbreviations

BORI	Bhandarkar Oriental Research Institute
EFEO	Ecole française d'Extrême-Orient
EI	*Epigraphia Indica*
GOML	Government Oriental Manuscripts Library, Madras
IFI	Institut Français d'Indologie (misnomer used in old publications)
IFP	Institut Français de Pondichéry/French Institute of Pondicherry
KSTS	Kashmir Series of Texts and Studies
NAK	National Archives of Kathmandu
NGMPP	Nepal-German Manuscript Preservation Project
T	Transcript

Manuscripts of works other than the Parākhya

ATYANTANIRMALATATTVARATNĀVALĪ of Vimalaśiva. NAK MS 1-1697 7/6, NGMPP Reel No. B 26/16. Palm-leaf, Nāgarī.

ĀTMĀRTHAPŪJĀPADDHATI of Vedajñāna II. IPF MSS T. 282 and T. 321, T. 323, T. 371, T. 795, paper transcripts in Devanāgarī.

KĀLOTTARA non-eclectic recensions (i.e. excluding the *Bṛhatkālottara*). NAK MS pra 1114, NGMPP Reel No. B 25/7. Palm-leaf, Nāgarī. Also NAK MS 5-4632, NGMPP Reel No. B 118/7. Paper, Devanāgarī.

KIRAṆA For an account of the manuscript sources consulted of this work, see GOODALL 1998:lxxxiv–ciii.

KIRAṆAVIVṚTI of Tryambakaśambhu (ŚIŚUHITĀ). IFP MS 47625. Palm-leaf, Grantha. Also IFP MS T. 1102, a paper transcript in Devanāgarī.

KRIYĀKRAMADYOTIKĀVYĀKHYĀ of Sadāśiva, pp. 1–56 [third numeration] in IFP MS T. 962, a paper transcript (of IFP MS RE 43328) in Devanāgarī.

GRAHAYAJÑA, pp. 97–101 of IFP MS T. 537, a paper transcript in Devanāgarī.

CINTYAŚĀSTRA, IFP MS T. 13, a paper transcript in Devanāgarī.

JÑĀNARATNĀVALĪ of Jñānaśiva. GOML MS R 14898 and its apograph IFP MS T. 231, as well as pp. 13–60 of IFP MS T. 106 (the latter giving the text of what is probably a manual based upon the JÑĀNARATNĀVALĪ, for see GOODALL 2000:209, fn. 11), paper transcripts in Devanāgarī. Also Oriental Research Institute, Mysore, MS P. 3801. Palm-leaf manuscript in Nandināgarī script.

TATTVATRAYANIRṆAYAVIVṚTI of Bhaṭṭa Rāmakaṇṭha II. Akhila Bharatiya Sanskrit Parishad, Lucknow, MS 2390. Paper manuscript in Śāradā script. (Catalogued on pp. 18–19 and 362–3 of *A Catalogue of Manuscripts in The Akhila Bharatiya Sanskrit Parishad, Second Series, vol. IV*. Lucknow: The Akhila Bharatiya Sanskrit Parishad, 1995.)

DĪKṢĀDARŚA of Vedajñāna. IFP MSS T. 76, T. 153, and T. 279, paper transcripts in Devanāgarī.

DVIŚATIKĀLOTTARAVṚTTI of Aghoraśivācārya. Trivandrum MS 4509. Paper, Tanjore style Devanāgarī. Also IFP T. 176, a paper transcript in Devanāgarī.

NAREŚVARAPARĪKṢĀPRAKĀŚA of Rāmakaṇṭha. Baroda, Central Library MS 1829. Paper, Śāradā script. Catalogued in BHATTACHARYA 1950:1406–7.

NITYĀDISAṄGRAHĀBHIDHĀNAPADDHATI of Takṣakavarta. Bodleian MS Stein Or.d.43 (*codex unicus*). Paper, Śāradā script.

NIŚVĀSAKĀRIKĀ IFP MSS T. 17 and T. 127. Paper transcripts in Devanāgarī.

NIŚVĀSATATTVASAṂHITĀ NAK MS 1–227, NGMPP Reel No. A 41/14. Palm-leaf, early Nepalese 'Licchavi' script. Described by Hara Prasād Śāstri (1905:lxxvii and 137–140). Two apographs are known to me, both in Devanāgarī and on paper: NAK MS 5-2401, NGMPP Reel No. A 159/18, and Wellcome Institute for the History of Medicine, London, Sanskrit MS I.33.

PAUṢKARAVṚTTI of [Śālivāṭīpuranivāsi-] Jñānaprakāśa. IFP MSS T. 110, T. 180, and T. 188, paper transcripts in Devanāgarī. Also Hoshiarpur Vishveshvaranand Vedic Research Institute MS No. 4385, a palm-leaf MS in Grantha script.

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BṚHATKĀLOTTARA NAK MS 1-89, NGMPP Reel No. B 24/59. 'KĀLOTTARA'. Palm-leaf, Newari script.

See also SANDERSON *1996b.

BHĀVACŪḌĀMAṆI Described by Stein (1894) as MS No. 5291 of the Shri Raghunath Temple MSS Library in Jammu (now in the collection of the Shri Ranbir Sanskrit Research Institute in Jammu). Paper, Kashmirian Nāgarī (*codex unicus*). (A commentary on the MAYASAṄGRAHA by Rāmakaṇṭha II's only known pupil, Vidyākaṇṭha II.)

MATAṄGATANTRA National Archives, Kathmandu, MS 5-688. NGMPP Reel No. A 43/2. Palm-leaf, Nāgarī.

MATAṄGAVṚTTI BORI MS No. 235 of 1883–84. Paper, Śāradā.

MAYASAṄGRAHA NAK MS 1–1537, NGMPP Reel No. A 31/18 (*codex unicus*). Palm-leaf, Newari script.

MṚGENDRAPADDHATIṬĪKĀ of Vaktraśambhu. IFP T. 1021. Paper transcript in Devanāgarī.

MOHACŪḌOTTARA NAK MS ca 1622, NGMPP Reel No. B 27/18. Palm-leaf, Newari (Bhujimol). Also NAK MS 5-1977, NGMPP Reel No. A 182/2. Paper, Devanāgarī.

YOGAJATANTRA IFP T. 24. Paper transcript in Devanāgarī.

RAURAVASŪTRASAṄGRAHA Oriental Research Institute, Mysore, MS B 776, ff. 26^r–47^r. Paper, Kannaḍa script. Partial apograph of M^Y.

VYOMAVYĀPISTAVA of Bhaṭṭa Rāmakaṇṭha II with the commentary (LAGHUṬĪKĀ) of Vedajñānarṣīndra. IFP MSS T. 128, pp. 22–5, T. 434, pp. 293–7, T. 112, pp. 270–348. Paper transcripts in Devanāgarī. Also Göttingen MS Schrader 121, palm-leaf, Grantha.

ŚATARATNASAṄGRAHA of Umāpatiśivācārya. IFP MSS T. 112, pp. 558–76 and T. 804, pp. 1–62 (with Tamil commentary). Paper transcripts in Devanāgarī.

ŚIVAJÑĀNASIDDHISVAPAKṢADṚṢṬĀNTASAṄGRAHA of Nigamajñānadeśika. IFP MSS T. 317, Part 2, pp. 968–1118, and T. 533, pp. 197–224. Paper transcripts in Devanāgarī.

ŚIVADĪKṢĀVIDHIVYĀKHYĀNA. IFP MS T. 542. Paper transcript in Devanāgarī.

ŚIVADHARMA TEXTS (ŚIVADHARMAŚĀSTRA, ŚIVADHARMOTTARA, ŚIVADHARMASAṄGRAHA, ŚIVOPANIṢAT, UMĀMAHEŚVARASAṂVĀDA, UTTAROTTARAMAHĀSAṂVĀDA, VṚṢASĀRASAṄGRAHA, DHARMAPUTRIKĀ) Cambridge University Library MS Add. 1645 (dated 1136 AD (*saṃvat* 256)) and Cambridge University Library MS Add. 1694. Both palm-leaf, early Newari script. Also (for the first of these texts) IFP T. 32, a paper transcript in Devanāgarī.

ŚIVAPŪJĀPADDHATIVYĀKHYĀNA. IFP MS T. 962, 1st pagination (pp. 1–92) and 2nd pagination (pp. 1–127). Paper transcript (of IFP MS RE 43328) in Devanāgarī.

ŚIVĀGAMĀDIMĀHĀTMYASAṄGRAHA of [Śālivāṭipuranivāsi-] Jñānaprakāśaguru. IFP MSS T. 281 (pp. 114–74; text very damaged), T. 372 (pp. 1192–1261) and T. 1059 (pp. 1–75, the whole transcript). Paper transcripts in Devanāgarī.

ŚAIVASIDDHĀNTASAṄGRAHA. IFP MS T. 46 (pp. 1–492, preceded by pp. 1–48 of contents) a paper transcript in Devanāgarī.

ŚAIVĀGAMĀDIMĀHĀTMYASAṄGRAHA. See ŚIVĀGAMĀDIMĀHĀTMYASAṄGRAHA.

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INDEX OF PĀDAS IN THE TANTRA

Some variant *pādas*, mostly those whose beginnings differ from those of the accepted versions, have also been included and marked '(vl)' (*varia lectio*). Entries marked 'App.' are to be found in Appendix I.

अ

अंशूनां यद्बलं नूनं 2:54a(vl)
अंसाख्यमश्विनोः स्थानं App. B:15a
अकर्तुरपि कर्तृत्वम् 1:88c
अकस्मात् कम्पते धात्री 1:74a
अकस्मात्तत्र केतूनां 5:75a
अकस्माद्दुन्मनावस्थां 2:61a
अकस्माद्भवति द्वेषाच् 2:101c
अकामतो यदा स्पृष्ट्वा App. D:68c
अकामाद्बहु संयोज्य App. D:69c
अकार्यत्वं प्रसज्यते 3:28d
अकालुष्यतया सो ऽपि 4:77c
अकौ माधवकञ्जार्थौ 6:46c
अक्लेशात्समुदायतः 15:44b
अक्षभेदेन तद्भिन्नं 14:67a
अक्षहीने ऽपि सामर्थ्यं 2:25c
अक्षाणां चक्षुरादीनां 4:54a
अक्षाणां भौतिकत्वं नो 4:130a
अक्ष्णो रूपप्रकाशो यः 4:119a
अगम्यागमनं कृत्वा App. D:59a
अग्निरूपो दहेत् सर्वं 5:6c
अग्निहोत्रादिवाचकम् 3:38b
अग्न्यर्थे यद्भवेत् ज्ञानं 3:41a
अघोरः शान्तरूपो ऽयं 2:92a
अघोरं वायुतं जप्त्वा App. D:65c
अघोरं दक्षिणे देशे App. H:97a
अघोरहृदयस्तेन 2:92c
अङ्गत्राणं च कङ्कणम् App. A:4d
अङ्गप्रत्यङ्गतः पूर्वं App. A:1a
अङ्गप्रत्यङ्गसम्बद्धं 4:48a
अङ्गुष्ठाग्रेण तर्ज्जन्या App. F:90c
अङ्गुष्ठाभ्यामुभौ कर्णौ App. F:89a
अङ्गैरङ्गं स्वभावजम् 2:14d
अचिद्रूपा च सामर्थ्याद् 4:29a
अचेतनं यतस्तत् स्यात् 1:86c
अचेतनमनेकं यद् 4:112a(vl)
अचेतनममूर्तं यत् 1:39a
अचेतनस्य कार्यस्य 4:152a
अज्ञानं यत्तमोगुणम् 4:75b
अज्ञानं रागकारणम् 1:58d
अज्ञानगुणमूढः सन् 4:89e
अज्ञानं चोच्यते नित्यं 4:79a
अज्ञानं तत्पशुत्वं स्याद् 4:162c
अज्ञानमपि तद्वत्स्यात् 1:55c
अज्ञानं पशुभावतः 1:56b
अज्ञानावृतचेतसाम् 4:25d
अणिमाणुत्वसम्बन्धाल् 14:92c
अणिमादिगमुत्कर्षम् 4:83c
अणिमादिगुणानां च 3:63c

अणिमादिगुणैर्योगो 14:96a
अणिमाद्याः क्रमात्स्थिताः 14:91b
अणिमा लघिमा महिमा 14:91c
अणूनां यद्बलं न्यूनं 2:54a
अणोश्चिद्व्यक्तिलाभे स्यात् 4:29c
अतः क्रियापि तस्याङ्गं 15:6c
अतः श्वेतं तु विन्यसेत् App. H:96b
अत एव द्विराचामेच् App. B:20c
अतस्तथाविधः सो ऽर्थो 4:148c
अतस्तद्युक्तितः कार्यं 4:171a
अतस्त्वतीन्द्रिया शक्तिर् 2:37c
अतिकृच्छ्रं समाख्यातं App. D:74c
अतिकृच्छ्रमतः शृणु App. D:73d
अतिकृच्छ्रविधानं ते App. D:77c
अतिकृच्छ्रसहस्रेषु App. D:75c
अतो ज्ञानक्रिये द्वे ऽपि 15:16a
अतो देवा विना युक्तं App. L:144e
अतो ऽन्नपचनादग्निर् 4:120c
अतो ऽन्यत्र समाचामेत् App. B:31a
अतो ऽस्ति बुद्धिमान् कश्चिद् 2:3a
अतो ऽस्त्यन्यः पुमानस्मिन् 1:20c
अतो ऽस्य सर्वतो ज्ञानं 2:77c
अत्तारं बाधते तेन 14:54c
अत्र कर्मसमार्जनम् 5:113b
अत्र देहान्य आत्मेति App. L:143a
अथ स्वरूपविज्ञानम् 14:88c
अथात्मबन्धसम्बन्ध° 1:4a
अथार्थवादतस्तस्या 6:64a
अथो ह्रासविशेषतः 3:15b
अदृष्टं सहकारणम् 2:29b(vl)
अदृष्टं सूक्ष्महेतुत्वाद् 1:78c
अदृष्टं तेषु वा मतम् 1:75d
अदृष्टस्यापि तत्कर्तुः 2:38c
अदृष्टा चेत्कथं शक्तिः 2:36a
अदृष्टो ऽपि प्रतीयते 2:7b
अद्भिश्च शुद्धमृद्भिश्च App. B:40a
अद्रष्टॄणां कथं तेषां 3:20a
अधः कोटिकटाहकम् 5:5d
अधर्माद्राजसं ज्ञेयम् 4:75a
अधर्मान्नास्तिको भूत्वा 4:85a
अधिकारं तदात्मकम् App. C:53b
अधिकारनिदर्शकम् 5:159b
अधिकारपदे स्थिताः 2:120d
अधिकारपराङ्मुखम् 3:67d
अधिकारि क्रियात्मकम् 4:125d
अधिकारी स भोगी च 2:99a
अधिकारी सदाशिवः App. E:81d
अधिकारे ऽपि तज्ज्ञानम् 15:39c
अधिकारे ऽपि सम्प्राप्ते 15:36a
अधिकारो न बालानां 15:32a
अधिकारो महांस्तेषां 2:123c
अधिकारो ऽस्य स प्रोक्तः 15:91c
अधो नाभिस्थितो ह्रदः 14:22b
अधोमार्गावपूरकम् 4:55d
अध्याहारं पदार्णगम् 1:13b
अनन्तस्तत्तनुग्रहः 6:68b
अनन्ताः पुरुषा यस्मात् 4:150c
अनन्ताख्यस्तथेश्वरे 5:155d
अनन्तेशादिविद्येशान् 3:2c
अनन्तो ऽनन्तवीर्यात्मा 2:111a
अनन्तो नो विरोधकः 3:60b
अनन्यं दृष्टकारणम् 1:76d
अनवस्था प्रसज्यते 6:42d
अनादिपाशसंरुद्धाः 1:50c
अनामयाङ्गसंस्पर्शः App. B:16a
अनावृतो न शोभार्हः App. H:109a.
अनित्यं व्यक्तिरूपतः 4:112d
अनुग्रहः स तच्छक्त्या 2:101a

अनुग्रहस्तथाप्यस्य 15:41c
अनुग्रहो यतो ऽनन्तो 3:65a
अनुज्ञातो ऽभिषिक्तस्तु App. G:94e
अनुपाधिगुणाश्रयः 1:60d
अनुमानं विनिश्चितुम् 1:25d
अनुमानं व्यवस्थितम् 15:60d
अनुमानेन बुद्धिमान् 2:11b
अनुयानैव शुद्ध्यति App. D:70b
अनेकसंख्यया युक्तम् 4:112a
अनेकाभिरुपावृताः 5:154b
अनेकैर्बहुभिश्चिताः 5:62b
अनैश्वर्यादिकं कष्टम् 4:87a
अन्तःकरणमुक्तं चेद् App. L:145a
अन्तः कुम्भितमेव च App. J:112b
अन्तःप्राणनिरोधतः App. B:23d
अन्तःशुद्धः क्रियोपेतस् App. G:94a
अन्तःसन्तापकृत्तापः 5:18c
अन्तःस्थं सविकल्पं तद् 4:126a
अन्तरालमिदं तेषां 5:33c
अन्तरिक्षे निराधारो 2:67a
अन्यकार्यसमारम्भात् 2:53c
अन्यतो वा श्रुतं ज्ञानं 4:79c
अन्यत्प्रोक्तं स्वभावतः 15:59b
अन्यत्रालौकिकं भवेत् 3:31b
अन्यथा ज्येष्ठभावेभ्यो 2:47c(vl)
अन्यथा तिमिराक्रान्तं 2:116a
अन्यथानुपपत्त्या वा 2:15c
अन्यथा नैव संक्षेपात् 3:47a
अन्यदेशभवो दृष्टो 6:13a
अन्यद्भूमौ निसर्गजम् 15:59d
अन्यद्वा तत्त्वरूपकम् 4:80d
अन्यवाक्यविभागेन 3:48a
अन्यस्थमात्मसंस्थं वा 1:62c
अन्यस्यां यो ऽनुसन्धत्ते 1:23a
अन्ये च स्वर्गचारिणाम् 5:114f
अन्ये च हिमकुन्देन्दु 5:117c
अन्येषां मुक्तिकाङ्क्षिणाम् 14:104b
अन्येषामधिकारं स 2:98c
अन्येषामपि किं न स्युः 4:73a
अन्येषामपि देशित्वाद् 2:79c
अन्येषु सिद्धयोगेषु 6:79c
अन्योत्पत्त्यास्य विच्छेदः 1:83c
अन्योन्यन्तेन विद्यते App. L:145b
अन्योन्याश्रयवृत्तित्वाद् 4:71c
अन्यो ऽपि करणायत्तः 6:75c
अन्वयव्यतिरेकाभ्यां 1:26c
अन्वयव्यतिरेकाभ्यां 4:147c
अन्वितस्तेष्वहंकारः 4:133a
अपर्यन्तगुणैर्मितम् 14:103b
अपानो ऽपानयेन्मलम् 4:115d
अपानो ऽयं यतः प्रोक्तः 14:22a
अपेक्षारहिते परे App. C:48d
अप्युच्छिन्ना भवे भवे 1:83b(vl)
अप्रमाणमनिश्चितम् 3:22b
अप्रमेयमनौपमम् App. L:133b
अप्रवृत्तः सुसम्पूर्णः 15:68c
अप्रामाण्ये त्रिधा हेतुर् 3:40a
अबोधाय न तद्वाक्यं 3:39c
अभावरूपया मुक्त्या 15:47a
अभावः संस्थितो भवेत् 2:76d
अभावाच्छून्यभाषणे 15:50b
अभावेन न तत्सिद्धिस् 3:37a
अभावो न च चित्राणां 14:102a
अभिन्नकरणेनापि 2:32c
अभिन्ना योगशक्तिवत् 4:68b
अभिन्नो ऽपि निरारम्भो 15:43c
अभिरूपगुणोद्भवम् 5:46d
अभिव्यक्तिः शिवोपायात् 15:64c
अभिव्यङ्ग्या चितिस्तस्य 4:163c

अमद्यपः कुलीनश्च App. C:45a
अमद्यपास्तु ये शूद्राः App. C:44c
अमनस्कं निरालम्बं 2:60a
अमूर्तं विषशक्तिवत् 1:59d
अमूर्तमपि तद्वीर्यात् 4:17c
अमूर्तस्यापि देवस्य 3:9a
अमूर्ता देवता सा चेन् 6:66a
अमूर्तानां न संयोगो 1:41a
अमूर्तो नीयते ऽव्यापी 1:38c
अमृताम्भोदसुरसा 5:104c
अम्बरीषः पुनस्तस्मात् 5:13c
अम्बरीषो ऽम्बरीषेण 5:22c
अम्बरेषो ऽम्बराद्यस्मात् 5:22c(vl)
अयोस्याश्मादिसंग्रहे App. L:136b
अर्कस्य सन्निधौ यद्वत् App. E:78a
अर्चनाद्यैः पुरोदितैः 15:26b
अर्थपञ्चकमेतद्धि 1:11a
अर्थं प्रत्येत्ययोजितः 6:21b
अर्थरक्ता सती बुद्धिर् 4:34a
अर्थरूपप्रकाशकम् 4:126b
अर्थरूपमिह स्थितम् 4:138d
अर्थवादादिभेदाद्यो 3:26a
अर्थाकारबहिष्कृतम् 14:86b
अर्थापत्तिरभीष्टा 3:36a
अर्थापत्तिरियं प्रोक्ता 2:9a
अर्धं विद्येशनाथेन 3:62a
अर्हः सम्पृष्टवान् ज्ञानं 1:1c
अलक्ष्या सातिसूक्ष्मत्वात् 4:26a
अवबोधस्तदर्थगः 14:89b
अवश्यं कारणं नयेत् 2:7d
अवश्यं कारणं नयेत् 4:112b
अवश्यं तन्नियामिका 2:105b
अवस्थितः स सर्वेषु 2:109a
अविच्छिन्ना स्थिरा चैका 1:32c
अविद्यमानं यद्वस्तु 1:66c
अविद्याक्रान्तचिद्गुणः 4:87d
अविद्याख्यमथास्ति वा 1:47b
अविद्या वासना सर्वा 1:45a
अविभुत्वे कथं गतिः 1:37b
अवीची कुम्भपाकाख्यो 5:16a
अवीची वीचिभिश्छन्नः 5:31a
अव्यक्तगृहशेखरम् 4:56b
अप्युच्छिन्ना भवे भवे 1:83b
अष्टधर्मगुणोपेता 4:91c
अष्टधर्मपरिच्छदम् 4:83d
अष्टधर्मपरिच्छदा 14:98b
अशक्तत्वात् स्वतो नास्य 1:93a
अशुद्धो न भवेदात्मा 1:51a
अश्नीयात्तदयाचितम् App. D:76d
अश्नियात् त्र्यहमेकैकं App. D:76a
असंस्कृतस्य विप्रस्य App. C:46a
असत्यं दृप्तिकरं माल्यं App. L:139c
असद्रूपमिवाख्यातं 15:56a
असन्नास्ति तदिष्यते 15:53d
असाधुस्तद्बहिःस्थितः 6:40d
अस्ति वा तद्गतिः पुंसो 1:37c
अस्त्रं चाधो युतो रेण 6:33a
अस्त्रेणामन्त्र्य धान्यानि App. H:99a
अस्मिन् ज्ञाने परान्विते 1:5b
अस्मिन् पक्षत्रये पक्षः 4:158c
अस्मृतेरन्यवस्तूनां 3:29c
अस्य दृष्टस्य हेतुर्वा 2:15a
अस्वतन्त्रं जगद्यस्मात् 6:27a
अस्वतन्त्रो यतस्तु सः App. L:128f
अहं वक्ता गृहीताहं 4:132a
अहं श्रोतास्य शब्दस्य 4:131a
अहंकारात्प्रजायते 4:123d
अहंकारो भवेत्तस्यास् 4:94a

अहं द्रष्टास्य रूपस्य 4:131c
अहमित्यहमास्थितिः App. L:145f
अहंप्रत्ययकृद्धेतुस् 4:130c
अहं भोक्ता रसादीनां 4:131e
अहानि त्रीणि नक्तं स्यान् App. D:77a

आ

आकाशं सुशिरेष्वत्र App. L:137a
आकाशधारणा धार्या 14:47a
आकाशमूर्ध्वतः शुक्लम् App. H:96a
आकाशस्यापि योत्पत्तिः 4:110c
आगमः पञ्चमान्तस्थो 6:30a
आगमत्वे प्रतिष्ठितम् 3:6f
आगमस्थापितं पूर्वं 4:7a
आगमेनापि योगित्वम् 14:103a
आगमेनापि सर्वज्ञो 2:71c
आगमो ऽपि शिवोदितः 4:16b
आग्न्येयी धारणा धार्या 14:40c
आघ्राता मोदभाविता 5:79b
आचामेन्नवतीर्थे ऽसौ App. B:9a
आचार्यः पशुपाशहा App. G:94f
आचार्यस्य समानि हि 1:14b
आजानुमण्डलान्तकम् App. B:28b
आजाविभकरास्त्रवत् 4:35b
आत्मजां वा स्वसामपि 4:86d
आत्मनः सह तत्त्वेन 14:95c
आत्मना यन्न दृष्टं स्यात् 14:100c
आत्मनो वा गुणः स्थितः 4:158b
आत्मस्थं तद्विधारूपं 1:63a
आत्मा कुर्याद्गतागतिम् App. L:126d
आत्मानो बहवः सिद्धास् 1:40a
आत्मा प्रोक्तः पुरा विभुः 14:62d
आदानवाचको धातुर् 5:125a
आदावन्ते च तच्छक्तिर् 6:38a
आदिमत्त्वे पुनः सृष्टिर् 1:82c
आद्यन्तरहितो देवः App. E:84c
आधारः सर्वतत्त्वानां 4:156a
आधारं स्थितमव्यक्तं 4:71a
आनन्त्यान्न क्रमो दृष्टो 2:20c
आनन्दगुणसंयोगाद् 15:71a
आनन्दभोगसम्पन्नो 15:71c
आनन्दं ब्रह्मणो रूपम् 14:89a
आनन्दलक्षणं तत् स्याच् 15:45c
आनन्देनैव भावितः 15:71b
आनन्दो यो भवेदस्मिन् 4:104a
आपस्तद्रसतन्मात्राद् 4:121a
आपो ऽमृतमया यस्मात् 14:37c
आप्ताः प्रोक्ता न सामान्या 3:21
आप्या या धारणा धार्या 14:36c
आभासं तेन तत् स्मृतम् 5:43d
आभासं परतालाख्यं 5:41a
आभासे शङ्कुकर्णाख्यः 5:42c
आयामैः कोष्ठशुद्धिः स्यात् 14:14c
आरभेत्तत्क्रमं ततः 14:9d
आरूढः क्रोधकारित्वे 5:123c
आर्जवे तु गतो नित्यम् 4:78c
आलभ्य शिरसः क्रमात् App. B:22d
आलम्बनं वपुस्तस्य 14:52c
आलयं भूमिमण्डलम् 14:101b
आलोचयति पुद्गलः 14:61d
आवृणोति तमात्मानम् 1:59c
आवृतस्तत्तिरस्कारात् 1:60a
आशयश्च विशेषेण App. E:85a
आश्रमाचारवृत्त्यर्थं 15:28a
आश्रयेद्योगचिन्तकः 14:86d
आसनं कारणान्तं तु App. L:147a
आसनं सर्वसौवर्णं 5:5a
आहुरेव विपश्चितः App. E:86b
आहूतीवाचिशब्देन 6:69c

इ
इच्छया क्रमवर्जितम् 6:26b
इच्छातः कामगोचरे 1:88d
इति धात्वर्थ ईरितः App. L:146f
इति मे निश्चिता मतिः 2:21d
इति श्वेतं तु विन्यसेत् App. H:96b(vl)
इति सकलफलार्हो मन्त्रचक्रप्रचारः 3:79a
इत्यानन्दश्च पूर्तिः स्याद् App. L:146e
इत्युक्तः पुरुषस्तदा 5:88f(vl)
इदं दृष्टमदृष्टं तद् 15:60a
इदमस्मिन् प्रदर्शितम् 3:72b
इन्द्रच्छायापरिष्कृतम् App. H:96d
इन्द्रियाणां च कार्यतः 4:8d
इन्द्रियैस्सह वित्सोपि App. L:144a
इलाख्यस्य तथा प्रत्यक् 5:78a
इलादुत्तरतो नीलः 5:80a
इला नामाप्सरा दिव्या 5:71a
इलापश्चिमतो वर्षं 5:74a
इलाभद्राश्वमध्यस्थो 5:76a
इलावृतस्य याम्येन 5:87a
इष्टा सान्यविवक्षातः 15:55c
इष्टा सान्यविवक्षातो 15:50c
इष्यते वाथ सा मुक्तिर् 1:48c
इष्यते सूक्ष्मरूपकम् 1:66b
इह लोके यदात्मानं App. K:117a

ई
ईशत्वं चेशभावतः 14:93d
ईशद्युतिवलावेशात् 1:18c
ईशमूर्धा स पुंवक्त्रो 2:84c
ईशशक्तिकलाक्षोभ्या 4:1c
ईशस्यैव विनिश्चिता 2:81d
ईशाद्व्यक्ताश्चतुर्गुणाः 4:121b
ईशानमूर्धा पुंवक्त्रो 2:84c(vl)
ईशानसहितैर्मन्त्रैः 2:84a(vl)
ईशानस्य शतं जप्त्वा App. D:63c
ईशानः कान्मुखाद्वक्त्रो 3:74a
ईशानो ऽमृतसंभवः App. B:34b
ईशानो ऽवस्थितो मूर्धा 2:90a
ईशेन प्रेरितं शक्त्या 4:13c
ईशेन सहितैर्मन्त्रैस् 2:84a
ईशेनाष्टशतं जप्त्वा App. D:62c
ईश्वरः स महेश्वरः 14:79d
ईश्वरः समवस्थितः 2:3b
ईश्वरः सो ऽत्र मन्तव्यः 2:78c
ईश्वरश्च भ्रुवोर्मध्ये 14:74a
ईश्वरस्तच्छरीरार्थं 4:22a
ईश्वराख्यः पदार्थो ऽसौ 1:7c
ईश्वराधिष्ठितात्मासाव् App. L:128e
ईश्वरेच्छावशाद्व्यक्ता 3:57c
ईश्वरो रूढितो गम्यो 2:79a

उ
उक्तस्तद्गन्धमादनः 5:79d
उच्चारात् सद्यपूर्वकात् 14:105d
उच्चैःश्रवाः स भद्राश्वः 5:73a
उत्कृष्टगुणयोगतः 5:158d
उत्कृष्टं फलमाप्नुयात् 14:83d
उत्कृष्टहाटके पीठे 5:56a
उत्कृष्टहाटकोद्दण्ड° 5:54c
उत्क्रान्तिं योगतः सो ऽपि 14:105a
उत्क्रान्तौ ब्रह्मसायुज्यं 14:107a
उत्तमादित्रयाणां च App. H:104a
उत्तमा स्रुगुदीरिता App. H:103b
उत्तरोत्तरकारणम् 4:10b
उत्तरोत्तरगं नृणाम् 2:55b
उत्तरोत्तरभूमयः 14:77b
उत्तरोत्तरसंचाराद् 14:77a
उत्तरोपायवर्जिता 15:31f
उत्तानौ पद्मके चरौ 14:4d

उत्पत्त्यनुग्रहध्वंस॰ 2:124a
उत्पन्नं येन लक्ष्यते 14:88d
उत्पन्नं तदचेतनम् 4:111d
उत्पन्नस्य विनाशेन 5:160c
उदकेन विशुद्ध्यति App. B:39b
उदक्स्थेन शिवतीर्थं App. B:37a
उदङ्मुखः विज्ञापयेत् App. H:100b
उदन्वच्चोपमन्युना 5:95d
उदाज्यं तद्भवेल्लिङ्गं 4:46a(vl)
उदानं धारयेत्कण्ठ 14:24a
उदानो ऽप्यूर्ध्वनिर्गतः 4:116b
उद्घातशतयोगेन 14:49c
उद्दिष्टो यस्त्वया पुरा 3:40b
उद्भूतानलजार्चिभिः 5:35d
उन्मनस्य वशानुगा 2:61d
उपचारः क्रियाङ्गत्वात् 2:87c
उपचारनिमित्ततः 2:87b
उपचारवशात्पुरा 3:10d
उपचारविधिस्थितम् App. A:2b
उपदेशेन यो ऽभ्यसेत् 15:39d
उपपत्तेरियं पुनः 2:37d
उपपत्त्यनुमानयोः 2:9d
उपमन्युर्हरेण सः 5:86b
उपमा तत्र युज्यते 3:35d
उपलत्वे ऽपि सामान्ये 1:70c
उपलब्धस्त्वया स्वर्गस् 6:76c
उपलब्धिर्यतः कार्या 14:68c
उपलभ्या तदाकृतिः 4:34b
उपस्थाख्ये घनानन्दः 5:149c
उपांशुर्मध्यसिद्ध्यादौ App. H:106c
उपादानं स बिन्दुराट् 6:6d
उपादानं च यत्सूक्ष्मं 2:29c
उपादानमतो बिन्दुर् 6:5c
उपाधिवशतो ज्ञेयं 14:66c
उपायः सकलो व्यर्थो 1:46a
उपायं स यथा भिषक् 2:113d
उपायं तद्विमुक्तिदम् 2:104b
उपायोपेयभावज्ञस् 3:50c
उभयोरर्थगन्तृत्वं 6:43c
उभयोर्ज्ञापकत्वेन 2:72a
उर्वशी याप्सरा रम्या 5:82a
उल्कावृत्तं यथा जन्तुः App. L:126a
उल्कावृत्तिं तदन्तेषु App. L:126a(vl)
उष्णः सन्तापको ऽपरः 5:12b
उष्णो ऽत्युष्णज्वरारम्भः 5:18a

ऊ

ऊर्ध्वतो यानतः स्थितः 14:24b
ऊर्ध्वमूर्ध्वं स्थितं स्थानम् 5:159a
ऊर्ध्वं बृहस्पतिर्देवः 5:120a
ऊर्वी पीता स्वबीजाढ्या 14:34a

ऋ

ऋतुदिङ्कोटिगः सत्यो 5:134c
ऋषयो ऋषुभावनाः 5:129b
ऋषिणा नारदेनास्मिन्न् 5:79a

ए

एक एव जगत्प्रभुः 14:80d
एक एव स्थितो वेत्ता 1:42a
एकः कर्मविभेदगः 4:116d
एकः पञ्च त्रिको मनुः 6:34b
एकं हेम रसस्पृष्टम् 15:59c
एकदृक् चैकदृक्परः 2:118d
एकदेशे न तत्सिद्धिः 15:52c
एकदेशे न देशः स्यान् 1:49a
एकदेशे न सर्वथा 1:48d
एकदेशे भवेत् क्षोभो 4:152c
एकदेशेन वा सर्वा 15:52a
एकधा बहुधा चैव 1:42c
एकरात्रोषितो भूत्वा App. D:61c

एकरुद्रः स रुद्रो वा 2:119a
एकलक्षोच्छ्रिताः सर्वे 5:34a
एकलिङ्गे निकुञ्जे वा 14:2a
एकस्तत्र क्रियायोगो 6:75a
एकस्माद्बहवो व्यक्ताः 6:12a
एकस्मिन् सर्ववर्णानां App. C:51a
एकस्मिन् साध्यतां व्रजेत् 4:151b
एकस्य फलसंपत्तिस् 1:78a
एकस्यापि च सम्भवः 2:22d
एकस्यारभ्यते दुःखं App. K:116c
एकाकारा प्रसज्यते 1:82d
एकैकं त्रिभिराविष्टं 5:42a
एकैकं नवसाहस्रं 5:60c
एकैकस्य प्रधानत्वं 15:3a
एकैकेन भवेत्क्लेशाद् 15:44a
एकैकेनाङ्गयोगेन 15:42c
एको वा नामगैर्भेदैः 14:78a
एतत्कार्यं महत् प्रोक्तम् 4:10a
एतत्तदुभयात्मकम् 4:125b
एतद्यन्नान्यथास्थितम् 3:46b
एतद्विषयमार्जितः App. B:18d
एते द्वीपाः पुनर्द्वीपैर् 5:62a
एतेन कलितं बीजं 4:47a
एते ऽप्युदधयः सप्त 5:63a
एते भोगधनाविष्टा 5:52a
एनः संशुध्यते क्षणात् App. B:23b
एभिः कार्यादिभिर्लिङ्गैर् 2:7a
एभिः स्पृष्टैः शुचिर्भवेत् App. B:15d
एभिर्गुणैः सदा युक्तो 15:68a
एभ्यो ऽनन्तरसंस्थानाः 5:127c
एवं योगविधानज्ञो 14:107c
एवं वायुजयं कृत्वा 14:32c
एवं विज्ञप्य देवेशं App. L:122c
एवं विद्याः समुत्पन्नाः 3:78a
एवंविधः पशुः ख्यातो 1:94e
एवं शब्दो ऽपि सामान्यस् 6:53a
एवं शाक्तं वपुः कल्प्य App. L:132a
एवं सजातयो ज्ञेया 6:35a
एवं स्थिते स्थितं सर्वम् 1:56a
एवं हृत्पद्ममध्यस्थो 14:61a
एवं ह्रस्वस्थितो मूर्ति° 6:32a
एवं कलादियोगेन 4:28a
एवं कृच्छ्रः समाख्यातः App. D:73c
एवं तत्सिद्धवस्तुगा 3:48d
एवं तद्गर्वजं कार्यं 4:133c
एवं ते शिवकायोत्थाः 3:76c
एवं तेषां प्रमाणता 3:20d
एवमन्ये विशेषतः App. B:25d
एवमष्टगुणैश्वर्यं 14:94c
एवमस्तु गुणैर्योगो 15:63c
एवमिच्छावशात् पुंसो 1:89a
एवमीशगुणैश्वर्यं 14:94c(vl)
एवमीशतया रूढिर् 2:81c
एवमुक्तः स तेनाह 1:2c
एवमुक्तं त्र्यहं कुर्यात् App. D:72c
एवमुद्धृत्य मृद्भागं App. B:22a
एवमेतत् परं तन्त्रं 15:72a
एवमेते दशाष्टार्ध° 5:32c
एवं पृष्टः स भगवान् 1:18a
एवं ब्रह्माण्डमीरितम् 5:141b
एवं मुक्तिः शिवेनोक्ता App. C:53e
एष धर्मपरः पुमान् 4:78d
एषामेकतमं कृत्वा 14:8a
एषो ऽत्र भौतिकः सर्गस् 4:123a
एषो ऽत्र मन्त्रमुख्यानाम् 6:34a

ऐ

ऐन्द्री चाग्निगता याम्या 14:58a
ऐश्वर्यं येन सात्त्विकम् 4:74d
ऐश्वर्यं मन्यते परम् 4:87b

क
कः प्रत्येत्यर्थवर्जितः 6:61d
ककुप्छाक्री तु या प्रोक्ता App. B:32a
कङ्टपटाद्यजमानेन App. E:86c
कञ्चुकत्रितयं चैतत् 4:44c
कटाहं शातकुम्भजम् 5:140d
कटिशौचं विधीयते App. B:26d
कट्वम्लादिरसज्ञानं 4:100a
कठिनो मृदुशीतात्मा 4:98a(vl)
कण्ठोरोभुजपाणिभिः 5:39d
कतमेन विनिश्चितम् 3:23b
कतमो ऽणुः प्रदर्श्यताम् 4:137b
कतमो निश्चितो भवेत् 4:158d
कतमो निश्चितो भवेत् 6:17b
कतमो मुक्तिसाधनम् 15:3d
कतमो ऽस्मिन् स कथ्यताम् 2:10b
कथं शिल्पादिकं कर्म 4:103c
कथं तज्जगदुद्भवः App. E:82f
कथं तज्ज्ञायते पुनः 14:87b
कथं नो निश्चितो भवेत् 6:17b(vl)
कथं नो यदि नो तेन 6:44c
कथमन्तर्भवेच्छुद्धिः App. B:18c
कथमर्थं विविच्छति 6:15b
कथमाराधको भवेत् App. A:7d
कथमेवं शिवं तत्त्वम् 14:86c
कथं बुद्ध्यादिकं भवेत् 4:60d
कथां मैथुनजां कृत्वा App. D:57c
कथ्यतां कतमं भवेत् 15:49d
कदाचिद्यः प्रमादेन App. D:63a
कदाचिन्मैथुनं दिवा App. D:56b
कमलोत्पलसंहतेः 2:33b
कमुष्णं दृश्यते क्वचित् 1:74b
कम्बलो यमदंष्ट्रकः 5:45d
करणं करणापेक्षम् 4:35a
करणद्वारमाश्रितम् 4:32b
करणात् स्फोटयेत् स्फारं 14:106c
करणानि च भिन्नानि 2:31c
करणान्तरगोचरा 4:34d
करणान्तरसंयोगे 4:30c
करणान्येतानि तत्कर्तुर् 1:14a
करणैर्न विनात्र सः 2:31b
करालमुखकोटरैः 5:39b
करास्तित्वे ऽपि चान्यस्मिन् 2:80a
करी द्विरद एव सः 2:80b
करोति गुरुशुश्रूषां 4:78a
करोति तनुसंगतम् 2:40b
करोतीह यया शक्त्या 2:41c
कर्कटो विकटाननः 5:47b
कर्णशष्कुलिकासनम् 4:97b
कर्णिकाकारमस्तकः 5:66b
कर्णिकास्थो दले दले 14:59b
कर्तव्यः फलहेतुतः 2:87d
कर्तव्यं करणं कला 4:29d
कर्तव्यो ऽङ्गुष्ठयुक्तया App. B:16b
कर्ता कार्यस्य मीयते 2:5f
कर्ता न स्मर्यते चास्यास् 3:28a
कर्ता स परमेश्वरः 2:30t
कर्तुः कार्यक्रिया स्थिता 2:32d
कर्तुर्यत्कार्यकर्तृत्वं 2:21a
कर्तुर्येन सकारणम् 4:11b
कर्तृज्ञापकयोरेव 2:73a
कर्तृत्वं करणैः सद्भिस् 1:87a
कर्तृत्वं तत्क्रियास्थितम् 2:34b
कर्तृत्वं नानुमन्यसे 2:18d
कर्तृत्वममृतं यतः 1:86d
कर्तृत्वेनोपमा स्थिता 2:26d
कर्तृरूपा सदा पुंसां 4:28c
कर्तृशक्तिं व्यनक्त्यस्य App. L:123a

कर्तृस्थः कारको भवेत् App. C:52b
कर्बुराङ्गः करालास्यश् 5:124c
कर्म एव नियामकम् 4:52b
कर्म चिद्रहितं तस्माद् 1:94a
कर्मणा देहसंयोगः 1:79c
कर्मणा देहसंयोगो 1:92c
कर्मणा फलभुक् पशुः 1:79d
कर्मणा यदि चिद्व्यक्तिर् 4:53c
कर्मणा येन तत्फले 15:35b
कर्मणा वासितश्चेतो 1:79e
कर्मणां नियमे यस्मात् 4:52a
कर्मणैव न कर्तेति App. E:82c
कर्मणो नित्यरूपता 1:83d
कर्मणो मुनिसत्तम App. L:128d
कर्मतः सर्वमेवेदं 1:80c
कर्म तत्र निमित्तं वा 1:56c
कर्म तत्रानिमित्तं तु 1:72c
कर्मतो नियमे जाते 4:53a
कर्मतो भोगबन्धनम् App. L:139b
कर्मतो यो ऽग्निसंश्रयः 2:114d
कर्मपाशतमोवृतम् 6:27b
कर्म रागो भवेद्वास्य 1:54a
कर्मरूपाभिधायकम् 6:62d
कर्मवत् किं न मन्यसे 1:69d
कर्मसत्ताधिगम्यते 2:8d
कर्माक्षं वैकृताज्जातं 4:95c
कर्माख्या वासना सूक्ष्मा 1:80a
कर्माख्यो बाधितो भवेत् 2:15b
कर्मापि क्रियमाणं तद् 1:84a
कर्मापि द्विविधं भोग्यं 4:41a
कर्मायत्तनिजोपभोगविषय°. . . 4:172b
कर्मायत्तौ यतस्तौ द्वौ 4:44a
कर्माशयवशाद्रागो 4:40a
कलयित्री स्थिता पुंसां 2:51c
कलयेत् स उपादानं 2:50a
कललं बुद्बुदाकारं 4:47c
कलाकालौ च योनिजौ 4:9d
कलातः करणान्तरम् 4:30b
कलातो जातमव्यक्तं 4:58a
कलादिकं तु तत्कार्यं 4:14a
कलादिक्षितिगोचरा 4:1d
कलादिक्षितिवारितम् 4:128b
कलादितत्त्वजातं च App. E:88c
कलादेः कारणं किल 4:3b
कलाद्यं क्ष्मावसानकम् 4:149b
कलानां विकिरा तेन 2:52c
कला वा शिक्षिता यास्मिन् 2:53a
कलास्यातः प्रयोजिका App. L:123b
कलोद्दलितवृत्तिकः 4:29f
कल्पनीयं यथात्मनः 2:85d
कल्पितेन मतेन किम् 2:12d
कल्पितैः किं कलादिभिः 4:61b
°कवाटघटितार्गलम् 5:54b
कषायो वस्त्रगो यथा 4:38d
कश्चित् स्वरेण वर्णेन 6:45c
कस्माच्चेत्तन्न दृश्यते 14:100b
कस्य कर्मार्जनं भवेत् 1:29b
काठिन्याद्रसनाद्दाहात् 4:140c
कादाचित्कं तु नो दृष्टं 6:56c
कामतश्चेत्सकृद्भुक्त्वा App. D:66a
कामतः स तदाचारस् App. C:47c
कामाकामविलक्षितः 6:71b
कामात्तद्द्विगुणं ह्येतत् App. D:69a
कामिनीसुखयोगवत् 15:25b
कायमन्दिरमध्यगा App. B:10b
कायस्तच्छक्तिलक्षणः 3:76d
कारणं व्यापकं स्थितम् 2:24d
कारणं स्थूलकार्यस्य 2:11c
कारणं कर्मसंज्ञं तद् 1:79a

°कारणं कारणं स्थितम् 4:13b
कारणं कार्यगम्यं तत् 4:135c
°कारणं गम्यते स्फुटम् 2:5d
कारणत्रयसंश्रयात् 4:128d
कारणत्वं स्थितं पूर्वं 2:32a
कारणं भूतवर्गस्य 4:127a
कारणानां त्रयं तेन 2:30a
कारणानुगतं कार्यं 4:134a
कारणान्यर्थसिद्धये 1:67d
कारणापेक्षयापरः 6:75d
कारणाश्रयवर्तिनी 2:39b
कारणेच्छानिमित्ततः 6:5b
कारणेन विना कार्यं 4:60c
कारणेनापि तत्कार्यं 2:6c
कारणेष्विह प्रत्ययः 1:71d
कारुण्यं यद्गुरोरपि 2:100d
कार्कटो विकटाननः 5:47b(vl)
कार्मिकं कृत्यतावशात् App. K:115b
कार्यकारणतस्त्विह 2:5b
कार्यकारणभेदो ऽयं 4:64c
कार्यकारणसम्बन्धो 2:4a
कार्यं च कारणायत्तं 4:15a
कार्यत्वं गम्यते ऽवश्यं 3:25c
कार्यत्वमुपपद्यते 3:32d
कार्यं तस्मात् सहेतुकम् 6:7b(vl)
कार्यं त्र्यहमयाचितम् App. D:72d
कार्यं दृष्ट्वा परोक्षं तत्° 2:5c
कार्यमापूर्य तिष्ठति 4:17b
कार्यमेतत्त्रिहेतुकम् 6:7b
कार्यमेवंविधं गच्छेत् 4:128a
कार्यलिङ्गेन लक्ष्यते 4:113b
कार्यशक्तिरिह स्थिता 2:38d
कार्यस्तदा दृढीभावः App. A:6c
कार्यस्य कारणं तत्त्वं 4:154a
कार्या दीक्षापि सर्वेषां App. C:43c
°कार्यारम्भविनिर्गमः 5:122d
कार्योत्पत्तिः प्रदृश्यते 2:22b
कार्योत्पत्तिरियं भवेत् 4:12b
कार्योत्पत्त्या प्रतीयते 2:21b
कार्योत्पत्त्या प्रतीयेत 2:35a
कार्योत्पद्येति विद्यते App. E:86d
कार्योदयश्च सर्वत्र 4:19c
कालः कलयिता यतः 4:46d
कालचिह्नविलक्षिता 2:51d
कालतत्त्वमिवातनु 4:17d
कालसूत्रो ऽपरो मतः 5:12d
कालसूत्रो ऽसितः पाशस् 5:20a
कालस्य गमकं तत् स्यात् 4:46c
कालस्येयं वशे स्थिता 2:50d
कालाख्ये कालनामकः 5:152b
कालाग्निरिति विश्रुतः 5:6b
कालाङ्गश्च करालकः 5:48d
कालान्तरे तथाभूतो 3:32a
काली कलकिरापरा 2:43d
काले तन्नियतावपि 4:55b
काले संहारनामनि 5:6d
कालेन कलितः क्रमात् 4:45b
कालो ऽपि सूक्ष्मदेहस्थो 4:45c
का शक्तिः सूक्ष्मता सा स्यात् 1:64a
का शक्तिरिति चेद्वाच्यं 4:137a
काश्चित् सूक्ष्मातिसूक्ष्मकाः 14:53b
काश्चित्तत्र सिराः स्थूलाः 14:53a
किंस्वरूपं तनुक्षये 1:64b
किं कार्यमधिकारिभिः 2:125b
किं क्रमाद्यौगपद्याद्वा 2:20a
किंचिज्ज्ञः सेश्वरः पशुः 1:15d
किञ्चिज्ज्ञस्तेन स प्रोक्तो 1:92a
किंचित्कालं सदाभ्यासाद् App. C:53a
किञ्चित्तथ्यं च मिथ्या चेद् 6:55c

किञ्चित्तद्विमलं शृणु App. L:139d
किंचिदागमतः स्थितम् 4:171d
किंचिद्गत्यन्तरं तस्य 15:36c
किंचिद्दृष्टप्रमाणेन 4:171c
किं तन्मायाथ तत्कार्यम् 4:158a
किं तु तच्चावकाशेन 4:113a
किं तु तद्गुरुभिः प्राज्ञैः 3:47c
किन्तु तद्भावसंशुद्ध्या App. B:19a
किं तु तद्योजितं भवेत् 2:16d
किं तु ते व्यापका मताः 4:73b
किं तु ते सेश्वराणवः 2:122d
किं तु शीतहिमोत्तरः 5:19d
किं तूपदेशदातृत्वे 3:10a
किं त्वया पुरुष क्षिप्ता 5:88e
किं न दृष्टाः प्रदीपतः 6:12b
किं नाप्तो वाचकत्वेन 6:34c
किं नाविच्छिन्नलक्षणा 1:31b
किमन्यैः परिकल्पितैः 6:74d
किमेभिः कल्पितैरङ्गैर् App. A:1c
किं पुनः शिवशास्त्रे ऽस्मिन्न् App. C:48c
किं पुनस्तनुसम्भवे 1:75b
किल देवास्त्रयः स्थिताः 5:85d
किलात्मा स --- जोंगो 14:82a
कीटवातोदकोज्झिते 14:2d
कुटिलो विकलः पतिः 5:42d
कुतो ऽन्यत्परमं सुखम् 15:58d
कुबेरकिरणारुणम् App. H:97d
कुम्भकेन निरोधेत 14:31a
कुम्भवक्त्रे ज्वलच्छिखः 5:31d
कुम्भस्थः कर्क्करीस्थश्च App. H:95c
कुम्भितं दहनं कुरु App. J:114d
कुम्भीपाको बृहद्घोरे 5:31c
कुरुते प्राणिनां यतः 2:94d
कुर्यात्कुब्जं तथा वायुं 14:26c
कुर्यात्क्रोधं न कस्यचित् 4:77d
कुर्यात्प्रत्ययहेतुतः 14:103d
कुर्यादात्मस्वरूपेण 3:11a
कुर्वन्तस्ते तथारूपं 2:124c
कुर्वेवं तु पिब क्षीरं 5:86c
कुले महति सम्पन्ना 5:140a
कुशं यत्राब्जजन्मना 5:96b
कुशद्वीपमतो बाह्ये 5:96a
कूष्माण्डं सपिशाचादि 14:46c
कूष्माण्डस्तद्वदुद्भटः 5:38d
कूष्माण्डस्य स कूष्माण्डो 5:35a
कृच्छ्रचान्द्रायणादिभिः 2:59b
कृतः कुलिशपाणिना 5:94f
कृतकं तद्विनिश्चितम् 2:13b
कृतकाऽऽचेतना यतः 6:6b(vl)
कृतास्ते ऽचेतना यतः 6:6b
कृतिः सर्वा प्रदर्शिता 2:62b
°कृतेनैतत्तथा यदि App. K:117d
कृतेरचित्स्वभावत्वात् 4:67a
कृते शस्त्रग्रहे मन्त्री App. A:5a
कृतो येनावतारो ऽस्मिन् 3:5c
कृत्यात् कृत्यमुदीरितम् 4:62b
कृत्यन्नकृत्यतो ऽप्यत्र App. K:118a
कृत्वा कृच्छ्रातिकृच्छ्रकम् App. D:66b
कृत्वा दक्षिणहस्तेन App. F:90a
कृत्वाधिकारमर्धं तद् 3:67c
कृत्वा पुनः शिवं याति App. C:52c
कृत्वा बाहुपरिक्रमात् App. B:37b(vl)
कृत्वायुतं जपेत्प्राज्ञो App. D:56c
कृत्वा हृद्गतमानसः App. B:9d
कृष्णमन्तकरुक्स्थितम् App. H:97b
कृष्णलोहमयैरन्यैः 5:40a
कॢप्तस्तत्साधनोपायः 3:66c
कॢप्तानि शौचनिष्ठानां App. B:13c
केतुमालं तथा भवेत् 5:74b

केतुमालमतो मतम् 5:75d
केतुमालमिलावृतम् 5:64d
केनचित् कर्मणाथवा 1:38d
केवलक्रिमिसञ्चयः 5:28b
केवलत्वेन न ज्ञानं 15:14c
केवलोज्ज्वलितानलः 5:24b
केशमज्जनखान्त्रास्थि° 4:122c
केशवस्य शिरः स्थानं App. B:14a
केशाश्चैश्वर्यगर्विताः 5:67d
केषांचिन्मुक्तिरीप्सिता 15:46b
कैरवादीनि किं नास्मिन् 2:80c
कैश्यं चामलकादिभिः App. B:39d
कोटयः सप्त याः प्रोक्तास् 3:64c
कोटयस्तदनन्तरम् 5:112d
कोटिः स्थौल्यात् कटाहकम् 5:112b
कोटिद्वयं महर्लोको 5:131a
°कोटिपिण्डितविग्रहः 5:8b
कौबेरी शाङ्करी नाडी 14:58c
क्रतोरपि महेशानः App. C:52c
क्रमते न क्षणात्मिका 4:145b
क्रमात्कार्यनिदर्शनम् 4:70b
क्रमात्तच्छक्तिचोदिताः 2:123b
क्रमादिदं कृतं कृत्यं App. K:119a
क्रमान्निर्वृतिमृच्छति 15:40b
क्रिमीणां निचयः प्रोक्तः 5:28a
क्रिमीणां निचयो चान्यो 5:15a
क्रियते कर्म निश्चितम् 1:85d
क्रियते तत्पुनर्यतः 1:81b
क्रियमाणे यदा शौचे App. B:26a
क्रियया चर्ययाथवा 15:11b
क्रिया क्षोभो ऽपि नामतः 4:152b
क्रियाख्यं शक्तिसंज्ञकम् 2:35d
क्रियाख्या प्रतिपद्यते 2:36b
क्रियाख्यो वैकृतो वर्गो 4:124c
क्रियाङ्गः स च भावो वा 6:71c
क्रियाङ्गः सर्वशब्दो ऽपि 6:59c
क्रियाङ्गा ये तदुत्तराः App. B:11b
क्रिया चर्यापरिग्रहा 15:18b
क्रियाचारग्रहा सर्वा 15:17a
क्रियातः कर्मविच्छेदे 15:40c
क्रियादि ज्ञानपर्यन्तं App. L:129a
क्रियाभावोपबृंहकाः App. B:17d
क्रियायास्तद्भवेत्फलम् 6:59d
क्रियायोगः शिवे भावः 15:8b(vl)
क्रियार्थं सा तथा शक्ता 6:68c
क्रीडेयं वा स्वधर्मो वा 1:48a
क्रूरं वा कल्पपादपम् 14:43b
क्रूरकर्मा निधिग्रहः 5:118b
क्रोधदृष्टिर्भयानकः 5:123b
क्रोशं तद्द्विसहस्रकम् 5:4b
क्रौञ्चद्वीपं परं तस्माद् 5:98a
क्वचिच्छब्दोक्तियुक्तिभिः 2:6d
क्वचिज्ज्ञाने प्रवर्तते 14:63b
क्वचित्कर्ता च मा कुरु App. E:83d
क्वचित् कस्यचिदग्रतः 14:99b
क्विति क्षितिः समुद्दिष्टा 5:38a
क्षणभङ्गे स्थिते ज्ञाने 1:29a
क्षणविध्वंसिनो वर्णाः 6:13c(vl)
क्षणात् क्षरति केवलम् App. B:34d
क्षणान्निद्रावमर्देन 2:57a
क्षणिकत्वं भवेद्ध्रुवम् 4:144d
क्षणिकत्वान्न च स्थिरम् 1:28b
क्षत्रियस्त्रितयं गुरुः App. C:41b
क्षत्रियो द्विशतेनैव App. D:60c
क्षपणं पाशसन्ततेः 15:10d
क्षम्यतामिति वै वदेत् App. L:122d
क्षयः सामान्यपापानाम् App. B:25c
क्षयार्तं परिपोषयेत् 14:39d
क्षारः क्षीरो दधिः स्नेहो 5:62c

क्षालयेच्छौचभूतलम् App. B:29d
क्षितिकार्यादिकस्य सः 2:11d
क्षितेरेवंविधं रूपं 2:12a
क्षित्यन्ता तत्त्वसंहतिः App. L:127b
क्षिप्तान्व्यवहिताक्षिप्तान् 1:13c
क्षीरस्य त्रिफलं पानं App. D:74a
क्षीरोदमथनोद्गतः 5:73b
क्षुद्रसिद्धौ जपः कार्यो App. H:106a
क्षुद्राणामपधृष्यः App. A:5c
क्षुरधारानिरन्तरः 5:22b
क्षुरधारो लुनात्यङ्गं 5:22a
क्षोभयंस्तां स्वशक्तितः 4:22b
क्षोभेन क्षुब्धिलक्षणः 4:22d
क्ष्माद्या व्योमावसानगाः 14:33b
क्ष्मान्तः कालकलादिकार्यकरण°... 4:172a

ख

खकौ व्योमाम्बुवाचकौ 6:46d
खगङ्गेति समाश्रिता 5:117b
खचितं सर्वशक्तिभिः 4:2d
खड्गधारापरिग्रहः 5:21d
खड्गश्छिनत्ति गात्राणि 5:21c
खड्गाख्यः क्षुरधारकः 5:13b
खण्डद्वयेन सञ्जातः 6:3c
खण्डमुग्धललाटाङ्गो 5:36c
खण्डेन्दुमण्डलं तेन 14:38a
खरोष्णमृदुशीतात्मा 4:98a
खलपुष्पात्तरागवत् 1:30d
खश्यामादि रसज्ञादि App. L:145c
खसंस्थः कार्यलक्षितः 4:113d
ख्याप्यन्ते भक्तियोगतः 3:78b

ग

गच्छामस्तत्कथं स्थानम् 3:60a
गजवाजिरथादिकम् 14:36b
गण्डूषं षोडशक्रमात् App. B:30b
गतमेवं प्रमाणं तत् 2:28a
गतमेवमनादित्वं 1:55a
गतिरुक्ता यतस्तेन 14:69c
गते येनाङ्गहेतुके App. A:3b
गतो ऽद्वैतपरिग्रहः 1:44d
गत्यर्थास्तत्र ये सर्वे 14:63c
गत्वा नवतिलक्षाणि 5:34c
गत्वान्यत्तूयमागतम् 4:101d
गत्वा बाहुपरिभ्रमात् App. B:37b
गत्वा स्थानान्निवर्तते 14:73b
गदिता ये ऽब्धयः सप्त 5:110a
गन्ताहं दूरवर्त्मनि 4:132b
गन्धघ्राताहमेव च 4:131f
गन्धं गृह्णाति तद्घ्राणं 4:101a
गन्धप्रभायशस्काश्च 5:69a
गन्धलेपापनयनं App. B:40c
गन्धाङ्गो गन्धतन्मात्रे 5:146a
गंधो धूमादिषु स्थितः App. L:138b
गन्धो मे मादनो विप्रेत्य् 5:79c
गभस्तयः स्मृता भासस् 5:47c
गभस्त्याख्ये स कर्कन्धुः 5:47a
गम्भीरजठरावगः 5:36d
गम्यते कार्ययोगतः 1:78d
गम्यते तुल्यवाक्यतः 3:37d
गम्यते ऽपौरुषं वचः 3:34d
गम्यते ऽर्थग्रहे सदा 4:31b
गरुडध्याने विषक्षयः App. L:146b
गर्भोदस्तत्परः सो ऽब्धिः 5:109c
गवां शते हते मेदः 5:102c
गव्यूतिर्वै द्विक्रोशस्था 5:4c
गात्रकाणि दिशां मताः App. L:130b
गीर्वाणमुनिदृक् स्थितम् 3:15d
गीर्वाणा मुनयो ऽपि च 3:6d
गुणः स्वाक्यो विबोधकः 4:92f
गुणमाहात्म्यदर्शनात् 2:71d

गुणवत्त्वेन तद्द्रव्यम् 4:111c
गुणसंक्रान्तिरिष्टान्यैर् 15:51a
गुणसंक्रान्तिरीप्सिता 15:52b
गुणसंज्ञा गुणानां स्यात् 4:72c
गुणानां कार्यता ध्रुवम् 4:69b
गुणानां लक्ष्यते क्रिया 4:71d
गुणानां सर्वदोदयः 15:70b
गुरूक्ता या विशेषोक्तिर् 3:48c
गुरूपदेशतो ऽथापि 4:80a
गुरूपसदनाद्यो ऽयं 15:33c
गुर्वी स्वभावतः पृथ्वी॰ 14:34c
॰गुह्याघोरनरेश्वरः 6:32b
गृहस्थः सर्ववर्णेषु App. G:92a
गृहान्तं प्रविशेत्ततः App. B:29b
गृहिणामम्बुना स्नानं App. B:21a
गोदोहमात्रकं यावद् 14:27c
गोमेदस्तत्परं द्वीपं 5:102a
गौतादीन् बोधयन्त्येते 3:3c
॰ग्रन्थिविच्छेदकारकम् 1:4b
ग्रहखण्डविभाजितम् 5:63d
ग्रहणं मोक्षणं स्वस्माद् 4:103a
ग्रहणे समुदाहृतः 5:125b
ग्रहलक्षपथं गत्वा 5:40c
ग्रासं मध्यन्दिने सुधीः App. D:76b
ग्राह्या सेत्यैश्वरी क्रिया 6:78d
घृतकीटनयेन तु App. E:87d
घृतोदस्तत्परो यत्र 5:99a
घृतोदस्तेन कीर्तितः 5:99d
घोरहृद् वामगुह्यकः 2:84d
घोरास्त्रं दक्षपाणिजम् 3:75d
घ्राणाख्ये च विलुम्पकः 5:148b

च

चक्षुः श्रोत्रं च गृह्णाति 4:101c
चंडं तत्कमले ऽभ्यर्च्यं App. H:107a
चण्डालस्त्री यदाज्ञानान् App. D:64a
चतुरश्रा दवंजंभः 14:35a
चतुर्णामङ्गता प्रोक्ता 15:4c
चतुर्णामपि भूतानां 1:73c
चतुर्णामपि भूतानां 4:111a
चतुर्थेन सबिन्दुना 6:33b
चतुर्भिरर्थमाणिक्यैर् 6:80a
चतुर्भूतविकारो ऽयं 1:17a
चन्द्रः सुधामृतं शुद्धं 5:116c
चन्द्रकान्ताज्जलं तथा 1:70b
॰चन्द्रसुस्थितमासनम् 14:4b
चर्मास्थ्यादिविवर्जनम् 2:86b(vl)
चर्यया योगतो ऽपि वा 15:41d
चर्याख्यो योगसंज्ञितः 15:2d
चर्याङ्गत्वमुपागता 15:7b
चर्या चरणलक्षणा 15:17b
चर्यातश्च न मुच्यते App. C:54d
चर्यायोगावपि प्रोक्तौ 15:16c
चान्द्रायणविधिः प्रोक्तो App. D:72a
चारशब्दो गतौ किं तु 14:63a
चालयेद्भूतराक्षसान् 14:46b
चित्क्रियानुगतावपि 15:16d
चित्रशक्तिमती माया App. E:87a
चित्रशक्तिसमाश्रयम् 4:154d
चिद्धर्मः पुरुषो यतः 4:164d
चिद्रूपत्वात्तदेकत्वं 1:43a
चिद्रूपमात्मनो रूपं 2:70c
चिद्रूपस्यास्य तच्छक्तिः 2:18c
चिद्व्यक्तिः सा तथा भवेत् 1:89d
चिद्व्यक्तिं कुरुते किञ्चिद् 4:25c
चिन्निरोधकमज्ञानं 4:163a
चिह्नं पादेन्द्रियानुगम् 4:105b
॰चूडामणिप्रसृतरश्मिविचारचिह्नः 2:129b
॰चूर्णास्यकृतपूरणः 5:29b
चूलिका मस्तकत्राणम् App. A:4c

चेययोगादिभिर्नरं 4:27b
चैतन्यगुणमोहकः 5:17b
चैतन्यगुणवर्जितः 1:61b
चैतन्यं न गवादिषु 1:24d
चैतन्यमपि तस्मात्तद् 1:66a
चैतन्यरहितस्यापि 2:18a
चैतन्यव्यक्तिहेतुतः 4:23d
चोदनाचोदितं मानं 3:22c
चोदितास्तेन ते ऽनन्ता 3:65c
चोदितो देशिको यतः 15:18d

छ

छक्तं रञ्जयितुं न हि 1:57b
छक्तिरेवाङ्गसंमता 3:77d
छक्त्या क्षुब्धस्य बिन्दुराट् App. E:78d
छब्दः स्वार्थाभिधायकः 6:17d
छब्दात्मैकगुणं महत् 4:109b
छास्त्रावतरणक्रमात् 3:11d
छिन्दितापूरितावहम् 14:22d
छिन्नकायपरिग्रहः 5:124d
छिलामप्सु बकादिवत् 4:36f
छिवत्वं मुक्तिदं फलम् 15:45d
छिवाराधनभावतः 2:101d
छुक्ले कृष्णे च ह्रासयेत् App. D:71d
छुद्धं वा व्यापकं परम् 5:157b
छुद्धिभावस्थिरत्वतः App. B:20d
छून्यं वा निखिलं जगत् 14:49b
छून्यकर्मकृतोद्यमा 14:48d

ज

जगत्स्थितिनिबन्धनाः 5:131d
जगदेतद्यथासंस्थं 6:25a
जगदेतद्यथा सृष्टम् 6:26a
जठरे पक्तिकारकः 4:120d
जतुपङ्को ज्वलल्लाक्षा° 5:24c
जनकं न भवेद्यतः 14:89d
जनलोकस्ततो ऽर्ध्वतः 5:132b
जनलोकात्तपोलोको 5:133a
जनैर्ज्ञातस्तदिच्छया 6:26d
जन्तवः पूयपूरिताः 5:29d
जन्मक्षयं सुखं क्लेशं App. K:120a
जन्माद्या योगपश्चिमा 15:6b
जन्मान्तराङ्गसंयोगे 1:33c
जन्यमेकं सुखं तस्माद् 15:59a
जपन् गच्छेच्छनैः शनैः App. L:131f
जप्त्वा कृच्छ्रं समाचरेत् App. D:64f
जम्बूद्वीपमिदं प्रोक्तं 5:93a
जम्बूद्वीपं भवेद्वृत्तं 5:63c
जम्बूशाककुशक्रौञ्च° 5:61c
जरारोगविनिर्मुक्ताः 5:144a
जलदो रससंज्ञके 5:146b
जलवासवदाहिता 1:80b
जलादिरुद्रसंस्थानं 5:1c
जलादेवजलात्मकः App. D:72b
जलेन शोधयेत् पश्चात् App. B:30a
जले यदुष्णं गन्धत्वं App. K:115a
जलेशाख्यो जलस्कन्धे 5:145a
जह्नुपितृजनो यत्र 5:132c
जातं जाम्बूनदेव तत् 5:93d
जातिमानपि यो विप्रो App. C:47a
जातिसंस्मरणे ऽप्येवं 1:34a
जाते तद्रुद्रसायुज्ये 15:39a
जातो नीलस्ततः स्मृतः 5:81b
जानुमात्राभ्रमान्मात्रा 14:50a
जायन्ते ऽत्र जनप्रियाः 5:139d
जायन्ते पूर्वकर्मतः App. L:141b
जालान्तरे ऽर्करेणुर्यो 5:2c
जितैस्तैर्वायुभिर्लघ्वी 14:28c
जित्वैवं तमपानाख्यं 14:21c
जिह्वाक्षं रसनाश्रयम् 4:100b
जिह्वेन्द्रिये महावक्त्रो 5:148a

जीमूताः पाकपाचकाः 5:114d
जीवनं संहृतं भवेत् 14:18d
जीवने कारणं यस्मात् 4:117a
जीवश्चरति सर्वतः 14:61b
ज्ञातव्या मन्त्रवादिभिः 6:38d
ज्ञातुरर्थनिवेदिका 14:64d
ज्ञातुर्गोलकसंश्रयम् 4:99b
ज्ञातो वात्र कुलोच्छेदस् 3:29a
ज्ञात्वा भुक्त्वा चिरं कालं App. D:67a
ज्ञानं किं न विभाव्यते 14:87d
ज्ञानतो योगतश्चैव App. C:54c
ज्ञाननाशे निरन्वये 1:29d
ज्ञानं तावत्पदार्थानां 15:5a
ज्ञानपूर्वा यतः क्रिया 15:15d
ज्ञानप्राप्तिर्भवेद्यस्माद् 3:63a
ज्ञानबिन्दुः कलात्मके 5:151d
ज्ञानमन्तर्विबोधकम् 4:142d
ज्ञानमेतच्छिवक्ष्मोत्थं 1:3a
ज्ञानं भिन्नमिवाभाति 14:68a
ज्ञानराशेरयं स्थितः 3:27b
ज्ञानरूपस्थितस्यापि 2:71a(vl)
ज्ञानरूपस्य तस्यापि 2:71a
ज्ञानरूपो न नश्वरः 14:65b
ज्ञानवान्यः क्रियावान् स 15:18c
ज्ञानव्यक्तिर्दले दले 14:64b
ज्ञानशक्तियुतो योगी 1:16a
ज्ञानाकारः स एव वा 4:141b
ज्ञानादेव सुबोधतः 4:79d
ज्ञानाधारस्य देवस्य 2:107a
°ज्ञानानन्दसुखात्मकम् App. L:132d
ज्ञानापेक्षा क्रियाप्येवं 15:15c
ज्ञानार्थास्ते प्रचोदिताः 14:63d
ज्ञानेन वा भवेन्मोक्षः 15:11a
ज्ञानेनाथ क्रियादिना 15:14b
ज्ञानोपोद्बलिनी चितेः 4:159d
ज्ञापकं ज्ञापने शक्तं 3:45a
ज्ञापकं वर्तते शास्त्रं 2:72c
ज्ञायते लक्षणेन चेत् 6:41b
ज्ञेयमानन्दगं रूपं 14:90c
ज्ञेया रुद्राणुनायकाः 3:57b
ज्ञेये स्यात्करणान्तरम् 4:35d
ज्ञेयो ज्ञानानुसन्धितः 14:90b
ज्ञेयो ऽसावादिसङ्गतः 4:49b
ज्येष्ठाज्येष्ठाप्रचोदितः 2:47b
ज्येष्ठो मुख्यः क्रियारम्भो 2:46a
ज्योतिषां सुरवर्त्मवत् 4:18b
ज्वालिनी चूलिकोद्भवा 3:75b

ट

टङ्कपाणिः सदाकृष्ट° 5:37c

त

तच्च लक्ष्यसमाश्रितम् 14:81b
तच्चानादितया स्थितम् 1:54b
तच्चारादुपचारतः 14:69b
तच्चास्त्रं तेन पुंमुखः 2:91d
तच्चितेर्व्यतिरेकिताम् 1:16d
तच्चेद्योजयितुं शक्यं 2:17a
तच्चैतन्यं स्वभावं हि App. K:116a
तच्छक्तिः कल्प्यते यथा 2:18b
तच्छक्तिप्रतिबुद्धास्ते 3:3a
तच्छक्तिरुद्भूता मार्गे 2:127a
तच्छक्तिर्न प्रमाणिता 2:17b
तच्छक्तिविधियोगिनाम् App. C:43d
तच्छक्तिसङ्गलितामलवेदवेद्यः 2:129d
तच्छक्तेरुपपत्तिर्वा 2:17c
तच्छक्त्या किं प्रयोजनम् 3:8d
तच्छाङ्कर्यां तनौ स्मृतम् 3:68b
तच्छास्त्रविधिचोदनात् 2:100b
तच्छिखा दशकोटयः 5:10b
तच्छिन्नं येन सर्वतः 15:66d

तच्छुद्ध्या धारणाजयः 14:14d
तच्छून्यं तद्वपुः कृत्वा App. J:111a
तच्छेदिका भवेद्विद्या 1:44a
तज्जाते रागविद्ये द्वे 4:9c
तज्ज्ञः सम्पर्कदोषाणां 2:114a
तज्ज्ञानं कार्यतो गम्यं 14:88a
तज्ज्ञानात्तत्स्वरूपकात् 4:139b
तज्ज्ञानाध्ययने प्रोक्तः 15:12c
तत एव फलं महत् 6:67b
ततः कलासमायुक्तो App. L:123c
ततः केतुः स धूमाङ्गो 5:126a
ततः प्रागधिकारो ऽस्ति 15:12a
ततस्तत्साधनं प्रोक्ते 15:30c
ततस्तस्मिन् प्रवर्तते 2:104d
ततो बुद्ध्येकयोजितः 6:22b(vl)
ततो बुद्ध्यैव योजितः 6:22b(vl)
ततो भवेत् क्रियायोग्यः 15:8c
ततो भिक्षाटनं कार्यं App. L:131a
ततो ऽवान्तरसृष्टौ ते 5:139c
ततो विज्ञापयेत्प्रभुम् App. L:121b
ततो विद्येशनाथेन 3:60c
तत्कण्टकविभेदिनी 5:27b
तत् कथं नयने पटु 1:39b
तत्करोति स तद्विधः 5:137d
तत्कर्ता पुरुषः प्रोक्तः 1:84c
तत्कर्ता पुरुषः प्रोक्तो 1:86a
तत्कर्ता वर्तते शिवः 2:72d
तत्कर्तुः किं न भासगः 3:29b
तत्कर्तुस्तच्छरीरस्य 6:77c
तत्कर्तृकं फलं यस्मात् 6:58c
तत्कार्यं भिद्यते च तैः 4:108b
तत्कार्यं व्यञ्जकं भवेत् 4:163d
तत्कार्यं सकलं प्रोक्तं 4:160c
तत्कार्यख्यापनायासौ 1:9c
तत्कार्याद्गम्यते हेतुर् 1:77a
तत्कार्याभिमुखीभावः 4:22c
तत्किं नास्ति महीतले 14:100d
तत्किं निजमथान्यद्वा 6:41c
तत्किं प्रमाणभेदेन 2:74c
तत्कुर्युर्भिन्नकारणात् 2:122b
तत्कृत्यप्रतिपादिका 3:1d
तत्कृत्यप्रविभागो ऽयं 2:43a
तत्क्लृप्तः फलहेतुतः 6:58b
तत्क्लृप्तं ब्रह्मपञ्चकम् App. A:1b
तत् क्रियाजनितः कथम् 6:76d
तत्क्रियाभेदतस्ततः 14:19b
तत्क्षणान्तर्गता भवेत् 1:31d
तत्क्षणे ऽपि विनष्टे न 1:32a
तत्क्षयात् स विरज्येत 4:42c
तत्क्षेपो योन्तरः पुनः 2:53b
तत्तत्कर्मनिबन्धना 1:6b
तत्तत्त्वमिह संसिद्धं 2:128e
तत्तथा कथ्यते ततः App. L:135d
तत्तथा पृष्ठतो नीत्वा 14:5c
तत्तथा शाश्वतं स्थानं 4:56c
तत्तनुर्दृक्क्रियारूपा 3:68c
तत्तनौ संस्थितं नेत्रे 4:118c
तत्तीर्थममृतं यस्मात् App. B:35a
तत्तेजःख्यापकं भवेत् 4:170b
तत्त्वं यत्तु नियामकम् 4:54d
तत्त्वं रुद्रसमाश्रयम् 4:72b
तत्त्वं तद्गहनं प्रोक्तं 4:2a
तत्त्वं नयति या पशुम् 2:60b
तत्त्वानां स्थितये कलाः App. E:79b
तत्त्वे तत्त्वे क्रिया कार्या 15:6a
तत्पतिः स बृहस्पतिः 5:121b
तत्परः क्षीरसंज्ञो ऽब्धिर् 5:95a
तत्परः शाल्मलीद्वीपो 5:100a
तत्परः स शिवो देवः 5:156c

तत्परं गमनं शक्तिर् 6:30c
तत्परश्च बुधः श्रीमान् 5:119a
तत्परस्ताद्भवेच्छुक्रः 5:116a
तत्परिग्रहगस्यापि 15:19a
तत्परोक्षे ऽपि मीयते 3:54d
तत्परो ऽङ्गारकः क्रूरो 5:118a
तत्पाके ऽवस्थितं तेजः App. L:136c
तत्पाताद्विघ्नवृन्दानि App. H:99c
तत्पातेन भवेद्यस्माद् 2:103a
तत्पुनाति यतो ऽज्ञानं 2:90c
तत्पूर्वे पश्चिमे तद्वदेवं 5:113e
तत्पृष्ठामनुमन्तव्या 14:99c
तत्पृष्ठं विनमेद्यतः 14:25b
तत्प्रकृत्यङ्गुलैर्हस्तस् 5:3c
तत्प्रणीतं तदर्थस्य 3:53a
तत्प्रधानविवक्षया 3:64d
तत्प्रभाभिः समालोकात् 5:36a
तत्प्रयोक्ता महेश्वरः 2:115b
तत्प्रवृत्तः स नो कुर्याद् 4:76c
तत्प्रवृत्तौ मनो हेतुस् 4:32c
तत्प्रसादात्प्रबुद्धास्ते 2:105c
तत्प्रसिद्धिः प्रमेयगा 2:28d
तत्फलं बहुकृत्येषु 6:53c
तत् फलं भिन्नदेशस्थं 1:39c
तत्फलावाप्तिलक्षणम् 14:1d
तत्र तिष्ठन्ति भोगाढ्या 5:139a
तत्र ते च द्विधासंस्था 3:65e
तत्र ते ऽधिकृताः सर्वे 2:128c
तत्र योजनलक्षतः 5:115b
तत्र वक्ता स एवोक्तः 3:19a
तत्र सद्यानने मन्त्री App. H:101a
तत्र सान्निध्यतामियात् 6:69d
तत्रस्थास्तिर्यगूर्ध्वाधः 14:57a
तत्रापि योजकापेक्षा 3:44c
तत्रैवैषा भवेद्विद्या 4:30a
तत्संकल्पो ऽध्यवस्यतः 4:32d
तत्संचारगुणानिलः 14:83b
तत्सद्भावाद्यतो ज्ञानं 1:24a
तत् समानसमीकृतम् 14:54d
तत्समाहरणाच्चित्तं 14:12a
तत्सम्भवे स्थितौ नाशे 4:48c
तत् सर्वविषयं यतः 2:88d
तत्सव्यपेक्षया सर्वं 4:144c
तत्सामर्थ्योपबृंहिका 4:28d
तत् सिद्धं तत्वरूपाणां 3:46c
तत्सुखं न क्रियोज्झितम् 15:15b
तत्सृष्टौ विनिमित्तानां 4:25a
तत्स्थस्यैव गुणस्याप्तिः 15:53a
तत्स्पर्शादिनसः क्षयः App. B:36b
तत्स्फोटस्यान्तरा स्थितिः 6:10b(vl)
तत्स्वं शब्दस्य लक्षणम् 6:40b
तत्स्वभावविपर्ययः App. K:116b
तत्स्वभावविपर्ययात् 1:73b
तत्स्वभावो न हन्यते 6:69b
तत्स्वरूपतयास्तित्वान् 15:55a
तत् स्वरूपनिरालम्बम् 14:86a
तत् स्वरूपममूर्तं चेत् 14:87a
तत् स्वरूपं भवेत्तस्य 2:70a
तत्स्वरूपविभागतः 15:5b
तत्स्वरूपविभावनात् 14:97b
तत्स्वरूपस्थितं भाति 3:69a
तत्स्वरूपावधारणात् 14:88b
तत्स्वरूपेण तत् स्थितम् 3:68d
तत्स्वलक्ष्म मुनिप्रोक्तं 6:48a
तथा कचाग्रकं लीक्षा 5:3a
तथा तद्मात्रकल्पना App. A:6b
तथा तस्मिन् युनक्त्येनम् 2:113c
तथाधिभूतजेनापि 4:82a
तथानादितया तस्मात् 2:116c

तथान्ते चेतना हृष्टास् 15:35c
तथापि पङ्कजस्यैव 2:81a
तथापि परिपाल्यो ऽसौ 15:29c
तथापि यदि सा वाच्या 4:7c
तथापि विमलास्तस्माद् 2:120c
तथाप्यस्य प्रधानता 1:87b
तथाप्येकं महाफलम् 6:52d
तथाप्येको महाफलः 6:53b
तथा भवेत् स संहारः 3:16a
तथाभूतो विशेषो वा 3:27a
तथारूपस्य साप्येवं 2:82c
तथारूपे ऽपि तद्रागो 1:51c
तथारूपो ऽन्धतामिस्रस् 5:30c
तथा विचारिता युक्त्या 1:33a
तथा स्थानानि वेधसा App. B:13b
तथा स्थास्यति सा क्रतौ 6:67d
तथास्य स्यात् काप्यन्यात् App. E:86e
तथास्यागमसंसिद्धः 2:42c
तथ्यं यच्चोदनावाक्यम् 3:38a
तथ्यं स्थितमतथ्यं यद् 6:56a
तथ्यं तद्देवताश्रयम् 6:70b
तथ्यं तद्धर्मचोदकम् 3:39d
तथ्यं न परमार्थतः 4:139d
तदक्षप्रतिबन्धेन 4:125c
तदक्षाणामनिश्चयः 6:77d
तदङ्गानां यदङ्गत्वम् App. A:2a
तदत्र पौरुषं तत्त्वम् 4:55c
तदधः कन्दमाश्रिताः 14:56d
तदधिष्ठाय दिक्पीठो 5:55a
तदध्यात्मजदुःखेन 4:81c
तदन्यत्रोपलब्धितः 4:109d
तदन्यस्थं न भुज्यते 1:62d
तदन्याशोधितैरेभिर् 15:26c
तदन्यो ऽधर्मसंश्रयः 4:41d
तदपि गदितमस्मिन् शुद्धविद्या॰. . . 3:79c
तदप्यागमसंसिद्धम् 4:16a
तदभावान्न हेतुः स्यान् 2:27c
तदभ्यन्तरतो रुद्रः 5:6a
॰तदभ्यासविधिक्रमः 14:1b
तदर्थं व्रतचर्यादि 15:48c
तदर्थस्य परोक्षतः 3:40d
तदर्धसम्मितो धूमो 5:10c
तदसन्नोपलब्धितः 1:24b
तदस्योपरिवर्तित्वान् 2:89a
तदागमस्तथारूपो 3:19c
तदा चान्द्रायणं कार्यं App. D:71a
तदा चान्द्रायणं कार्यम् App. D:70a
तदा चिद्रूपता न स्यात् 4:91e
तदा तन्नास्त्ययोगतः 1:81d
तदा दीक्षा न मोक्षदा 15:13d
तदा धर्मसमारम्भे 4:76a
तदाधर्मानुरागो ऽस्मिन् 4:84c
तदाधारा च चिद्व्यक्तिर् 14:70a
तदा निम्नोन्नतैर्युक्तम् 2:14c
तदाप्तागमसिद्धं वा 15:60e
तदा मुक्तिर्भवेत्तस्य 4:168c
तदा मुक्तेरसम्भवः 1:48b
तदायं नाम्नि विग्रहः 2:82d
तदायत्तमिहात्मनि 4:117b
तदायुक्ता शिवेच्छया 4:25b
तदा सन्तिष्ठते मूढो 4:88c
तदा स स्त्रीषु संमूढो 4:88c(vl)
तदासौ तत्समो भवेत् App. D:67b
तदासौ विषयान्वेषी 4:29e
तदा स्पष्टं पशोर्भोगो 4:36c
तदाहृतं हृदाकाशे 14:11c
तदीशेन धृतं तथा 3:70d
तदुक्तं योगिसंस्थानम् 4:56a
तदुक्तोपायतः सिद्धा 14:98c

तदुत्कृष्य विरेचयेत् 14:19d
तदुत्तरक्रियायोगो 15:23c
तदुद्भूतरसस्पर्शाज् 5:93c
तदुपायः कलाद्यो ऽस्य 2:114c
तदूर्ध्वं शातकौम्भाभा 5:106c(vl)
तदूर्ध्वं स्यात् स भूर्लोको 5:61a
तदूर्ध्वं निरया घोरा 5:11a
तदूर्ध्वं ब्रह्मणो ऽण्डस्य 5:112a
तदृते येन न ज्ञानं 4:100c
तदेवं चिन्त्य सामान्यम् 15:60c
तदेव साधनं साध्यं 4:142a
तद्गतस्तत्समो भवेत् App. C:47d
तद्गुणाभिभवादथ 1:60b
तद्ग्राह्यग्राहकाभासं 4:139c
तद्दक्षिणे भवेद्वर्षं 5:92a
तद्दलान्तरचारेण 14:60a
तद्दानात्क्षपणात्स्थिता 15:10t
तद्दृष्टं सहकारणम् 2:29b
तद्दृष्टे तत्फलं दृष्टं 6:55a
तद्द्रव्यानुपलम्भतः 4:4b
तद्द्वारेण स्मृतिस्तस्य 15:21a
तद्द्विराचमनं तस्य App. B:10c
तद्धर्मज्ञानवैराग्य° 15:63a
तद्धर्मव्यपदेश्यानि 1:27a
तद्धर्मान्वययोगतः 4:129b
तद्धर्म्यमुच्छ्रयात्कोटिस् 5:10a
तद्धर्म्याणां विशेषतः 5:47d
तद्धर्म्याणां च तत्स्त्रीणाम् 5:43c
तद्धात्वर्थप्रकाशिता 14:62b
तद्धृत्पद्मदलाग्रगाः 14:57d
तद्धेतुत्वेन यत्कर्म 1:64a
तद्धेतुना समाकृष्टाः 15:35a
तद्बाह्ये पुष्करद्वीपं 5:104a
तद्बाह्ये शातकौम्भाभा 5:106c
तद्बाह्ये सागरः क्षारो 5:94a
तद्ब्रह्माखिलपाशजालकुटिल°. . . 15:73c
तद्ब्रह्मोर्ध्वं भवेद् 5:136c
तद्भवेत् स्वस्तिकासनम् 14:5d
तद्भवेदर्धचन्द्रकम् 14:7b
तद्भिन्नं तेन सूक्ष्मं स्यात् 4:62c
तद्भिन्नो नार्थवत्स्थितः 6:10d
तद्भिन्नो ऽभ्यन्तरः स्मृतः 4:106b
तद्भेदः कृत्यभेदेन 2:42a
तद्भेदाः संस्थितास्तथा 4:150d
तद्भेदो भिन्नभोगतः 1:43b
तद्भोगसाधनं पूर्वं 4:24c
तद्याम्ये रम्यवद्वर्षं 5:88a
तद्युक्ता तद्बला सती 14:42b
तद्युक्तितः कथं बाला 15:32c
तद्योगे कारणं ख्यातः 4:67c
तद्योजनार्बुदं मानं 5:2a
तद्रागो न भवेत्तदा 1:52d
तद्रूपं यत् सदस्तित्वाद् 15:53c
तद्रूपं परमं सुखम् 15:56b
तद्वच्छक्तिरनश्वरा 4:137d
तद्वच्छक्तिर्मयाभीष्टा° 2:38a
तद्वत्कारणगा शक्तिः 4:136c
तद्वत् क्रियोपसंहारः 3:49a
तद्वत्तदधिदैवोत्थं 4:82c
तद्वत्तस्मिन् परः शिवः 2:64b
तद्वत्ता नाडयो भिन्ना 14:67c
तद्वत्सकृच्छिवः प्रोक्तः 4:169a
तद्वत् सिद्धोणुगक्रमः 3:49d
तद्वदत्र कलादिकः 4:65b
तद्वदाश्रमभेदे ऽपि 15:30a
तद्वदेव पदादिका 3:44d
तद्वदेव वनादिकम् 2:15d
तद्वदेव विपर्ययः 1:55d
तद्वद्दीक्षापि सापेक्षा 15:25c

तद्वद्बद्धो न वर्तते 15:40d
तद्वद्बीजं तु तैराद्या 14:39a
तद्वद्भुवि कृतावासे 14:7a
तद्वद्यूका यवो ऽङ्गुलम् 5:3b
तद्वर्णस्य विजृम्भिका 6:37b
°तद्वर्णाकृतिगो ग्रहः 4:99d
तद्वाक्यात्प्रतिपत्तव्यं 6:78a
तद्वाप्तं कुरुते गतम् App. L:144d
तद्विकल्पे मनः क्षमम् 4:33b
तद्विज्ञानविशेषो ऽपि 3:52c
तद्विनाशः सहेतुकः 5:160b
तद्विना सो ऽथवा वाच्य° 6:43a
तद्विपाकवशाच्चित्राः 2:113a
तद्विशेषगुणैः सह 14:77d
तद्वीर्यं शब्दसंस्थायास् 6:69a
तद्वीर्यफलसाधकः 14:51b
तद्व्यक्ताव्यक्तशब्दानां 4:97c
तद्व्यक्तिरात्मलाभाख्या 3:62c
तद्व्यञ्जकः पुमानस्तु 3:36c
तद्व्याप्तिविषयान्तगाः 14:75b
तनुरन्याद्यनिःस्पृहा 14:28d
तन्त्वादिवत्तथा तन्नो 4:134c
तन्नरार्थं प्रसाधयेत् 4:149d
तन्निमित्तो न तद्भावो 2:102a
तन्निश्चितमदृष्टार्थे 3:54a
तन्निष्पत्तौ यथाभीष्टं 14:85e
तन्नैश्वर्येण वर्तते 4:84d
तन्नो हेतुर्भवेत्कर्म 2:16c
तन्मातरिश्वनो घ्राणं App. B:14c
तन्मात्रगणकारणः 4:123b
तन्मात्रशब्दपर्याया 4:107a
तन्मात्रास्तामसो वर्गः 4:126c
तन्मुक्तावात्मनो रूपं 2:67c
तन्मुक्तौ चोदिता भवेत् 15:56d
तन्मूर्ध्नि गुणशृङ्गस्थाः 5:67c
तन्वक्षभुवनादिकम् 2:39d
तन्वादीनामिह स्थितः 2:16b
तन्वादेः कारणं कर्म 2:12c
तपोत्कृष्टः सनन्दनः 5:133d
तपोत्कृष्टाः स्वभावतः 5:134b
तप्तकृच्छ्रपुरःसरम् App. D:65b
तप्तचामीकरप्रभः 5:119b
तप्ताङ्गारः सुदाहकृत् 5:13d
तप्ताङ्गारो ऽग्निसंकाशो 5:23a
तमर्थं प्रतिपद्यते 6:24d
तमर्थं प्रतिपादयेत् 3:14b
तमःसंज्ञो महामोहश् 5:17a
तमःसत्त्वतिरस्कारात् 4:84a
तमस्तस्मान्निरालम्बं 5:111a
तया करोति तत्कृत्यं 2:39c
तयात्मानं निबध्नाति 1:47c
तयामृतात्मना देव्या° App. B:17a
तया युनक्ति तत्काये 4:68c
तयोक्तः पुरुषस्तदा 5:88f
तर्कः समाधियोगो ऽयं 14:10c
तर्केणालोच्य तत् सर्वं 14:84a
तर्को ध्यानगतो लोको 14:15c
तर्ज्जनीभ्यामथाक्षिणी App. F:89b
तले तस्मिन्यतः स्थिता 5:46b
तल्लक्ष्यगतचित्तात्मा 14:83a
तल्लिङ्गानुपलम्भतः 1:28d
तल्लीनानि महाक्षये 4:18d
तस्करेणापि गृह्यते App. K:118d
तस्करो जायते ऽवश्यं 4:85c
तस्माच्छुक्रः सदा दैत्यो 5:121c
तस्मातद्भूतपू --- 15:51c
तस्मात्कल्पात् समुत्पन्नं 14:16a
तस्मात्तत्त्वमवान्तरम् 4:20b
तस्मात्तन्त्रादृतो भवेत् App. L:124d

तस्मात्तु शिवसामर्थ्यान् App. C:55c
तस्मात्पापात्प्रमुच्यते App. D:60b
तस्मात्पापात्प्रमुच्यते App. D:61d
तस्मात् पूर्वकृतेनैव App. K:119c
तस्मात्स्फोटो न विद्यते 6:11b(vl)
तस्मादन्यत्परं रम्यं 5:81c
तस्मादर्थप्रतीतिः स्यात् 6:15c
तस्मादर्थप्रतीतिः स्याद् 6:8a
तस्मादर्थे प्रवृत्तिः 6:15c(vl)
तस्मादसौ नदी घोरा 5:29e?
तस्मादात्मा न देहवित् App. L:143d
तस्मादाप्तवचो ग्राह्यं 3:56c
तस्मादिक्षुरसोपाख्यो 5:101a
तस्मादूर्ध्वं भुवर्लोको 5:114a
तस्मादेकतमाज्ज्ञानाद् 4:81a
तस्मादेव भवेज्ज्ञानं 2:69a
तस्मादेव भवेत्तत्त्वाद् 4:74a
तस्माद्भेदो न विद्यते 6:11b(vl)
तस्मान्मासाङ्गुलं यावद् 14:73a
तस्मान्मुच्येत किल्बिषात् App. D:63d
तस्मान्मेयं परं फलम् 6:55b
तस्मिंश्च सकले स्थाने 2:98a
तस्मिंश्चरति येनाश्वो 5:73c
तस्मिन् गुणा भवन्त्यष्टाव् 14:91a
तस्मिन्नर्थे स वाचकः 6:23b
तस्मिन्नेवामृतस्वादात् 5:117a
तस्मिन् परमकारणम् App. L:132b
तस्मिन् प्रवर्तते कार्ये 2:64a
तस्मिन् मातीति चन्द्रमाः 5:116d
तस्मिन् यस्तत्परस्तिष्ठेद् 4:87c
तस्मिन् स्नातो ऽमृती भवेत् App. B:35b
तस्य कारणकार्यत्वे 4:61a
तस्य के शिरसि स्पष्टास् 5:126c
तस्य चारो गतिः प्रोक्ता 14:62a
तस्य ज्ञानसमुत्पत्तौ 3:38c
तस्य तत् सार्वकामिकम् 15:66b
तस्य तत्कार्यकर्तृत्वाच् 3:77c
तस्य तत्र तथादान° 4:13a
तस्य तेन तदङ्गत्वं 15:9a
तस्य दक्षिणतो वर्षं 5:90a
तस्य भा विदिशां पादा App. L:130a
तस्य भावः स्वभावतः 3:37b
तस्य मुक्तौ स्वरूपं यन् 2:69c
तस्य मेयमुपादानं 4:6c
तस्य लिङ्गविनिश्चितम् 2:73d
तस्य सक्तिर्भवेत् स्वतः 1:53b
तस्याः प्रदेशं विक्षोभ्य App. E:87c
तस्यात्मनः स यो रागः 1:52a
तस्यात्र फलसंस्थितेः 6:39f
तस्या नाथः शतक्रतुः App. B:32b
तस्यापि याम्यतः क्ष्माभृद् 5:91a
तस्या बुद्धिर्मनो गौणं 4:9a
तस्यामूष्मानलो मतः 5:38b
तस्यामेवोपयोगतः 15:4d
तस्यार्थालोचनं तावत् 4:32a
तस्याव्यक्तं कलास्य च 4:9b
तस्याश्च प्राक्कलायोगः 4:66a
तस्यास्तदुचितं फलम् 6:71d
तस्येच्छा करणं शक्तिर् 4:68a
तस्योत्पत्तिर्न सम्भवेत् 1:66d
तस्योपादानभूतेयं 4:10c
तस्योर्ध्वतः स्फुटं हैमं 5:53a
ताडितानि यतः सिद्धैर् 5:77c
तात्त्विकं भुवनादिकम् App. E:88d
तादृग्भावो भवेत्ततः 14:59d
तादृग्विधेन कार्येण 2:5e
तादृशं कर्म भोक्तव्यं 4:40c
तादृशात्मानृतं पश्येत् App. L:142c

ता दृष्ट्वा विबुधा भीताः 5:75c
तानि चास्मिन्न शक्तानि 1:67c
तामवस्थां गतामपि 1:23b
तामिस्रश्चान्धतामसः 5:15d
तामिस्रस्तमसा मिश्रः 5:30a
तारका द्विगुणोच्छ्रिताः 5:128b
तारकास्तारणान्नृणाम् 5:128d
तालस्तालवदङ्गस्थैर् 5:21a
तालस्तु द्वादशाहतः 14:50b
तालुके रुद्रनामकः 14:73d
तावच्छूद्रसमत्वं स्याद् App. C:46c
तावत् स्थूलानि भूतानि 4:8a
तावदर्थं न गृह्णाति 6:23c
तावदुत्क्रमते ध्रुवम् 14:106b
तावद्देहे चतुर्विधा 1:22b
तावन्न स्यात् क्रियाक्रमः 15:5d
तावन्नाराधने क्षमः App. A:8d
तावन्नो ऽक्षग्रहो भवेत् 4:144b
तावन्मन्त्राः समुद्दिष्टास् 3:73a
तावन्मात्रक्षये गतम् 1:58b
तावन्मात्रा यदा सा स्यात् 15:13c
तावन्मात्रे यतः प्रोक्ता 2:27a
ता स वा दा त् प्र तिपन्नं 3:53c
तासां मध्ये प्रधानाष्टौ 14:57c
तासां यत्राधिकारो ऽयं 3:78c
तासामहंकृतिर्हेतुर् 4:8c
तासु संचरते क्षेत्री 14:59a
तिष्ठन्ति तावदेवैते 4:21a
तिष्ठन्ति विकटोत्कृष्टाः 5:52c
॰तीन्द्रिया कर्तृसंश्रया 2:38b
तुल्याद्यं तद्भवेल्लिङ्गं 4:46a
तुना नीहारव --- यः 5:126d(vl)
तुर्यातीतमुदाहृतम् App. L:142d
तुर्याश्रा वज्रलाञ्छिता 14:34b
तुल्या काठिन्यरूपता 6:52b
तुष्णीवासः पिपासार्ति॰ 5:27c(vl)
तूत्तरज्ञानयोगवित् 3:50d
तूर्णा नीहारपङ्क्तयः 5:126d
तूष्णीं सव्योपवीतवान् App. B:31b
ते च तद्वर्णिनो मताः App. C:43b
ते च सर्वगताः स्थिताः 1:40b
तेजःशक्तिसमायोगात् 6:52c
तेजः सौरं यथा दृष्टं 4:169c
तेजःस्कन्धे त्विषांनिधिः 5:145b
तेजश्चैवं तथा शैवं 4:170a
तेजस्तद्रूपतन्मात्राद् 4:118a
ते तदर्थाभिधायकाः 6:44b
ते ऽत्र गर्भे यतः स्थिताः 5:110b
ते ऽधिकारं प्रकुर्वन्ति 2:123a
तेन कालानलो रुद्रः 5:7a
तेन घोरहृदिष्यते 2:93b
तेन ज्ञाता स्थिरो विभुः 1:35d
तेन ज्ञानविशिष्टा या 15:18a
तेन तत्कर्मणः प्रोक्तं 4:54c
तेन तत्कर्मणो भिन्नम् 1:58c
तेन तत्कारणं परम् 1:78b
तेन तत्कारणाभावान् 2:4c
तेन तत्कार्यकर्तृत्वं 2:23a
तेन तत्क्षालनार्थं तु App. B:26c
तेन तत्परतालाख्यं 5:45a
तेन तत्प्राक् चितेर्भावः 1:69c
तेन तत्प्रोक्तमागमे 4:163b
तेन तद्दिग्गता या मृत् App. B:36a
तेन तद्दिग्गतेनास्मिन् App. B:33c
तेन तद्भिः प्रमार्जयेत् App. B:10d
तेन तद्धृदयं स्थानं 14:19c
तेन तद्धेतुकर्तृत्वं 3:13c
तेन तद्रहितः शिवः 2:108b
तेन तद्वाक्यमानेन 3:57a

तेन तं धारयेत्तस्मिन् 14:23c
तेन तं धारयेद्धृत्स्थं 14:21a
तेन तन्नित लं ख्यातम् 5:46c
तेन तन्नोपलभ्यते 4:5d
तेन तस्मिन्यथाप्रोक्ता 6:78c
तेन तस्यावृतेर्नैव 1:57c
तेन ते बहवो मताः 1:50b
तेन दीक्षा समाख्याता 15:10e
तेन दृष्टार्थविषये 2:76e
तेन दृष्ट्या न गम्यते 3:24d
तेन द्विष्टः शिवः शास्त्रे 2:97a
तेन धर्म इव स्थितः 4:165b
तेन प्रोक्तः शनैश्चरः 5:124b
तेन मन्त्राः स्मृता विद्या 3:64a
तेन मायात्मकं सर्वम् 4:138c
तेन यद्यनुसन्धितम् 14:12d
तेन यन्नियमो न स्यान् 6:76a
तेन रागः स कर्मगः 4:44b
तेन रुद्रो रुजः क्षयात् 14:79b
तेन वा कर्मवासना 1:30b
तेन विद्या विवेकेन 4:35c
तेन शुक्रो यथा बीज° 5:122c
तेन शुद्धिर्भवेदन्तः App. B:10a
तेन संस्कारमुख्यत्वं App. C:48a
तेन सङ्केतकृच्छर्वो 6:28a
तेन सन्धारयेन्नाभौ 14:22c
तेन सम्पूर्णमेवेदं 15:44c
तेन सा वाचकाद्भिन्ना 6:62a
तेन सा शब्दरूपा तु 6:66c
तेन सामान्यतो दृष्टाद् 2:11a
तेन स्नानं मलापहम् App. B:22b
तेन स्वतो न वक्तव्यं 3:45c
तेनाकृष्टाणवः सूक्ष्मा 4:21c
तेनाक्षाणामहंकृतिः 4:130d
तेनात्र तन्निश्चितमल्पचित्तं 6:82c
तेनानादि स्थितं कर्म 1:82e
तेनानुमानतो नेदं 3:34c
तेनायं वामगुह्यकः 2:94b
तेनायं शंकरः प्रोक्तः 5:138a
तेनाशुद्धः पशुरसाव् 1:60c
तेनासावीशमूर्धकः 2:90b
तेनासौ हिमवान् गिरिः 5:91d
तेनास्मिन् भूतजे देहे 1:17e
तेनेदं रम्यनामकम् 5:82d
तेनेलावृतमुच्यते 5:72b
तेनैकेनापि यद्वस्तु 2:75a
तेनैव ख्याप्यते स्मर्ता 1:27c
तेनैव परिकल्पिताः 6:28d
तेनैव व्यवहारस्तु 1:26a
तेनैवाङ्कितरूपगा 14:48b
तेनैवाङ्गविकल्पो ऽयम् 2:87a
तेनोक्तः साधुशब्दः स्याद् 6:40c
तेनोक्तं तत्तथा स्थितम् 4:7b
तेनोक्तं तद्गभस्तिमत् 5:48b
तेनोक्तं तन्निरर्थकम् 4:134d
तेनोक्तेयमपौरुषी 3:28b
तेनोद्दिष्टं महातलम् 5:49d
तेनोपचारतः ख्यातं 3:71a
तेनोपमा भवेन्नास्मिन् 3:35e
तेनोपादानमीप्सितम् 4:11d
तेनोपायः परा दीक्षा 15:14a
ते ऽन्यरुद्रप्रबोधकाः 3:8b
ते ऽपि तत्फलयोगतः 15:35d
ते ऽपीहाङ्गत्वमागते App. A:2d
ते ऽप्यालोचनपेशलाः प्रतिदिनं...15:73b
ते भवन्ति विशुद्धास्तु App. B:11c
तेभ्यश्च ऋषयः प्राप्तास् 3:5a
तेभ्यश्च नरसत्तमाः 3:5b
तेभ्यो व्योमानिलाग्न्यम्बु° 4:108c

ते योगिनो ऽपि मूढाः स्युर् 4:57a
ते वै तत्स्थानमाप्नुयुः 5:138d
तेषां येनात्मकार्याणि 4:69c
तेषां येनाधिकारित्वं 4:92c
तेषां लयो ऽधिकारश्च 1:8c
तेषां वा वेदमूलानां 3:33c
तेषां वृत्तिरिहान्विता 4:73d
तेषां शब्दत्वसामान्याद् 6:42c
तेषां संयोजको मुख्यो 6:72c
तेषां संख्या न विद्यते 3:73b
तेषां सूक्ष्मं हि कारणम् 4:127d
तेषां स्थिते ऽधिकारित्वे 2:125c
तेषां क्षेपो ऽङ्गनिक्षेपाच् 4:23c
तेषां तच्छक्तिसंयोगान् 6:57c
तेषां न विषयः स्वर्गो 3:55c
तेषामुद्बोधिनी बुद्धिर् 4:92a
तेषां प्राणः प्रभुः स्मृतः 14:18b
तेषु रागो निबध्नाति 4:37a
तेष्वीशपुरुषाघोर° App. E:81a
तैः समीरजयं कुर्यात् 14:18a
तैः स्वशक्तियुतैर्वर्णैर् 6:16c
तैजसात्तदहंकाराद् 4:95a
तैजसानि प्रकाशतः 4:124b
तैजसो वैकृतश्चाथ 4:94c
तैरुक्तं तद्वचो ग्राह्यम् 3:6e
तैर्दण्डः पदसंख्यातैः 5:4a
तैर्धनुर्वेदपिण्डितैः 5:3d
तैर्विना न प्रभोः शोभा 2:126c
तैश्च शक्तियुतैर्वर्णैर् 6:16c(vl)
तैस्तनुः परमेष्ठिनः 2:84b
त्रयः शेषा नृपादयः App. C:42d
त्रयस्त्रिंशद्भिरक्षरैः 6:4b
त्रयाणां नियमे शक्ता 4:51c
त्रयाणामपि वर्णानां App. C:44a
त्रयो ये ऽभिहिताः प्रान्ते 5:33a
त्राणात् सर्वनृणामिह 3:17d
त्रिः पिबेदम्बु मन्त्रितम् App. B:9b
त्रिंशत्त्रिंशच्चतुर्विंशत् 5:67a
त्रिंशत्साहस्रमालयम् 5:34d
त्रिगुणः कार्यभेदतः 4:94b
त्रिगुणदृढवेष्टनः 5:20b
त्रिदीक्षादीक्षितः सुधीः App. G:94d
त्रिदेहो गुणसंस्थाने 5:150c
त्रिधा सा मन्त्रकायस्था 6:38c
त्रिमूर्तिस्त्रितनुः स्मृतः 2:119b
त्रिर्नीवासः पिपासार्ति° 5:27c
त्रिलघुस्त्रिगुरुः क्वचित् 6:47b
त्रिषु वर्णेषु ये युक्तास् App. C:43a
त्रैवर्णेषूत्तमो गुरुः App. G:94b
त्र्यश्रतस्तेषु शृङ्गेषु 5:85c
त्र्यश्रमण्डलमण्डिता 14:40d
त्र्यहं स्यान्मारुताशनः App. D:73b
त्र्यहं नक्तं समश्नीयात् App. D:73a
त्र्यहात्पञ्चसहस्रकात् App. D:68b
त्वगिन्द्रिये च सर्वाङ्गो 5:147c
त्वग्यथा तनुसङ्गता 4:26b
त्वच्चक्षुषः कथं शक्तिः 2:36c
त्वतिकृच्छ्रमथ शृणु App. D:73d(vl)
त्वभिभावितदिङ्मुखः 5:30d(vl)
त्वविभावितदिङ्मुखः 5:30d

द

दंष्ट्रोग्रकोटिकषणैर् 5:35c
दक्षनास्येन रेचयेत् App. J:113b
दक्षनास्येन संचिन्त्य App. J:114a
दक्षपाणितलस्थं तत् App. B:9c
दक्षस्थेन निजं कायं App. B:37c
दक्षिणाशाधिपो धर्मः App. B:35c
दक्षिणेनापरेण च 14:72b
दक्षिणोत्तरदिङ्मुखः 5:76b

दण्डः स्याद्द्विदशाङ्गुलः App. H:105b
दण्डः स्याद्द्विंशदङ्गुलः App. H:104b
दण्डं क्षोणीरुहं बीजं 14:40a
दण्डस्य द्विदशाङ्गुल इति App. H:105b(vl)
दद्यादेकामुदङ्मुखाम् App. H:110b
दध्यब्धिस्तत्परो धात्रा 5:97a
दन्तधावनमाचरेत् App. B:31d
दमनी च मनोन्मनी 2:43f
दमन्या दमयेत्तस्मात् 2:58c
दमयन्विविधैः क्लेशैर् 2:59c
दर्शयन्ति च तच्छक्तिं 14:99a
दशकोटिमिता क्षितिः 5:106d
दश तद्द्वारका रुद्रा 5:141c
दशदिक्षु कृतालयाः 5:141d
दशमात्रेण पूरयेत् App. J:111d
दशमात्रेण पूरयेत् App. J:114b
°दशसंख्यापरिग्रहाः 5:32d
दहनस्य क्रमं ततः App. J:113d
दहेत्पाशुपतास्त्रेण App. H:108a
°दानः सर्वदृगुल्बणः App. L:125b
दारुणे समुपस्थिते 5:74d
दिक्सहस्रतनादावाल 5:108c
दिनकृन्मण्डलाकार° App. H:102a
दिवसानेकविंशतिम् App. D:74b
दिव्यभोगा मृदुस्वादा 5:70a
दिव्यादिव्या मतास्ते ऽस्मिन् 3:6a
दिव्यादिव्योपलक्षिताः 6:79d
°दिव्यैश्वर्यबलोद्वहाः 5:135d
दीक्षया चात्र मुक्तिस्तु App. C:55a
दीक्षयेद्दृक्क्रियार्थवित् App. C:41d
दीक्षा कार्यान्यथा न हि App. C:44f
दीक्षाख्यं मूलसाधनम् 15:44d
दीक्षा तदधिकारिका 15:11d
दीक्षा तावदियं मुख्या 15:4a
दीक्षा तेनाङ्गिनी भवेत् 15:9b
दीक्षातो येन निर्वृतिः 15:20b
दीक्षाभाजो भवन्ति ते 15:32d
दीक्षामूलपुरःसरः 15:2b
दीक्षा मोक्षस्य साधनम् 15:42b
दीक्षायाः स्यात् प्रधानता 15:10b
दीक्षा सा त्वङ्गिनी भवेत् 15:9b(vl)
दीक्षितो यो ऽधिकारी स्याद् App. C:49a
दीक्षेयं पारमेश्वरी App. C:54b
दीपवत् स्वपरार्थापि 4:34c
दीप्ता दक्षिणगार्कगा 14:71b
दीप्तेशात् पार्वतीपतिम् 15:72b
दीर्घत्वात्पट्टबन्धो ऽस्य 5:94d
दीर्घे शेषे धनुःसमे 5:65d
दुःखक्लेशैरुपद्रुताम् 3:58b
दुःखं कण्टकशस्त्राग्नि° 4:146a
दुःखमस्य विधर्मतः 4:42b
दुःखं पुंसां स्थितं स्फुटम् 15:57b
दुःखेभ्यस्तामसात्तीर्णास् 5:128c
दुन्दुभिर्वाचि संश्लिष्टः 5:148c
दुर्गन्धा तु वहेत् सदा 5:29f?
दुर्गशो भीमनिस्वनः 5:50b(vl)
दुर्दर्शो भीमनिःस्वनः 5:50b
दूरात् स्रुतिगतिः क्रमात् 14:29b
दूरादाकर्षयेद् द्रव्यं 14:30c
दूराभ्याशे ऽक्षभङ्गे च 4:4c
दृक्क्रियागुणलक्षितम् 2:70d(vl)
दृक्क्रियात्मकमैश्वर्यं 2:78a
दृक्क्रियात्मकमैश्वर्यं 2:88c
°दृक्क्रियामण्डलाङ्कितः App. H:102b
दृक्क्रियाशक्तिलक्षितम् 2:70d
दृक्क्रिये परमात्मना 15:30d
दृक्क्रियैश्वर्ययुक्तानां 2:89c
दृढत्वं कथ्यते कथम् App. L:143b

दृष्टः शाखादिकम्पकृत् 2:67b
दृष्टः सो ऽन्तरविश्रामो 3:52a
दृष्टं येन स दृश्यते 3:24b
दृष्टं वा कारणं तत् स्याद् 1:75c
दृष्टं सख्यं फलान्तिकम् App. A:8f
दृष्टं गोगाविशब्दयोः 6:43d
दृष्टं तत्कर्षकात्मनि 2:25d
दृष्टं तत्साधकं यतः 6:53d
दृष्टं तद्दृष्टसाधनम् 15:60b
दृष्टादीनां च प्रामाण्यं 3:55a
दृष्टान्तमात्रमेवैतत् 2:26c
दृष्टा बाल्यादिकावस्था 1:22a
दृष्टार्थः किं पुनर्यो हि 2:77a
दृष्टा सामृतरूपेण 5:71c
दृष्टेनात्रानुमानतः 2:3d
दृष्टो न्यूनान्ययोरिव App. A:7b
दृष्ट्वा क्लेशात्मिकां सृष्टिं 3:71c
दृष्ट्वा गङ्गाश्रमे ऽमलम् 1:1b
दृष्ट्वा चन्द्रमसा किल 5:82b
दृष्ट्वा चित्रशरीराणि 2:8c
दृष्ट्वा माल्यानि दिव्यानि 5:77a
दृष्ट्वा व्यक्तमिदं लोके 3:54c
दृष्ट्वा शरीरनिष्पत्तिं 4:12c
दृष्ट्वा सृष्टिमिमां घोरां 3:58a
दृश्यते जलचन्द्रवत् 1:42d
दृश्यते पित्तनिर्याणं 4:120a
दृश्यते फलसाधकम् 15:14d
दृश्यते भूतसङ्घातः 1:21c
दृश्यते स जनाश्रयः 1:26b
दृश्यन्ते कार्यसिद्धये 2:31d
दृश्यन्ते पङ्कजातिषु 2:80d
देवतां वा सुरूपां वा 8:89c
देवता फलयोजिका 6:74b
देवताभावभेदतः 14:67d
देवताभेदतः प्रोक्तः 14:74c
देवता मन्त्रसंश्रया 6:70d
देवताया विशेषणम् 6:64b
देवताविषया यस्मात् 3:27c
देवताविहितो भावो 6:70c
देवता शब्दमात्रा स्यान् 6:59a
देवता श्रूयते मते 6:65b
देवता श्रूयते शास्त्रे 6:67a
देवदत्तादिशब्दवत् 6:61b
देवानां तृप्तये क्रतौ 5:99b
देवा ब्रह्मादयो यथा 3:21b
देवाश्च स्वर्गवासिनः 5:130d
देवासुररणारम्भे 5:74c
देशकालनरान्तरे 14:99d
देशान्तरगतं वाक्यम् 3:46a
देशान्तरगतो विप्रः App. B:29c
देशान्तरे फलं यत् स्याद् 1:37a
देशान्तरे विपन्नस्य 1:34c
देशिकस्थश्च शर्वो ऽयं App. H:95e
देहं प्रक्षाल्य यत्नतः App. B:40b(vl)
देहस्थमकृतं कृतम् App. L:125d
देहस्याध्यवसायतः 1:19b
देहादृतेन दृश्यन्ते App. L:143c
देहान्यो ऽनश्वरो व्यापी 1:15a
देहिनां पुण्यपापाख्यं App. K:115c
देहे देहे स्वकर्मतः 1:42b
देहे सर्वत्र कर्माक्ष° 4:105c
दैत्येन्द्रोरगराक्षसैः 5:42b
दोषस्त्वन्योन्यगो भवेत् 2:72b
दोषान्मुच्येत दीक्षितः App. D:62d
द्रवन्त्यत्र भयाद्भृशम् App. H:99d
द्रव्यापेक्षो ऽवकाशो ऽपि 4:113c
द्रष्टव्यं गुरुणा नित्यं App. G:93a
द्वयमस्त्येकता च न 1:44b
द्वयोः कारणमाया चेत्य् App. E:86a

द्वात्रिंशन्मात्रया चैव App. J:112a
द्वात्रिंशन्मात्रया चैव App. J:114c
द्वादशाहं निराहारः App. D:75a
द्विगुणः श्वसनात्मकः 4:114d
द्विगुणे जानुनी कृत्वा 14:6c
द्विद्व्यङ्गुलविहीनका App. H:103d
द्विधा तेन फलाग्रतः 15:26d
द्विधा दीक्षा स्थिता यदा 15:27b
द्विधासंस्थं शुभाशुभम् 1:62b
द्विरूपेण समा श्रुतिः 6:11b
द्विष्ठवृत्ति मनो ज्ञेयम् 4:125a
द्विशब्दग्राहकं श्रोत्रं 4:97a
द्व्यणुकादिक्रमात् कार्यं 4:136a

ध

धनधान्यसुतादिभिः 5:140b
०धरास्तद्भूतपञ्चकम् 4:108d
धर्मपट्टवदाहितम् App. A:3d(vl)
धर्मरागात्सुखं भुङ्क्ते 4:42a
धर्मात्सुखमधर्माच्च 15:57a
धर्माधर्मक्षयकरी App. C:54a
धर्माधर्मसमारम्भो 2:47a
धर्माधर्मात्मकं पशोः 4:41b
धर्माधर्मात्मकं स्थितम् 1:79b
धर्मानुबन्धको रागस् 4:41c
धर्मास्तेनोपचारतः 4:92b
धर्मैरष्टभिराख्याता 4:90a
धर्मो ज्ञानं सवैराग्यम् 4:74c
धर्मोत्कर्षः शुभा क्रिया 2:111d
धस्तेन्द्रियनिमित्तजम् 4:103b
धातुः पुत्रा मरीच्याद्या 5:131c
धात्वर्थवशयोजिताः 3:64b
धारकत्वे स्थिता पृथ्वी App. L:136a
धारणाः पञ्च संसिद्धाः 14:33a
धारणाध्यानयोगतः 2:95d
धारणाध्यानसम्मतः 15:7d
धारणानां जयं कृत्वा 14:51a
धारणा पञ्चमी मता 14:47d
धारणा भूतकर्मगाः 14:15b
धारयेद्धारणाः पुनः 14:32d
धारावाहि यतो ज्ञानं 1:28a
धिंसां सत्यं च भाषयेत् 4:76d
धिमवान् हेमकूटवत् 5:91b
धिषणा तर्हि कर्मजा 4:53b
धिषणाष्टाङ्गसंयुता 4:74b
धीरर्थमर्पयेज्ज्ञात्रे 4:33c
धूममालाङ्ककेतनः 5:126b
धूमो वह्निनिदर्शनम् 6:20b
धूम्राभो धूलिधूसरः 14:45b
ध्यानात्कुर्यात्पुनर्नवम् 14:40b
ध्यानादेस्तेन संश्रयेत् 14:7d
ध्रुवं च प्रस्थितं तद्वद् 5:129c
ध्रुवं न चलति स्थिरम् 5:129d
ध्वजो यद्वत्समुच्छ्रितः 5:127b

न

न कदाचिदनीदृशम् 2:12b
न कर्ता करणादृते 2:32b
न कर्तुर्योजने क्षमाः 6:73b
न कर्तृत्वमिदं पुंसः 1:85a
न कर्म सहकारि स्यात् 6:7a(vl)
न कश्चित्सर्वतो द्रष्टा 14:101c
न कारणं न कार्यं तत् 4:3c
न कार्यं करणोज्झितम् 2:35b
न कार्यं कारणाभावात् 1:67a
न कार्यं कारणाभावाद् 2:21c
न कार्यकारणो योगो 6:18a
न कालरहितो गम्यः 4:50c
न कुठारं प्रशंसति 1:87d
न केवलमसौ कार्यात् 2:6a

न केवलमसौ तेषां App. B:33a
न क्रिया तेन मुख्या सा 6:74a
नखपादगतं यच्च App. B:38c
न ख्याप्यं कार्यदर्शनम् 2:4d
नगरग्रामरथ्यां वा App. B:28c
न गृहीतो यतस्तयोः 2:4b
न च कश्चिद्विशेषो ऽयम् 2:9c
न च तत्रास्ति योजना 6:21d
न च तन्नश्यते मूलं 4:153c
न च ताः प्राकृता विद्याः 3:70a
न च ते ऽङ्गे ऽङ्गभावत्वं App. A:3a
न च तावमलात्मनः 2:106d
न च दृष्टेन सर्वत्र 2:75c
न च भिन्नं स्थिरत्वतः 14:68b
न च मोक्तुं बलं तदा 4:36d
न च सा तस्य येनायम् 14:62c
न चान्येषां विमुक्तिः स्याद् 15:31e
न चायं नियमः स्फुटम् 3:32b
न चार्थरहितः शब्दः 6:60c
न चासौ दृश्यते लोके 3:24c
न चास्ति स भवच्छेदस् 1:50a
न चेदेषामदृष्टत्वाद् 2:76c
न चोपमा भवेत्तत्र 3:35a
न जडत्वात्तयोर्द्वयोः App. E:82d
न जातो ऽस्मिन् पुनर्भवेत् 15:36b
न तत्कर्मफलं भोग्यं 1:29c
न तत्कार्यं गुणत्वेन 1:25a
न तत्फलविशेषो ऽस्ति 15:29a
न तत्र तत्त्वसंशुद्धिः 15:13a
न तद्भिन्नः पुमानस्मिन् 1:28c
न तद्भिन्नः स वाचकः 6:59b
न तद्भेदो व्यवस्थितः 4:159b
न तस्मात्परतः किञ्चिच् 5:157a
न तु कर्ता क्रमेणापि 6:25c
न तु शूद्रान्त्यजातिषु App. C:44b
न तु हेतुरहंकृतिः 4:129d
न तौ स्यादमलात्मनः 2:106d(vl)
नत्वा सोमं स्फुटं वचः 1:2d
नदीपूरे ऽब्धिवारितः 3:52b
न दृष्टं मानसं तत्र 1:21a
न दृष्टो ऽध्यक्षकः पशुः 1:17f
न दृष्टो ऽपि प्रतीयते 2:7b(vl)
न देशे ऽन्यत्र तद्ग्रहः 6:12d
न दोषस्त्वितरेतरः 2:73b
न निमित्तं भवेज्जातिर् 2:111c
॰नन्तो ऽनुग्राह्यसंश्रयः 3:65b
न पक्षो हेतुवर्जितः 2:27d
न पशुत्वं पशोर्भावः 4:162a
न पश्यति पितुर्भार्याम् 4:86c
न पिण्डे चेतनेन्धिते App. C:50b
न पौरुषमिदं वाक्यं 3:23a
न बन्धः परमार्थतः 1:46d
न भिद्यन्ते स्वरूपतः 4:107d
न भिन्नकरणैः स्थितः 2:33d
न भेदः परमार्थतः 2:42b
नमः स्वाहा जपे होमे 6:36a
नमःस्वाहावषट्कार॰ 6:35c
न मन्त्रस्तद्विशेषतः 6:51d
न मुक्तिः संस्थिता वा सा 2:68a
न मुक्तिदं कृतं तस्य 15:20a
न मूलरहितं यतः 3:53d
न मोक्षे पक्षपातिता 15:69b
न यतो ऽर्थग्रहो बाह्ये 1:20a
नयनस्य प्रकाशकम् 4:169d
न याति च्छिन्नमूलो ऽसौ 3:13a
न योजको भवेच्छब्दः 6:22c
नरः स्वदेहभूतानि 2:59a
नरं पञ्चसहस्राणि App. D:64e
न रागो द्वेष एव वा 2:107b
नराणां शिववक्त्रतः 3:17b

नरान्तरे ऽथवा वाक्यम् 3:31a
नरार्थः सर्वसंरम्भो 4:65c
नरार्थो न तनूज्झितः 4:65d
नरार्थो हि भवेन्न किम् 4:61d
न वक्तव्यः स्वभावो ऽस्य 1:73a
नवरत्नवनावासाः 5:44c
न वर्णव्यतिरेकेण 6:10a
न वर्णाः संहतिं यान्ति 6:14c
न विद्याया यतो बुद्धिः 4:31c
न विभुः पुद्गलः प्रोक्तः 1:36a
न शक्तिः प्रोच्यते तदा 2:125d
न शक्तिर्वर्धते वर्णैस् 6:39e
न शरीरस्य कर्तृता 1:86b
न शास्त्रकरणे शक्तः 3:7c
नष्टदुःखैककर्मकाः 5:52b
न सङ्केतादृते लोकस् 6:24c
न सन्ति येन ते तस्य 2:108a
न सम्बन्धोज्झितो यस्माच् 6:17c
न साध्यसाधनान्वेयः 6:19a(vl)
न साध्यसाधनो योगो 6:19a
न सामान्या नराः केचित् 3:21c
न स्वतो ज्ञानवर्जितम् 3:45b
न हि तत्र स्थितं भवेत् 15:22d
न हि शक्त्या ऋते तेषु 1:71c
नागभूतज्वरक्षये 6:54b
नाडयो ऽपि च नाभिस्थास् 14:56c
नाडिकास्थो ऽनिलस्तत्र 14:54a
नाडीनां च निरन्तरम् 14:56b
नाडीरन्ध्रेषु सर्पितम् 14:55b
नाडीसंचारगोचरा 14:68d
नाड्यस्ता गदितास्तत्र 14:53c
नात्मनो व्यतिरिच्यते 1:33b
नात्मलाभो भवेत्तस्मान् 4:167c
नाथत्वेन व्यवस्थिताः 3:6b
नाधिष्ठानं विना न सा App. C:50d
नानाकारः कथं भवेत् 14:65d
नानाकारं बहिर्मुखम् 14:66d
नानाकाररसा यस्माद् 5:50c
नानाकारविशेषार्हा 14:64c
नानाचित्रफलोदयम् 2:41b
नानाज्ञानसमाश्रया 1:32d
नानादुःखविशेषदाः 5:11d
नानारत्नद्रुमाचला 5:107b
नानारत्नप्रभालोका 5:107a
नानारत्नसमाकुला 5:107d
नानारत्नसुखावासा 5:107c
नानारससमाश्रितम् 4:100d
नानारुद्राश्रयं महत् 4:2b
नानारूपपरिच्छदाः 2:2b
नान्यथा ग्रहणं भवेत् 4:97d
नान्यथा ज्येष्ठभावो ऽस्य 2:47c
नान्यथा तत्प्रवृत्तिः स्याद् 3:18c
नान्यथा तद्गतो भावः 2:100c
नान्यथा तद्विधं स्पर्शं 4:98c
नान्यथा त्रितयं तस्य 4:49c
नान्यथा द्विविधो भावः 6:71a
नान्यथा नियमो मतः 4:51d
नान्यथा मानसंस्थान॰ 4:99c
नान्यथार्थग्रहो वा स्यात् 2:37a
नान्यथा वार्चनीयः स्यात् 2:86a
नान्यथा विषयान्वेषो 4:36a
नान्यथाशुद्धिभोगेषु 1:53a
नान्यथास्यार्चनं यस्माच् 2:86a(vl)
नान्यवाच्यार्थवाचकाः 3:73d
नान्यस्तापो ऽन्यथा पुंसः 4:119c
नाप्रामाण्यं त्रिधा स्थितम् 3:38d
नाभिः प्रजापतेरेवम् App. B:15c
॰नामा नामामृता कला App. B:16d
नायकत्वेन वेधसा App. B:32d

नाराचस्य समाख्येयं App. F:91c
नार्चनार्थस्य साधिका 6:66b
नार्थतः सा स्थिता मम 1:45b
नाशं गच्छन्तु ताः प्रभो App. L:121f
नाशशक्तिबलादेव App. E:88a
नासद्रूपतयाथवा 15:55b
नासम्भवो भवेन्नाम 4:4a
नासाकर्णास्यरन्ध्रेषु 4:114a
नासाग्रमवलोकयेत् 14:9b
नासाग्रे च सदाशिवः 14:74b
नासिका च मतेर्गणः 4:96d
नासिकायुगळं दृढम् App. F:89d
नासिकाश्रोत्रनेत्रोत्थम् App. B:39a
नासौ सर्वगुणाश्रयः 2:27b
नासौ सार्वत्रिको भवेत् 3:41d
नास्ति कर्तेति चोच्यते App. E:85d
नास्ति चेदस्ति तत्कथम् 15:54b
नास्ति दुःखादृते पूर्व॰ App. K:117c
निःस्पृहेण विवेकिना 14:3d
निक्षिप्यन्ते स रौरवः 5:16d
निक्षिप्यन्ते स्वकर्मतः 4:23b
निखिलज्ञानयोगित्वात् 2:65a
निखिलप्रेषणे क्षमः 14:32b
निजधर्मं समुज्ज्वलम् 14:94d
निजपूर्णतनुः प्रभुः 2:83b
निजबीजगुणोत्कटा 14:41b
निजबीजपरिग्रहा 14:37b
निजबुद्ध्या विदूषितम् 4:79b
नितरां भोगसंपत्तिस् 5:46a
नितलं च गभस्तिमत् 5:41b
नितले शिशुपालाख्यः 5:45c
नित्यं विभ्वी जडात्मिका App. E:87b
नित्यज्ञानस्य यो भेदः 14:66a
नित्यं ज्ञानं स्थितं तस्य 14:65c
नित्यधर्मपरायणः App. C:45b
नित्यनैमित्तिके तेन 6:79e
नित्यमुद्द्योतितं परम् 15:67d
निद्रा भोगादिभिर्यया 2:57b(vl)
निध्यादीनामसम्भवः 3:30b(vl)
निन्दां प्राप्याधमो मतः 2:126b
निन्द्याः स्युरन्यथा शैवा 15:28c
निपातस्तत्प्रबोधः स्यात् 2:103c
निमन्त्रणा यथान्येषां 15:34c
निमित्तकारणं तेन 2:30e
निमित्तं कर्म कल्पते 1:57d
निमित्तमीश्वरस्तेषाम् 6:6c
निमित्तमीश्वराख्यं यत् 2:29a
निमित्तानि न तान्यतः 2:112b
निमित्तान्न विरागतः 4:42d
नियतिर्नियमाज्ज्ञेया 4:51a
नियतो न व्यवस्थितः 6:19b
नियत्या किं प्रयोजनम् 4:52d
नियत्या सह सर्पति 4:57d
नियमात् कारकादिषु 1:71b
नियमाद्विषयाणां स्यान् 4:129c
नियामको नियत्याह्वे 5:152a
नियुक्तः परमेष्ठिना 5:38f
नियुक्तः सर्वदेवानां App. B:32c
नियुक्ता अधिकारित्वे 3:72c
निरंशं कारणं द्रव्यं 4:135a
निरंशत्वादमूर्तितः 1:49b
निरंशं तत्त्वमाश्रयेत् 14:84d
निरद्धस्फुरणे दधिः 14:106d
निरपेक्षं तु न ज्ञानं 4:145c
निरपेक्षा यदा दीक्षा 15:27c
निरपेक्षा विशोधिता 15:25d
निरपेक्षोदिताज्ञानां 15:25a
निरयाणामधिष्ठाता 5:38e
निरर्था तेन सा मुक्तिः 15:58c

निरवस्था प्रसज्यते 2:82b
निराचारा निराश्रमाः 15:28d
निराधारं न किं स्थितम् 2:67d
निराधारं न चेज्ज्ञानं 2:65c
निराधारस्य सिध्यति 2:69d
निराधारा न संस्कार्याः App. C:51c
निराधारो ऽपि कृत्यकृत् 2:66b
निरालम्बं यदा तत् स्यात् 14:85a
निरालम्बस्तमोमयः 5:10d
निरालम्बा भचक्रवत् 2:127b
निरालम्बो न योगो ऽपि 14:52a
निराहारः त्रिवासरम् App. D:77b
निरुच्छ्वसनलक्षणः 5:25d
निरुच्छ्वासो ऽक्षसंरोधान् 5:25c
निरुच्छ्वासो ऽथ सोच्छ्वसः 5:14b
निरोधगतशक्तितः 14:31b
निर्गतः शुक्रबिन्दुवत् 5:122b
निर्दग्धे प्राकृते देहे 15:8a
निर्दहेच्छुष्ककाष्ठवत् App. J:111b
निर्देश्याः पशवो ऽकलाः 4:20d
निर्द्वन्द्वेन कृतात्मना 14:3b
निर्निमित्तो न रागो ऽपि 1:53c
निवर्तयन्त्यधश्चक्रं 2:121a
निवृत्तिप्रक्रमः स्थितः 3:67b
निश्चिता कृत्यगोचरे 2:51b
निश्चेष्टहतकाश्रयः 5:26b
निषधो नाम पर्वतः 5:87b
निषिद्धो यत्र सस्तार्क्ष्यः 5:87c
निषेवन्ते कथं पुनः 15:48d
निष्कलं सकलात्मनि App. L:134b
निष्क्रियाः प्रलयाकलाः 4:20f
निहतः कार्तिकेयेन 5:98c
नीलवच्च गिरिः श्वेतो 5:83a
नृकर्म सहकारि स्यात् 6:7a
नृणां व्यञ्जकयोगतः 15:37d
नृणामज्ञानलक्षणः 2:48b
नृपतेः श्रीरनुत्तमा App. L:122b
नेतरेष्विह तद्भवेत् 1:70d
नैर्ऋत्याप्या मरुद्गता 14:58b
नैवार्थस्योपलम्भनम् 4:5b
नैष्ठिकस्त्वधमो ज्ञेयो App. G:92c
नोपलब्धाथ देवता 6:76b
नोपस्थेन विना भवेत् 4:104b
नोपादानादृते सृष्टिः 4:11a
नोपायत्वं प्रपद्यते 15:23d

प

पक्षस्तेन न निश्चितः 15:54d
पक्षो दृष्टान्तवर्जितः 2:13d
पञ्चकृत्यविलक्षितः 2:123d
पञ्चगव्येन शुद्ध्यति App. D:65d
पञ्च तत्वानि लोकांश्च App. E:79c
पञ्चधा देहसंस्थितः 4:114b
पञ्चधा समवस्थितः 14:78b(vl)
पञ्चमन्त्रनिकेतनः 14:76d
पञ्चमन्त्रमहातनुः App. C:52d
पञ्चसप्तककोटिकम् 5:111b
पञ्चस्थः पाशमोचकः App. H:95f
पञ्चाङ्गुलपरीणाहो App. H:105a
पञ्चावस्थः पुमान् ज्ञेयः App. L:142a
पञ्चाशीत्योदितो लक्षैः 5:130a
पञ्चाष्टकसहस्रगम् 5:111d
°पट्टकलुष्टविग्रहः 5:28d
पतिः शुद्धाध्वहर्म्यस्थः App. A:8a
पदं विना न तत्सन्धिं 1:12a
पदं तैर्वाक्यमिष्यते 6:7d
पदवाक्यगतक्रमः 6:60d
पदवाक्यादिभेदगम् 3:25d
पदवाक्यार्थयोजना 6:1b
पदवाक्येषु च स्थिता 6:39d

पदार्थपञ्चकं सिद्धम् 1:5a
पदार्थप्रतिपादकाः 3:21d
॰पदार्थप्रतिपादकः 6:43b
पदेनार्थः प्रकल्पितः 6:45d
पदैर्वाक्यैर्व्यवस्थितः 6:49b
पदोच्चारविधिं विना 6:8d
पद्मः पद्मसमाकारः 5:19a
पद्मं जलोद्भवं शीतं 14:38c
पद्मस्वस्तिकदण्डार्ध॰ 14:4a
पद्माख्यो ऽथ महापद्मः 5:12c
परः शनैश्चरः क्रुद्धः 5:123a
परकान्ते व्रतं मतम् App. D:66d
परतत्त्वे लयो यस्मिन् 14:16c
परताले ऽपि प्रह्लादो 5:44a
परदारांश्च वर्जयेत् App. D:58d
परभोगाः परस्त्रियः 5:44d
परमं शाश्वतं सत्य॰ App. L:132c
परमार्थस्थितं वस्तु 15:49c
परमेशः स्वशक्तितः 3:19b
परशक्तिसचेतसाम् 2:89d
परसङ्केतवर्जितः 6:23d
परस्परविरुद्धो ऽयं 15:54c
परस्परविरोधिनी 3:48b
परस्परोरुसंश्लिष्टाव् 14:4c
परस्य परमेष्ठिनः 15:21b
पराकं शृणु साम्प्रतम् App. D:74d
पराको ऽयमुदीरितः App. D:75b
परानन्दविपूरितम् 5:45b
परार्थं नाहरेन्नीतो 4:77a
परावाहनमित्युक्तं App. L:134c
परिक्रम्य गृहाद्बहिः App. B:28d
परिच्छिद्य च संसारम् 2:104a
परिणामविशेषतः 1:21d
परिणामविशेषतः 1:72b
परिणामविशेषेण 1:22c
परिणामसुखं स्वादु 1:3c
परिपाकात्फलं तस्या 15:45a
परिभाषाः स्ववस्तुगाः 1:13d
परोक्षं तत्क्रियाफलम् 6:78b
पर्वतादिविशिष्टं वा 2:14a
पर्वतो गन्धमादनः 5:78b
पर्वसन्धिषु सर्वेषु App. D:56a
पवनः स्पर्शतन्मात्राद् 4:114c
पवने स्पर्शने तथा App. L:136d
पशवः पाशसम्बद्धाः 4:156c
पशुः प्रागीश्वरो विद्या 1:5c
पशुत्वगुणसाधनाः 4:156d
पशुत्वं चिन्निरोधकम् 4:161d
पशुत्वदोषनिर्दग्धः 1:6c
पशुत्वं तत्कुतः स्थितम् 4:160d
पशुत्वं तत्स्थितं यस्मात् 4:161a
पशुत्वरुद्धचिच्छक्तेः 1:93c
पशुत्वाद्युज्यते तनौ App. L:128b
पशुत्वाविरहो भवेत् 4:157d
पशूनां स्वस्वभावतः 4:156b
पशूनां पतिभावतः 2:99d
पशूनां पतिरीश्वरः 2:116d
पशूनामिह सर्वेषां 2:115a
पशोः कर्मनियामिका 4:51b
पशोः सत्कार्यसाधितः 2:101b
पश्चाद्बुद्ध्यादिको भवेत् 4:66b
पश्येत् सर्वविपर्ययम् 4:89f
पश्वनुग्रहकारणः 15:19d
पश्वनुग्रहकृद्यतः 2:115d
पाटितोरःकवाटान्तः॰ 5:37a
पातालं येन तत्स्फुटम् 5:58d
पातालं सप्तमं मतम् 5:41d
पातालसप्तकं ख्यातं 5:60a
पाताले संस्थितो ऽधस्ताद् 5:52e

पादपान् पर्वतानपि 14:46d
पादयुग्मादजो व्यक्तः 3:74c
पादाख्ये क्रमणः स्मृतः 5:149b
पादादिकरणोक्तिवत् 2:102d
पादान्तं यावत्तत्स्नानाद् App. B:23a
पादान्तं कायपापघ्नं App. B:37e
पादावन्योन्यसङ्गतौ 14:6d
पादौ कर्माक्षपञ्चकम् 4:101f
पादौ प्रक्षाल्य मृत्तोयैर् App. B:29a
पापं यन्मानसं हरेत् App. B:24d
पापक्रियाविशेषाप्ता 5:11c
पापघ्नः प्रणवो नृणाम् App. B:25b
पापिष्ठजनदुःखदाः 5:34b
पायौ च तूर्णकृद्रुद्रः 5:149a
पाय्विन्द्रियनिबन्धनः 4:104d
पारम्पर्यक्रमात्परः 15:33b
पारम्पर्यक्रमादन्यो 15:34a
पारम्पर्यक्रमेणैव 3:14c
पार्थिवी धारणा धार्या 14:33c
पाशच्छेदे ऽधिरोपिताः 3:70b
पाशरिक्तं सुनिर्मलम् 14:90d
पाशानां यथास्थितः 3:46d
पाशानां यद्बलं चान्यत् 2:56a
॰पाषाणपरिपूरितः 5:23d
पिङ्गः शङ्करगां गतः 5:143d
पिङ्गलं सर्वगात्रेभ्यो 3:75c
पिण्डीभूतमिव स्थिरम् 14:26d
पितरश्च महात्मानस् 5:134a
पिबन्ति यत्र गीर्वाणाः 5:105c
पिशाचग्रहभूतजम् 4:82d
पीता स्वर्णगुरुप्राया 14:35c
पुंवक्त्रस्तेन स स्मृतः 2:91b
पुंविरागप्रवृत्त्यर्थम् 3:72a
पुंसः शुद्धा मतिर्भवेत् 4:76b
पुंसश्चाकर्तृभावतः 4:67b
पुंसस्तत्कार्यसंश्लेषान् 4:61c
पुंसस्तद्गुणसंश्रयात् 4:72d
पुंसां कर्मानुसारतः App. E:88f
पुंसां पाशः कलाद्यो ऽपि 4:63c
पुंसामसंस्कृतानां तु 3:31c
पुंसो ज्येष्ठफलाश्रयः 2:47d
पुंस्तत्त्वे सूक्ष्मदेहाख्यो 5:151a
पुनर्मन्त्रैः समाचम्य App. B:31c
पुनर्मोक्षमवाप्स्यति 15:39b
पुनर्विस्तरतो ऽपि वा 3:47b
पुनस्तथाविधे रुद्रैः 5:9c
पुनस्त्रीणि दिनान्येवम् App. D:76c
पुमान् जडः प्रकृत्यैव 1:61a
पुमान्संसारधर्मगः 15:46d
पुंभावात् सूक्ष्मयोगित्वान् 4:57c
पुरामरसुतेजस्का 5:68c
पुरुषं रम्यकं परम् 5:64b
पुरुषं स कलोद्भवः 4:37b
पुरुषस्तत्र योजकः 6:22d
पुरुषार्थप्रयोजनाम् 6:2b
पुरुषास्ते ऽवतारकाः 3:5d
पुरुषो वा मुखे यस्य 2:91c
पूजाहोमादिलक्षणा 15:6d
पूज्यते स परः शिवः 2:96d
पूज्यते ऽसौ परः शान्तः 2:96a
पूज्यपूजकभावो यद् App. A:7a
पूयासृक्कर्दमादिभिः 5:31b
पूरणे वर्तुलीकृतम् 14:30d
पूर्वतो गन्धमादनः 5:78b(vl)
पूर्वमात्मा विभुः प्रोक्तो 14:65a
पूर्वमेव समारब्धा 1:30a
पूर्वं प्रपञ्चितः सो ऽपि 5:161a
पूर्ववन्नामशम्बरैरिति App. H:107b
पूर्ववर्णजसंस्कार॰ 6:14a

पृथक् सृष्टानि कार्यतः 4:69d
पृथिवीरूपमण्डला 14:33d
पृथिव्या सलिलेन च App. B:18b
पृथ्वी च गन्धतन्मात्राद् 4:122a
पौरुषेयं वचो यस्माद् 3:22a
पौरुषेयं वचो यस्माद् 3:39a
॰प्रकटास्थिकलेवरः 5:37b
प्रकम्पाद्वावकाशतः 4:140d
प्रकाराणां विचित्राणाम् 14:101a
प्रकाशः स्वपरार्थवित् 1:18b
प्रकाशं स्वपरार्थज्ञं 1:1a
प्रकाशं पृष्टवान् लेशात् 1:16c
॰प्रकाशविभवोज्ज्वलः 5:9b
प्रकाशस्तेजसो गुणः 4:119b
॰प्रकाशितदिगम्बराः 5:69d
प्रकुर्याद्गतशक्तिकः 14:105b
प्रकृतिः प्रान्तवर्णो ऽत्र 6:29c
प्रकृतिप्रत्ययादिभिः 6:42b
प्रकृतिप्रत्ययोन्यार्थे 6:47c
प्रकृतिस्तनुकार्यस्य 4:59c
प्रकृतिस्तेन सा प्रोक्ता 4:58c
प्रकृतेर्गुणहेतुत्वाद् 4:69a
प्रकृतेर्वर्त्मनि स्थितम् 3:69d
प्रकृत्यात्मपरं ज्ञानम् 4:80c
प्रकृत्यैवामलः शुक्रो 5:122a
प्रक्षिपेत्तर्ज्जनीं भेदे App. F:91a
प्रक्षेपयेत्पुष्पमण्डलेशाद् App. H:100a
प्रचुरं स्थापितं सर्पिर् 5:99c
प्रचुरो विनिवेशितः 5:101d
प्रजापर्यन्तगो ब्रह्मा 14:75c
प्रणमस्य व्रते स्थितः App. D:56d
प्रणम्येशं शिवस्वस्य App. H:100c
प्रणवो जातिरादितः 6:37d
प्रतारका न सर्वत्र 3:21e
प्रतिघातबहिर्भूतं 15:67c
प्रतिपन्नः सदा बहिः 4:147d
प्रतिपन्नः स्वकार्येण 2:3c
प्रतिपन्नं विशेषेण 6:63a
प्रतिपन्ना वद स्फुटम् 2:36d
प्रति प्रति समाहृतिः 14:11b
प्रतिबोधं स्वशक्तितः 3:11b
प्रतिवादिप्रसिद्धोक्त॰ 15:1c
प्रतिषेधे त्वमानोनास् 6:47a
प्रतोदः प्रणतः परम् 1:1d
प्रत्यक् पूर्वायतो नगः 5:80b
प्रत्यक्षं यदि तद्दृष्टं 3:24a
प्रत्यक्षेण यतः क्वचित् 1:21b
प्रत्यग्देशे ऽब्जलाख्यो ऽपि 5:143a
प्रत्ययेन भवेद्दीक्षा 14:104a
प्रत्ययेर्थविवर्जितः 6:61d(vl)
प्रत्ययो ऽपि भवेत्तस्य 14:104c
प्रत्ययो व्यक्तशेखरः 6:29d
प्रत्यायकश्च ते शब्दः 6:61c
प्रत्याय्यप्रत्यायकाख्यः 6:19c
प्रत्याय्यप्रत्यायकाख्यो 6:20c
प्रत्याहारादिको योगः 15:17c
प्रत्याहारादिको योगो 15:7c
प्रत्याहारे कृते ध्याने 14:17c
प्रत्याहृतिरथ ध्यानं 14:10a
प्रत्येयप्रत्ययाख्यस्तु 6:19c(vl)
प्रथितस्तेन गर्भोदः 5:110c
प्रथितो भोगहेतुतः 5:158b
प्रदीप इव मन्यते 3:44b
प्रदीपस्तिमिरे यथा 1:91b
प्रदीप्तमुखकन्दरः 5:36b
प्रधत्ते स्वकृतिं यस्मात् 4:60a
प्रधानं तेन कारणम् 4:60b
प्रधाने च प्रधानकः 5:150d
प्रधाने देहपञ्जरे 14:51d

प्रपञ्चस्तत्कृतस्तस्मिन् 5:158a
प्रबोधितसुकृत्यो ऽसौ 5:119c
प्रबोधे चालने मोहे 4:73c
प्रभवति स च यस्मात् स्थान°...3:79b
प्रभवो जगतः प्रभुः 14:78f
प्रभूतं दधि तत्क्रतौ 5:97d
प्रभोः शक्तिविभागेन 2:62a
प्रमथ्नाति बलं पुंसां 2:57c
प्रमथ्नाति यया शिवः 2:56b
प्रमाणं हेतुसंश्रयम् 1:12d
प्रमाणं कारणं तदा 3:42d
प्रमाणं तदनिश्चितम् 3:45d
प्रमाणमेकं तद्वाक्यं 3:56a
प्रमाणेन प्रमाणानां 3:23c
प्रमाणे न स्थिते नास्मिन् 2:28c
प्रमाणेष्वप्यसौ न किम् 3:42b
प्रमादान्मोहतो गत्वा App. D:58e
प्रमेयमपि तत्तथा 2:28b
प्रयाति विधिवेदवित् 14:107b
प्रयोक्ता साधनस्य कः 15:47d
°प्रलेपस्पृष्टविग्रहः 5:24d
प्रवाहरूपता येयम् 1:83a
प्रविशन्त्यच्युतं पदम् 3:61d
प्रविष्ट ऋतुदिक्संख्यैः 5:66c
प्रवृत्तं प्रचुरात्तदा 5:102d
प्रवृत्तिः शब्दगा भक्त्या 2:102c
प्रवृत्तिं कुरुते पुंसां 2:45c
प्रवृत्तिर्दृश्यते यस्मात् 1:69a
प्रवृत्तिस्तद्वशाणूनाम् 2:105a
प्रवेष्टुं शाङ्करीं तनुम् 3:58d
प्रवेशे वेत्ति येन तत् 1:91d
प्रसारयेत्पुनर्योगी 14:27a
प्रसार्योरुयुगं स्वाङ्गं 14:6a
प्रसिद्धिमात्रमेवेदं 14:100a
प्राकाम्यं काम्यसम्प्राप्तिर् 14:93c
प्राकृतः प्रत्ययो वा स्याद् 4:59a
°प्राकृतः स्फटिके यथा 1:51d
प्राक्तनानुभवादितः 1:34b
प्रागुद्दिष्टः शिवो ऽमूर्तो 3:7a
प्राग्दिश्यप्यपरं वक्त्रम् App. H:96c
प्राङ्मुखः क्षालयेत्पादौ App. B:27a
प्राङ्मुखोदङ्मुखो वाथ App. B:30c
प्राणः प्राणमयो वायुर् 4:115c
प्राणं सर्वमरुद्भवम् 14:21b
प्राणवानग्रहे कायो 1:17c
प्राणवृत्तिनिरोधेन App. B:24a
प्राणस्तेन चिदाधारः 4:117c
प्राणाख्यस्याब्जचारिणः 14:13d
प्राणापानसमोदान° 4:115a
प्राणायामः स कीर्तितः 14:14b
प्राणायामं पुनः कुर्याद् App. B:23c
प्राणायामश्च धारणा 14:10b
प्राणायामाद्यतस्तेषां 14:18c
प्राणायामान् समाचरेत् 14:17d
प्राणो बलं समाख्यातं 14:20c
प्राधान्यात् पुरुषः स्मृतः 1:88b
प्राधान्येन स्थितो वा स्यात् 6:72a
प्रान्ते जातिरियं प्रोक्ता 6:37c
प्रान्ते नामविजृम्भितः 6:33d
प्राप्तं मय्युपसंहृत्य 15:72c
प्राप्तास्तत्स्थानमैश्वरम् 2:128d
प्राप्तिः प्राकाम्यमीशिता 14:91d
प्राप्तिः सा समतास्य तु App. A:8b(vl)
प्राप्तिः स्यात्समतास्य तु App. A:8b
प्राप्तिः स्यादखिलाप्तितः 14:93b
प्राप्नुवन्ति सुरास्ततः 3:4d
प्राप्यते पुरुषोक्तोंऽशो 3:30c
प्रामाण्यं प्रतिपद्यते 3:20b
प्रामाण्यं भवतोदितम् 3:33d

प्रायश्चित्तं गृही चरेत् App. D:58b
प्रायश्चित्ती भवेन्नरः App. D:58f
प्रासादः परमेश्वरः App. L:135b
प्रासादं रिपुसैन्यं वा 14:43a
प्राह वाक्यं हसन्निव 1:18d
प्रेर्यत्वान्न वशास्तस्य 2:121c
प्रेषणाद्बलवान्यतः 14:31d
प्रोक्तः कायधृतामिह 4:117d
प्रोक्तः स मोक्षफलसाधनहेतुराद्यस् 2:129c
प्रोक्तः साधनसङ्घातो 15:2a
प्रोक्तं तत्कार्यदर्शनात् 4:171b
प्रोक्तस्तदुपचारतः 14:97d
प्रोक्ता रम्येति तद्वाक्यात् 5:82c
प्रोक्तास्ते ऽतो ऽधिकारिणः 2:124d
प्रोक्ते ज्ञानक्रिये द्वे ऽपि 15:20c
प्रोक्तो मयाद्य नियतं फल॰... 14:108d
॰प्रोच्चाटविषनाशने 6:54d
प्रोद्भूतागमवाक्यमाननियतः... 5:162d

फ

फलं च क्रियया सिद्धं 2:88a
फलं चातः क्रियाजन्यं 6:70a
फलं तद्द्वारयोगतः 15:34d
फलं तस्मात्प्रधानोत्थं 15:10a
फलं निष्पद्यते ऽखिलम् 15:22b
फलपुष्पात्तरागवत् 1:30d(vl)
फलप्रदमिति प्रोक्तं App. E:83c
फलभेदो न चोदितः 15:30b
फलभोक्ता स चोदितः App. C:51f
फलं प्राप्नोति योगवित् 14:85f
फलोपायसमागते 15:16b

ब

बद्धपट्टवदाहितम् App. A:3d(vl)
॰बन्धनाक्रोशताडनैः 4:146b
बन्धेन समनो भवेत् 4:95d
बन्धोः संस्मरणे यथा 1:34d
बन्धोत्सर्गौ मरुच्चेष्टा 4:104c(vl)
बलं वा ज्ञानविज्ञानम् 2:55a
बलक्षेपवशानुगा 2:55d
बलप्रमथनानुगा 2:56d
बलवानात्मरागः स्यात् 4:38c
बलविकरणा प्रमथना च 2:43e
बलानां प्रमथा प्रोक्ता 2:56c
बलानां विकिरा तु सा 2:54d
बलिस्तक्षकपिङ्गलौ 5:51f
बहवस्ते ऽत्र ये सिद्धा 6:29a
बहवस्तेन संसिद्धाः 6:29a(vl)
बहिरर्थक्रियान्वितः 4:147b
बहुदैवसिको योगः App. D:70c
बहुर्यो ऽस्ति सदा सुखम् App. K:117b
बहुवर्णैरभिव्यक्तः 6:11c
बहुसंख्याः स्मृता यस्मात् 6:6a
बालादीनामनुग्रहः 15:34b
बालादीनामपि प्रोक्तं 15:31a
बाहुशृङ्गद्वयादीशा 3:76a
बाह्यमर्थक्रियाकारि 4:142c
बाह्याभ्यन्तरसंकल्पो 4:105e
बाह्यार्थगस्य चित्तस्य 14:11a
बाह्यार्थप्रत्ययो यो ऽयं 4:140a
बाह्येनापि तनोः शुद्धिः App. B:18a
बाह्यो यो ऽक्षार्थसंयोगस् 4:106a
बाह्यो ऽर्थो यो ऽयमव्यक्तस् 4:139a
बिन्दुः क्षुब्धस्तदिच्छातः 6:3a
बिन्दुकारपुटीकृतम् 14:82b
बिन्दुनादकलाश्रयः 5:156b
बिन्दुरम्यो महावीर्यो 14:45a
बिन्दोः स परमेश्वरः 6:2d
बिन्दोरियमभिव्यक्ता 6:5a
बीजक्षेपाद्यथा भुवि 15:45b
बीजेषु वर्णकूटेषु 6:39c

बुद्धिप्रसिद्धगुणभक्तविशेषधर्म॰ 14:108a
बुद्धिभेदचतुर्गुणाः 5:11b
बुद्धिमद्धेतुपूर्वकाः 2:2d
बुद्धिमांस्तेन कर्तासौ 2:16a
बुद्धिरध्यवसायिका 4:90b
बुद्धिरव्यक्तसम्भवा 1:54d
बुद्धिर्या विषयाकारा 4:93a
बुद्धेरध्यवसायाख्यो 4:92e
बुद्धो बुद्धौ प्रतिष्ठितः 5:150b
बुद्धौ सत्यां स तद्धर्मो 1:54c
बुद्ध्यक्षाणीह सर्वाणि 4:124a
बुद्ध्यादिको ऽपरो रागः 4:64a
बुद्ध्यादेर्बीजमव्यक्तं 4:66c
बुधस्तेन प्रबोधकः 5:119d
॰बुभुक्षापीडितोदरः 5:27d
बृहत्त्वं तद्गुरुत्वं वा 5:121a
बृहत्त्वस्य पतिर्यथा 5:120d
बृहत्त्वाद्बृंहकत्वाच्च 14:78c
बृहत्त्वाद्ब्रह्म चोच्यते 5:136b
बोद्धव्या नान्यथा सास्मिन् 4:90c
बोधकत्वे स्थिते तेषां 3:8c
बोधकप्रत्ययाश्रितम् 3:39b
बोधादिभिश्चतुर्भिः स्याद् 15:42a
बोधादीनामुपायानां 15:3c
बोधाबोधनिपातने 2:110d
बोधाबोधौ कथं नृणाम् 2:108d
ब्रह्मचर्यमिह स्थितम् 15:28b
ब्रह्मचर्यात्पतेद्धीमान् App. D:58a
ब्रह्मचर्यादिकं वृथा 15:27d
ब्रह्मचर्येण वर्तते 4:77b
ब्रह्मवित् स गुरुर्द्विजः App. G:93d
ब्रह्मसेवार्थमागतैः 5:77b
ब्रह्माण्डधृक् --- शेष 5:7c
ब्रह्मा ब्रह्मत्वयोगत्वाद् 5:136a
ब्रह्मा यत्र प्रतिष्ठितः 5:134d
ब्रह्मा वा ब्रह्मयोगतः 14:78d
ब्रह्मास्मिन् शिववत् स्थितः 15:71d
ब्रह्मैव शिवयोगतः 14:78d(vl)
ब्राह्मणः सर्वजातीनां App. C:42a
ब्राह्मणीं वा कुलस्त्रियम् App. D:62b
ब्राह्मणीमितरां वापि App. D:59c
ब्रूहि मे बन्धमोचकम् 1:2b

भ

भक्त्या प्रोक्तो ऽथ तद्धर्मश् 4:164c
भगवन् यत्परं ज्ञानं 1:2a
भद्राश्वं तेन तत् स्मृतम् 5:73d
भद्राश्वं प्रागिलाख्यस्य 5:72c
भयं संसारयोगजम् 2:103b
भयदाने ऽथवा केतुर् 5:127a
भरतेन भृतं दुःखं 5:92c
भर्तृकामाद्धि सर्वदा 5:57b
भवच्छेदः प्रसज्यते 1:49d
भवत्यङ्गानि दीर्घस्थो 6:32c
भवन्ति तत्क्रियाकर्तुः App. B:17c
भवन्ति तद्विशेषस्थास् 14:77c
भवन्ति भवनिःस्पृहाः 2:105d
भवन्तु सिद्धयः सर्वाः App. L:121c
भवादयो ऽपि तानन्यान् 3:4a
भवादीन् बोधयन्ति ते 3:3d
भवितव्यं च मूलेन 3:34a
भवितव्यं यतस्ततः 5:160d
भवेत्कार्यमिह स्थितौ 2:20b
भवेत्किंपुरुषाह्वयम् 5:88b
भवेत्तच्छक्तिपाततः 2:102b
भवेत्तत्क्रमशो व्यक्तं 14:94e
भवेत्तत्फलसाधकः 14:52b
भवेत्तत्समवायतः 4:134b
भवेत्तद्धारणाजयः 14:49d
भवेत्तद्धेतुना ततः 3:43b

भवेत्पातालसप्तकम् 5:40d
भवेत् सिद्धो ऽमलात्मकः 15:68b
भवेत्सौम्यक्रियामखः App. H:101d
भवेदध्यवसायकृत् 4:90d
भवेदागमतः सिद्धा 15:37c
भवेदाश्चर्यकारकः 5:114b
भवेदीशः सदाङ्गुष्ठो App. B:16c
भवेदेकेन जन्मना App. C:53f
भवेदेवं जितस्तेन 14:28a
भवेद्गोशब्दवन्न किम् 6:34d
भवेद्धस्ताक्षवर्जितम् 4:103d
भवेद्बुद्ध्यक्षपञ्चकम् 4:95b
भवेद्वा बोधय स्फुटम् 15:36d
भवेन्न मनसा विना 4:105f
भवेन्नृणां भावविशुद्धिहेतुः 6:82d
भस्मना यतिनां सदा App. B:21b
भस्मशय्याव्रताद्यापि 15:7a
भस्मीकरोति तुङ्गाद्रिं 14:42c
भाण्डत्यागादजाच्छुद्धिस् App. D:68a
भानवो रश्मयो दीप्ता 5:115c
भानुमान्नूपतन्मात्रे 5:146c
भानुस्तपति विश्वात्मा 5:115a
भारतं हरि किंपूर्वं 5:64a
भारतं हरिवर्षवत् 5:92b
भावनाबलतः सो ऽस्मिन् 15:40a
भावनावशतो ऽपि वा 4:80b
भावमालोच्य वस्तुगम् 1:68d
भावो वाग्ज्ञानलक्षणः 4:162d
भाषणं नात्र शब्दितम् 4:102d
भाष्यो ऽन्यश्रवणात्मकः App. H:106b
भासो भासन्ति रश्मयः 5:43b
भासो यस्माद्विभान्त्यलम् 5:43b(vl)
भिक्षापात्रञ्च दण्डञ्च App. L:131c
भिन्नं तदवकाशतः 4:111b
भिन्नं भूताक्षनिर्गतम् 1:23d
भिन्नरूपा यदा सा न 1:31c
भिन्नस्तत्साधको न किम् 15:43d
भिन्नेनापि भवेत्क्वचित् 15:43b
भीषणो भटवत्स्थितः App. A:5b
भुक्तिमुक्तिफलं पशोः 15:21d
भुक्तोत्सर्गस्य कर्ताहं 4:132c
भुक्तोत्सर्गो मरुच्चेष्टा 4:104c
भुक्त्वाघोरं जपेद्यदि App. D:68d
भुक्त्वा सायाद्यकामेन App. D:65a
भुजाभ्यामावृता रागात् 5:72a
भुज्यते द्वीपशेषेषु 5:113c
भूः परिपिण्डिता 5:112f
भूगृहे सुविभक्ते वा 14:2c
भूतज्वरविषक्षये 6:79b
भूततस्तेन स ज्ञेयो 4:141a
भूतवेदसहस्रकम् 5:81d
भूतादिनात्र कार्याणां App. E:85c
भूतादिरिति नामतः 4:94d
भूतादेः पञ्च मात्राः स्युर् 4:96a
भूतानां समुदाये ऽपि 1:19a
भूतानामुद्भवं भवेत् App. E:85b
भूताश्चतुष्टयाख्याताः App. E:84a
भूतेष्वपि स्वभावो नो 1:75a
भूतो भव्यो ऽपि यः कालो 4:50a
भूत्वाचम्य विधिक्रमात् App. B:30d
भूमावर्थो मुखे शब्दः 6:16c
भूमिष्ठं दक्षिणं प्रति 14:5b
भूयो भूयस्तथापूर्य 14:20a
भूयो भूयस्तु तद्ध्यानं 14:13a
भूयो भूयो य आयामः 14:14a
भूर्लोकः कर्मिणां भूमिर् 5:113a
भेदद्वयमभेदो --- 4:143a
भोक्तुं शक्नोति भोजनम् 4:27d
भोक्तुर्भोगसमाश्रया 4:93d

भोगं शक्नोति वाञ्छितुम् 4:28b
भोगकर्तृत्वहेतुतः 4:164b
भोगतत्त्वाह्वयो यस्माद् App. E:81c
भोगभूमिषु निक्षिप्ताः 4:24a
भोगायाभिमुखाः स्थिताः 4:21d
भोगे ऽणुः कर्तृकारकः App. L:123d
भोगे वाप्यथवा मोक्षे App. L:124c
भोगेष्वपि च सामर्थ्यात् App. L:128c
भोगेष्वासक्तिमाप्नुयुः 4:157b
भोग्यं तावच्छरीरस्थं 1:63c
भोग्यमन्यत्परं ततः 1:63b
भोग्यमस्योपतिष्ठति 1:84b
भोग्याकारा यतो बुद्धिर् 4:93c
भोग्यान्येभिर्महात्मभिः 5:51d
भौतिकस्तु विशेषतः App. G:92d
भौतिकानीन्द्रियाणि स्युस् 4:129a
भौवनं तत्कृताधारं 2:40c
भ्रमत्यज्ञानमोहितः 1:79f
भ्रूमध्यं नासिकान्तरम् 14:72d

म

मण्डलेज्याविशारदाः 5:144d
मतो यो देहगो नृणाम् 1:41d
मदमत्ता पुरा दृष्टा 5:78c
मध्यमा कन्यसा ज्ञेया App. H:103c
मध्यमाभ्यां निबध्नीयात् App. F:89c
मध्याद्याम्योत्तरे द्वे द्वे 5:65c
मध्ये मेरुः सुवर्णाङ्गः 5:66a
मध्ये शक्तिर्गता क्रमात् 6:38b
मननत्राणधर्मित्वान् 6:57a
मनसा किं प्रयोजनम् 4:53d
मनसा पशुयोग्येषु 4:157c
मनाक्तस्य भवेत् संज्ञा 4:26c
मनाक् संमील्य नेत्रे द्वे 14:9a
मनाग्योग्यो विवेचयेत् 4:30d
मनाग्लौल्यं भवेत्तदा 4:38f
मनोन्मनस्य देवस्य 2:60c
मनोवृत्तिनिरोधेन App. B:24c
मनोवृत्तिं निरोधयेत् App. B:24b
मन्त्रः प्रागुक्तलक्षणः 6:50d
मन्त्रः शब्दात्मको यस्मात् 6:40a
मन्त्रत्वं शिवसंश्रयम् 6:57b
मन्त्रत्वमुभयात्मकम् 6:57d
मन्त्रराजो महेश्वरः App. E:88b
मन्त्रलक्षणसङ्केतः 6:1c
मन्त्रस्ताल्वादिनिष्पन्नः 6:51a
मन्त्राङ्गो ऽनुग्रहोत्साहः 2:1c
मन्त्राणामपि सङ्केतास् 6:28c
मन्त्रादीनसृजच्छिवः App. E:79d
मन्त्रा योज्याः स्र वा दि षु 6:79f
मन्त्रैर्विधानं निखिलं विधेयं 6:82a
मन्त्रोद्धारो ऽक्षरोत्पत्तिः 6:1a
मन्दादिदेहभिन्नानाम् 1:76c
मन्दिरे संव्यवस्थिता App. D:64b
ममापूर्णेन्दुमौलिना 6:80d
मलस्थानादिसम्बद्धो 4:165c
मलात्तदवरोधकात् 4:167d
मलिना मूर्च्छिताकारा 4:20e
°मले स्वच्छतनौ स्थितः 15:41b
मलो व्रजति संक्षयम् 4:168b
महति क्षितिमण्डले 2:23d
महत्कारणजन्यं तन् 2:24a
महत्ता विभुता यतः 2:24b
महदादेः कथं सिद्धिः 4:62a
महन्महति तत् स्थितम् 1:90d
महाकल्पावसानकम् 4:46b
महाक्षये यतो नान्यत् 4:20a
महाज्ञानक्रियात्मकम् 15:67b
महातलं रसाख्यं च 5:41c
महातले हिरण्याख्यः 5:48c

महाद्विरदलीलाभिः 5:57c
महान्तो यत्र संश्रिताः 5:131b
महापद्मस्तथारूपः 5:19c
महाभोगसमाकुलम् 5:49b
महारौद्रो भयानकः 5:32b
महारौरवसंज्ञितः 5:16b
महारौरवसंज्ञो यो 5:32a
महावीर्योपपन्नत्वात् 6:67c
महास्त्रीरूपसम्पन्नं 5:49c
महाहर्म्यपरिस्कन्धं 5:49a
महिमा महतो मानात् 14:93a
महेशस्य यथा प्रोक्तम् 3:20c
महेशो निजधामनि 14:76b
°मांसग्रासापकर्षकः 5:25b
मांसपेशीत्वमागतम् 4:47d
मांसादः सर्वदेहस्थ° 5:25a
°मांसाश्च गुणपञ्चकम् 4:122d
माणिक्यपट्टसंविष्ट° 5:54a
मातरिश्वा मरुत्स्कन्धे 5:145c
मातृकापदलक्षिताः 6:29b
मातृकेयं मता लोके 6:4c
मात्राणामात्मगोचरः 1:9b
मात्रा भूतादिसम्भवाः 4:107b
मात्राभ्यो भूतसंस्थितिः 4:96b
मात्रास्तद्धेतुतां गताः 4:8b
मानं सामान्यदर्शिका 2:9b
मानमण्डकटाहस्य 5:1a
मायां विक्षोभयन्त्येते 2:127c
मायाकार्यं तु मायायाः App. L:139a
मायाकार्यं तु मायेयं App. L:140a
मायाकार्यमिदं प्रोक्तं 4:149a
मायाख्यं योनिगोचरम् 4:154b
मायाख्यं तच्च कारणम् 4:15b
मायाख्ये गहनेशानः 5:152c
मायाञ्जनविवर्जिताः 2:121b
मायातत्त्वमिति स्मृतम् 4:15d
मायातत्त्वमिदं प्रोक्तं 4:3a
मायातत्त्वविलीनास्ते 4:20c
मायाधश्चोदिता रुद्राः 5:155a
माया नैव मलः प्रोक्तो 4:159a
माया मेया व्यवस्थिता 4:10d
मायाया न स सर्वतः 4:152d
माया सूक्ष्मा स्थिरामूर्ता 4:1a
मायेत्युक्ता कलाद्यत्र App. L:127a
मायोपादानकारणम् 4:16d
मायोर्ध्वं शुद्धमार्गो यः 5:157c
मायोर्ध्वं संस्थितिश्च या 5:1d
मारणो नैर्ऋते स्थितः 5:142d
मार्तण्डस्यापि चक्षुषी App. B:14b
माल्यवांस्तेन घुष्यते 5:77d
माल्यवान्नाम पर्वतः 5:76d
माल्या विद्याधरी किल 5:78d
मासकोटिमितान्तरः 5:133b
मासार्ध --- विप्रः स्याच् App. D:71c
मिष्टो मद्यो ऽमृतो ऽपरः 5:62d
मुक्तिः कैश्चिदिहेप्सिता 15:57d
मुक्तिः सर्वत्र सिद्ध्यति App. C:55d
°मुक्तिसाम्यापरिग्रहः 15:1d
मुक्तिस्तद्गुणभावतः 15:50d
मुक्तेष्वपि भवेन्न किम् 1:53d
मुक्तो यो ऽधिपतिर्भवेत् 15:62b
मुक्त्यर्थं प्रत्यबोधयत् 3:2d
मुक्त्याह्वो ऽर्थपदो ऽखिलः 6:81b
मुक्त्वा सांशं पुरो मार्गं 14:84c
मुख्यनाडीबिलेन सः 14:27b
मुख्ये तद्वामदक्षिणे 14:70d
मुख्यो नरो ऽस्तु वा तत्र 6:74c
मुच्यतामाग्रहो दृढः 2:76f
मुदितामलविग्रहाः 5:70b

मुद्रा दिग्बन्धकर्मणि App. F:91d
मुद्रामण्डलमन्त्राङ्गैर् 2:95c
मुनयस्तत्र तिष्ठन्ति 5:135a
मुनिद्वीपार्णवोदरः 5:61b
मुनीनां तृप्तये धात्रा 5:101c
मुष्टिं दृढतरं ततः App. F:90b
मुहूर्तान्निर्दहेत्सर्वं App. L:125c
°मूत्रद्रवनिकेतनाः 4:121d
मूर्च्छामोहादिभिर्यया 2:57b
मूर्च्छिताणोर्यथाम्भसा 4:26d
मूर्तत्वे न फलं भोग्यं 1:38a
मूर्तत्वे बहुयागेषु 6:65c
मूर्ताः सावयवा ये ऽर्था 2:2a
मूर्तामूर्ते द्विधा स्थिते 1:37d
मूर्तिं शक्तिस्वरूपिणीम् App. L:147b
मूर्धानामिव तद्यतः 2:89b
मूलकारणनाशतः 4:153b
मूलदोषापरिच्युतः 1:94f
मूलहेतुर्यतः स्थितः 6:28b
मूलायातः क्रमात्स्थितः 3:12d
मृण्मयादि त्यजेद्भाण्डं App. D:64c
°मृततृप्तास्त्वनामया App. B:17b
मृत्युना ग्रस्यमानो ऽपि 5:83c
मृदा तु दक्षिणं पादं App. B:27c
मेरोरर्वाक् च पञ्चाशत् 5:112c
मेरोर्नितम्बगाः पुण्या 5:68a
मेर्वर्धवर्षसीमान्तं 5:70c
मोक्षो वातीन्द्रियो यतः 3:55d
मोहतस्तमसो भृशम् 4:88d
मोहाद्विरूपिणीं पश्येत् 4:89a

य

यः कर्त्ता कार्यकृद्दृष्टः 2:31a
यः कृतः सगरात्मजैः 5:94b
य एवं वर्तते वन्द्यो App. G:93c
यच्च गन्धादिलेपनम् App. B:38d
यज्ञसङ्घट्टपाटकः 5:59b
यतः कर्मनिमित्तो ऽसौ 4:43a
यतः शं सुखमुद्दिष्टं 5:137c
यतः शुद्धः स्वभावतः 1:51b
यतः समानशीलानां App. A:8e
यतः साधारणा सा स्याद् 4:70c
यतः सापि द्विधा स्थिता 15:24b
यतः स्त्रीभक्षविज्ञाने 15:15a
यतस्तज्ज्ञानपूर्वकम् 2:62d
यतस्तत्करणं तस्य 2:35c
यतस्तत्र स्थितः सर्वम् 14:61c
यतस्तद्भावसद्भावे 15:46c
यतस्तद्राहुरेवोक्तो 5:128c
यतस्तस्माद्भवेत् सर्वं 15:21c
यतस्ते पुरुषाश्रयाः 4:91b
यतस्य स्वतनुस्थस्य 14:13c
यतिना नियमेप्सुना App. L:131b
यतीनां भस्मना सदा App. B:21b(vl)
यतो गन्ता तु विश्रमेत् 3:51d
यतो ऽज्ञानयुतः सर्वः 1:59a
यतो न जनकं चैकं 2:30c
यतो नाध्ययनं भवेत् App. C:46b
यतो ऽन्यतः शरीराक्ष° 1:61c
यतो बुद्ध्यभियोजितः 6:22b
यतो मूर्तिर्विनश्वरा 1:38b
यतो वर्मकृपाणाख्ये App. A:2c
यतो ऽसावन्यहेतुकः 6:18b
यतो ऽसावर्णहेतुजः 6:18b (vl)
यतो ऽसौ नार्णहेतुजः 6:18b(vl)
यत्प्राक् प्रत्यक् च मध्यतः 5:65b
यत्रकामं यथेच्छया 14:94b
यत्र क्रौञ्चो महासुरः 5:98b
यत्र क्षीरं सुनिर्मलम् 5:95b
यत्र गच्छति तत्र सा 14:70b
यत्र गन्धर्वमुख्येन 5:84c

यत्र गौतमशापतः 5:102b
यत्र जम्बुर्महाफलः 5:93b
यत्र तत् साधनं सम्यक् 15:37a
यत्र तिष्ठन्ति शक्राद्या 5:130c
यत्र तृप्तिनिमित्ततः 5:97b
यत्र दत्तः प्रजापतेः 5:89b
यत्र नागेन शेषेण 5:90c(vl)
यत्र पुत्रैः कुमार्गगैः 5:92d
यत्र पुष्करिणी नदी 5:104b
यत्र मन्त्रक्रियायोगः 1:10a
यत्र मन्त्रेशमुख्यानां 1:8a
यत्र यस्मिन् यथा स्थितम् 3:56d
यत्र यस्य यथा स्थिताम् 4:12d
यत्र योगाङ्कता सेना App. L:144c
यत्र विद्याधरी रम्या 5:88c
यत्र वृक्षः स शाल्मलिः 5:100b
यत्र शाको महाद्रुमः 5:94d
यत्र शेषेण नागेन 5:90c
यत्र श्रुतिः फलस्यांगि° 15:9c
यत्र श्वेतो महामुनिः 5:83b
यत्र सङ्घटनारम्भो 1:9a
यत्र सा भोगनिष्पत्तिस् 1:6a
यत्रासौ तत्र सा स्मृतिः 1:27d
यत्रोक्तस्तेन तत्कुरु 5:86d
यत्साध्यं तेन साधितम् 15:62d
यथांशुभी रविखण्डः 2:33a
यथाक्षाणामहंकृतिः 4:70d
यथाग्निमान् कश्चित् --- 4:27a
यथा चाभिमतध्यानं 14:15c
यथा तन्त्वादिवित्कर्ता 2:63c
यथा तैरुपसंहृतः 3:19d
यथात्मानादिमान् सिद्धः 1:82a
यथापि गर्भगः ख्यातो 4:49a
यथाप्येकगुणाः सर्वे 2:120a
यथा भूतानि वै तनौ 1:26d
यथायोगार्थसिद्धये 1:4d
यथार्कः सर्वपद्मेषु 2:109c
यथा वृक्षो बहिर्मुखः 4:148d
यथा शरीरतो वायुः 2:66c
यथा शरीरसंक्लृप्तिस् App. A:6a
यथासम्भवतो ऽर्थतः 4:6d
यथा सा निश्चिता न ते 6:77b
यथेष्टकामं तत्पीतम् 5:95c
यदङ्गं ख्याप्यते मान्त्रं 3:77a
यदर्थं संस्थितं रूपं 3:70c
यदस्ति तत्कथं नास्ति 15:54a
यदा तस्य विधारणा 14:27d
यदा तस्योत्कटं तमः 4:88b
यदा नैव भवेद्दीक्षा 15:38c
यदा मुक्तिस्तदा भवेत् 15:58b
यदा शब्दोदयो भवेत् App. F:91b
यदा सत्त्वसमुत्कटः 4:75d
यदा सा धिषणा भवेत् 4:91d
यदि चेन्न च राजवत् App. L:144b
यदि तत् सूक्ष्मरूपं स्यात् 1:64c
यदि तत् सूक्ष्मरूपेण 1:65c
यदि तत्परमार्थेन 6:64c
यदि तत्र स्मृतिस्तस्य 6:15a(vl)
यदि तन्न स्थिरं कस्मात् 4:12a
यदि तस्य न साशुद्धिस् 1:52c
यदि नाम प्रधानत्वं 2:68c
यदि नाम भवेत्पुनः 15:23b
यदि नामान्यथास्थितः 15:63d
यदि नो तत्स्मृतिस्तस्य 6:15a
यदि शर्वस्य तौ न स्तौ 2:108c
यदि शून्यं प्रयोजनम् 15:48b
यदि स्वं तन्निरर्थकम् 6:41d
यद्दाहादिक्रियायुतम् 4:120b
यद्दृष्टं सहकारणम् 2:29b(vl)

यद्दृष्टं दृष्टसम्बन्धे 2:73c
यद्यत्स्थूलं भवेद्वस्तु 2:13a
यद्यथावस्थितं तत्र App. L:135c
यद्यन्यथा भवेद्रूढिर् 2:82a
यद्यन्यदन्यशब्दैः स्यात् 6:42a
यद्यप्यनादिवस्तूनां 3:30a
यद्यस्ति तद्गुणः कश्चिद् 3:35c
यद्येकेन प्रमाणेन 2:74a
यद्येवं तत्स्मृतिद्वारात् 15:22a
यद्वत्तद्वत्कलादिजम् 4:66d
यद्वा मन्त्रैरघोरैर्वा 2:93a
यन्मूलं विषयाणां स्यात् 15:66c
यया कर्माङ्गसम्बन्धे 2:54c
यया विद्याधरा मत्ताः 5:103c
यया सर्गं त्रिधा स्थितम् 2:44b
यया सा दमनी तथा 2:59d
यश्च सुखादिको भोगः 1:36c
यस्तं लोकः प्रशंसति 6:73d
यस्तु प्रव्राजितां गच्छेद् App. D:62a
यस्ते ऽविद्याप्रमार्जकः 1:46b
यस्मादेतन्न पौरुषम् 3:22d
यस्माद्वर्णा न तद्विना 6:5d
यस्मादत्र श्वपाकगः App. C:47b
यस्मिंस्तान्यथ शक्तानि 1:68a
यस्मिन्कार्यसमुत्कर्षः 1:7a
यस्मिन्नियामिका शक्तिः 4:55a
यस्मिन्यादृग्भवेत्पिण्डे 1:89c
यस्मिन्यावद्यथा यच्च 4:52c
यस्मिन्वृक्षे ऽसुरत्रस्ताः 5:100c
यस्य तद्दात्रपूर्वकम् 2:78b(vl)
यस्य तद्धात्रपूर्वकम् 2:78b
यस्य ते भानुरत्र सः 5:115d
यस्यां विश्वप्रपञ्चो ऽयं App. L:127c
यस्याङ्गं तस्य तत्फलम् 1:41b
याः काश्चिदीतयो लोके App. L:121e
या करोति नृणामिह 2:61b
या काचित्तद्गता चेष्टा 6:27c
यागादेर्धर्मनिश्चयात् 2:68d
यागार्थं धनदेन तु 5:89d
या चिद्व्यापाररूपैव App. L:124a
या तं द्रावयितुं शक्ता 2:48c
या त्वया वासना प्रोक्ता 1:31a
यादृक्तादृग्भवेत्तस्य 1:91a
यादृग् दिग्देवताभावस् 14:59c
यादृशं निश्चितं पुनः 4:40d
या मालाः सहसोद्गताः 5:75b
यायात्संगृह्य भिक्षुकः App. L:131d
यावच्चासौ न संस्कृतः App. C:46d
यावत्तत्पक्वता तनोः 4:21b
यावदष्टसहस्रं तु 14:106a
यावदाचन्द्रतारकम् 5:139b
यावद्वीरमुपागतम् 3:4b
यावन्न केनचित्ख्यातस् 6:23a
यावन्न तत्समो जातस् App. A:8c
यावन्न तद्गतो भावस् 15:5c
यावन्नोत्पद्यते सास्मिंस् 4:144a
या विद्या स परः पुमान् 1:45d
या विभिन्ना पृथक् पृथक् 1:22d
या सा च ज्येष्ठसङ्गता 2:46d(vl)
यियासासिद्धचेतस्काः 3:59c
युक्तनिश्चितचित्तेन 14:3c
युक्तं त्रितयमेकं स्यात् 4:72a
युक्ता सा वायुवीर्यगा 14:45d
युक्तिः किं तु तदाश्रया 4:7d
युक्तिः सर्वत्र साधनम् App. L:124b
युक्तिकल्पसमन्वितः 14:15d
युक्तिलेशानुसंहितः 1:16b
युक्तिलेशेन साधितम् 2:77d

°युक्तो ऽन्त्यो ऽर्णो ऽभिधायकः 6:14b
युगपत् प्रक्रमादपि 2:23b
युगपत् प्रक्रमेणापि 2:22a
युग्मपर्वतसंज्ञश्च 5:14c
युग्माद्रिः कर्कशाश्माद्रिः 5:26c(vl)
युग्माश्मः कर्कशाश्माग° 5:26c
युज्यते गर्भपूर्वकम् 4:49d
ये गोगाव्यादिशब्दास्तु 6:44a
येन गन्धो न तद्वृते 4:101b
येन गर्भोदगर्भिताः 5:110b
येन तज्जन्यते सो ऽर्थो 14:90a
येन तत्क्रियते सो ऽर्थो 4:147a
येन तत्स्मरणं भवेत् 6:14d
येन तन्मूलचोदिता 15:4b
येन ते तेन योजिताः 6:72d
येन नान्यगुणः शब्दस् 4:109c
ये ऽनन्तेशादयो रुद्रास् 3:8a
येन सिद्धगुणोदयः 15:61d
येनानिष्टो विकारो ऽस्या 4:153a
येनास्य विषयग्रामे 4:38e
येनैषामन्वयः समे 1:27b
येनैश्वर्यं भवेदिह 4:83b
येनोक्तः सो ऽपि सर्ववित् 3:50b
येनोक्ता मोहिनी माया 4:159c
येयं कालपरिच्छेदे 2:51a
येषां ये ऽत्र जना भक्तास् 5:138c
ये स्थिता रुद्रसंश्रये 4:57b
योक्तव्यालोकपूर्विका 4:143d
योगः सम्बन्ध इत्युक्तः 14:95a
योगऋद्धिस्तदभ्यासाद् 14:98a
योगध्वस्तसमस्तदोषकलुषाः...15:73a
योगमाप्नोति शाश्वतम् 14:107d
योगयुक्तस्य योगिनः 14:104d
योगस्तस्मिन् समारभ्यो 14:3a
योगस्थानासनोपाय° 14:1a
योगाभ्यासगतो ऽथवा 14:96d
योगिज्ञानसमुत्कर्षस् 14:1c
योगिनां चित्प्रतीयते 14:102d
योगिनो योगतो वराः 14:98d
योगिनो योगसेवनात् 14:94f
योगी वायुं स्वशक्तितः 14:30b
योगी संयोजयेद्योगं 14:51c
योगेन वा भवेन्मोक्षो 15:11c
योगेश्वरः सकलयोगविधानमुख्यः 14:108c
°योगोक्तं परिशिष्टधर्मपरमं...15:73d
योगो वा तत्समावेशस् 14:97a
योगो वा शक्तियोगतः 14:96b
योग्यः स्नानार्चनादिषु App. C:49b
योग्यतापि पशोर्बीजे 2:112c
योग्याः प्रबोधमायान्ति 2:106a
योग्या नान्येन हेतुना 2:106b
योजकः स महेशानः 1:94c
योजकः स्मर्यते तत्र 6:22a
योजकं तदपेक्षते 1:94b
योजनं साध्यते पुरा 5:2b
योजनं तद्वदेव च 5:4d
यो जातः शून्यमानसः 1:20d
योजिता साधकेन सा 6:39b
योत्साहेनापि गृह्यो ऽर्थस् App. K:118c
यो धर्मस्तस्य सिद्धस्य 15:64a
यो न दृग्रूपयोरिव 6:20d
यो नरार्थपरः सदा 2:46b
योनिर्मुक्तिरिहान्तिमा 1:5d
योनिस्वावसरागतो ऽयमखिल°...4:172c
योन्यैव सकलात्मानो App. L:141a
यो ऽन्यो भौवनसंज्ञितः परकृतो...4:172d
यो ऽभिगच्छेत्तु दीक्षितः App. D:59d
यो ऽभिप्रेतो ऽन्यचेतसः 1:20b
यो वर्णः केनचित्ख्यातस् 6:23a(vl)

यौगपद्ये ऽप्यसम्भवः 2:20d

र

रक्तमांसकफस्य च 14:55d
रक्तवर्णयुतस्तेन 14:42a
रक्ताङ्गो रक्तलोचनः 5:118d
रक्ता शृङ्गाटकाविष्टा 14:41a
रक्तो विरज्यते कस्माद् 4:43c
रक्षितश्चन्द्रमौलिना 5:83d
रचनादिविशिष्टत्वात् 3:32c
रचना सा कृता तथा 3:36d
रजःसत्त्वतिरस्काराद् 4:88a
रजकीं चर्मकारीं वा App. D:67c
रजस्तमोनिरोधेन 4:75c
रत्नपट्टांशुपाटलम् 5:53d
रत्नपाषाणयोर्दृष्टा 6:52a
रत्नाढ्यो ऽपि हिमप्रायस् 5:91c
रत्नैः सर्वैः सुसञ्चितः 5:55d
रमणं कुरु भद्राश्वं 5:64c
रमणं तत्परं वर्षं 5:84a
रमणा रमिता बलात् 5:84d
रम्यवत्कुरुवर्षाख्यम् 5:86a
रम्यवर्षप्रमाणकम् 5:84b
रसस्तु स्पर्शनाह्लादे App. L:138a
रसातलमिति ख्यातं 5:51a
रसातले बृहद्रागो 5:50a
रसात्मकेन भावेन 14:55a
रसास्वादसुखाश्रयम् 5:51b
रसो गन्धश्च पञ्चमः 4:106d
रसो यन्त्रेक्षुसम्भवः 5:101b
रहस्यं तस्य तद्यतः 2:93d
रागद्वेषयुतो वासौ 2:106c
रागद्वेषविनिर्मुक्ता 3:6c
रागप्रामाद्यरञ्जितः 4:86b
रागस्कन्धे च कामदः 5:151b
रागादीनां स्वभावतः 2:107d
रागाद्बन्धुजनस्त्रीषु 4:86a
रागो यो ऽतीव निर्णतः 4:39d
रात्रौ कृत्वायुतार्धं तु App. D:57a
राद्धान्तवाक्यानुगतं स्वरूपं 1:95c
राहुर्वा राक्षसोत्तमः 5:125d
रिक्ता मूत्रपुरीषाद्या 14:29a
रुक्छब्दवाचको व्याधिर् 2:48a
रुजं द्रावयते यस्मात् 14:79a
रुदन्तः प्राणिनो यत्र 5:16c
रुद्रः कालावधिः ख्यातो 14:76a
रुद्रकोटिपरीवारा 5:144c
रुद्रत्वं प्राप्नुयात्तदा 15:38d
रुद्राणां चैव तत्स्त्रीणां 5:48a
रुद्रादीनां विशुद्धानां 15:62a
रुद्रादीनां प्रकाशयेत् 2:98d
रुद्राश्रयनिषङ्गिणी 2:49d
रूढिरेषा प्रतिष्ठिता 2:81b
रूढिरेषा महेश्वरे 2:79d
रूढिश्च जननिश्चिता 2:79b
रूपं शुक्लादिषु स्थितम् App. L:137d
रूपयौवनशालिनी 5:71b
रूपानुवेदकं चक्षुर् 4:99a
रेखाः प्रागननास्तिस्रो App. H:110a
रेचनात्प्रेषयेत् सर्वं 14:31c
रेचनात्पूरणाच्चैव 14:24c
°रेतोविण्मूत्रगात्रजम् App. B:38b
रोधं नैति तद्वहतः 14:16b
रोमेभ्यो ऽन्ये प्रजज्ञिरे 3:76b
रौद्रेण कर्मणा पुंसां 2:49a
रौरवाख्यस्तमः शीत 5:12a

ल

लक्षणां च समीपार्थाद् 1:13a
°लक्षणादिपरिच्छदैः 1:11d
लक्षयेत्तनुसंक्षये 2:52d

लक्षलक्षोच्छ्रिताः सर्वे 5:128a
लक्षात् प्रभृति ये द्वीपाः 5:106a
लक्षितो लक्षणेनायं 6:31c
लक्षैश्च दिग्ग्रहैः सार्धं 5:111c
लक्ष्यं प्राणस्थितं जीवं 14:81c
लक्ष्यते लिङ्गयोगतः 4:45d
लक्ष्यते सर्वदा मोहात् 4:138a
लक्ष्यते सो ऽवतारे ऽपि 3:12c
लघिमा लघुभावतः 14:92d
लङ्घनोत्प्लुतिवेगादि 4:105a
लयी स्यादुपचारतः 2:99b
लये लयादणूनां च App. E:82e
लाभस्तत्साधकात्मनाम् 3:63d
लालादृक्श्रोत्रनासास्य° App. B:38a
लिप्यक्षरेण वा बोधो 6:21c
°लुपाच्छिष्टवरण्डकम् 5:54d
लोकत्रयं च निमिषाद् App. L:126c
लोकसंव्यवहारतः 6:24b
लोकस्तत्परो न सः 5:108d
लोकालोकस्ततः प्रोक्तः 5:109a
लोकालोकस्तथा बहिः 5:108b
लोकालोकान्तरे स्थितिः 5:1b
लोकेषु च शुभाशुभम् 5:113d
लोको नष्टो ऽप्यणूनां च App. E:82a
लोकोर्ध्वे व र न ब श लः 5:121d
लोचनाख्ये प्रकाशकः 5:147d
लोपस्तत्परमं पदम् 6:30d
लोहस्तम्भश्च विण्मयः 5:15b
लोहस्तम्भो ज्वलल्लोह° 5:28c
लोहाङ्गारनिकेतनः 5:23b

व

वक्ति वाग्रसनाश्रिता 4:102b
वक्त्रं यद्व्यक्तिवाचकम् 2:90d
वक्त्रं हस्तावुदङ्मुखः App. B:27b
वक्त्रजं दन्तकाष्ठेन App. B:39c
वक्त्रशब्देन तच्छक्तिर् 3:18a
वचसामस्तुतेस्तदा 3:30d
वज्रपातोपमर्दनः 5:85b
वतीशब्दान्तविश्रुताः 5:69b
वधं च कुरुते ऽङ्गिनाम् 4:85d
वनं वा काननं पुरम् 14:42d
वरताले ऽपि प्रह्लादो 5:44a(vl)
वरूथिनीभिरसंख्याभिर् 5:58a
वर्णगाः शिवकल्पिताः 6:35b
वर्णजं मन्त्रभिन्नाङ्गं 2:41a
वर्णयिष्ये क्रियाक्रमम् 6:81d
वर्णवाक्यपदात्मिका 3:18d
वर्णव्यङ्ग्यो विभुर्नित्यः 6:9c
वर्णा एव न भेदेन 6:11a
वर्णादिरचना सर्वा 3:9c
वर्णादिरचनायाश्च 3:25a
वर्णानां क्षणविध्वंसात् 6:9a
वर्णाश्च स्वरसंयोगात् 6:7c
वर्णैरुच्चरितैः सद्भिर् 6:12c
वर्णोच्चारस्य मातृका 6:4d
वर्णोपबृंहिका यद्वत् 6:37a
वर्तनाद्यैर्विजृम्भते 1:17d
वर्तमानो ऽपि युज्यते 4:50b
वर्मपट्टवदाहितम् App. A:3d
वर्षत्रयं चतुष्कोणं 5:65a
वर्षाशन्यादिहेतुना 4:82b
वषडाप्यायने हिता 6:36b
वशिता यत्रकामं च 14:92a
वशित्वं वशिता सर्वा 14:94a
वश्याकर्षणविद्वेष° 6:54c
वसापूयास्रशुक्रासृङ्° 4:121c
वसिता पदयोगिता 14:92b
वसुकोटिपरिच्छिन्नो 5:132a
वसुग्रहसहस्रकम् 5:70d

वसुसंख्याणुमात्रकः 5:2d
वसूनां वा जनो जनः 5:132d
वस्तुग्रहे प्रवृत्तस्य 1:19c
वस्तुरत्नसुसंचयैः 6:80b
वस्तुसंस्था भवेदिह 2:75d
॰वस्त्रान्नस्त्रीकृतं स्फुटम् 4:146d
वह्नियुक्तो यथाङ्गारो 5:118c
वह्निरुद्रो ऽग्निदिक्स्थितः 5:142b
वह्निर्निर्वाणमायाति 1:74c
वह्निशक्तेर्यथा मतः 4:166d
वह्निस्थः स्थण्डिलस्थितः App. H:95d
॰वाक्यं तत्साधकस्मृतम् 15:9d
वाक्यानां निश्चयः स्थितः 3:33b
वागिन्द्रियविवर्जितः 3:7b
वागिन्द्रियोज्झितं यस्माद् 4:102c
वाङ्मनोतीतगोचरम् App. L:133d
वाचकं शिवभाषितम् 3:53b
वाचकेनान्यसङ्गतः 6:46b
वाचिकाच्छुद्ध्यते पापात् App. B:25a
वाच्यवाचकताहीनं App. L:133c
वाच्यवाचकयोगतः 3:72d
वाच्यवाचकरहितं App. L:133c(vl)
वाच्यवाचकसम्बन्धस् 6:58a
वाच्यश्च वाचकाद्भिन्नो 6:61a
वाच्या सा देवता ध्रुवम् 6:62b
वाणी पाणी भगः पायुः 4:101f
वाताश्रयाः स्थितास्तत्र 5:114c
वादिभिस्तद्गुणेप्सुभिः 15:51b
वा नित्ये शब्दे स्थिते सति 3:36b
वापीकूपादिवस्तूनाम् 3:28c
वाप्यस्तत्रामृतोत्तराः 5:50d
वामगा चन्द्रगा सौम्या 14:71a
वामं चोत्तरतो रक्तं App. H:97c
वामदेवं शिवाग्रतः App. D:61b
वामदेवजपं तद्वत् App. D:66c
वामदेवशतं जपेत् App. D:59b
वामदेवसमाश्रिता 2:44d
वामनास्येन रेचयेत् App. J:114f
वामनास्येन संचिन्त्य App. J:111c
वामपादं ततः क्षाल्यम् App. B:28a
वाममार्गो रहस्यो वा 2:94a
वामं मुक्तिपदं गुह्यं 2:93c
वामयत्युद्गिरत्याशु 2:44a(vl)
वामहस्तेन क्षालयेत् App. B:27d
॰वामाघोरनरात्मकैः 2:83d(vl)
॰वामाजाख्यशिवः स्थितः App. E:81b
वामा ज्येष्ठा च रौद्री च 2:43c
वामो वा यः समारम्भो 2:45a
वायव्ये शीघ्रगः स्थितः 5:143b
वायुः स प्राणजीवाख्यस् 14:69a
वायुः संवर्तुलो यस्मात् 14:44c
वायुगं सकलात्मनः 14:81d
वायुबीजेन संयुक्तं App. J:113a
वायुरूर्ध्वगतः क्वचित् 1:74d
वारिणा केवलेन तु App. D:71b
वारिणा मृद्भिरिष्यते App. B:40d
वासुकिर्लोहिताक्षकः 5:44b
विकटं शिखराश्लिष्टं 5:53c
विकल्पबोधायाणूनां App. E:79a
विकारमात्रया चैव App. J:114e
विकारमात्रेण कारयेत् App. J:112d
विकारस्त्वङ्कुरादिकः 1:89b
विकासाकुञ्चने कर्ता 2:33c
विकासारम्भसंरोधाः 4:70a
विकृतिः क्रियया यतः 4:124d
विकृतिस्तत्र नो भवेत् 15:69d
विकृतौ व्यक्तिमायान्ति 4:19a(vl)
विक्षिपेद्द्विद्विषः सैन्यं 14:46a
विक्षिप्तं वितते ऽध्वनि 2:54b

विघ्नप्रोत्सारणं भवेत् App. B:33d
विघ्नानामपि नायकः App. B:33b
विचरन्ती मनोहरा 5:71d
विचिकित्सात्मको नृणाम् 4:59b
विचित्रकर्मसंस्थानं 4:155a
विचित्रं चित्रकार्येण 4:154c
विचित्रतनुसङ्गतम् 4:155b
विचित्रं तत् स्वभावतः 1:72d
विचित्रभुवनाधारं 4:2c
विचित्रभुवनाश्रयाः 5:153b
विचित्ररचनोज्ज्वलम् 2:40d
विचित्ररुद्रकोटीभिर् 5:154a
विचित्राकारभूयिष्ठा 5:153c
विचित्रात्कारणाच्चित्रम् 4:151a
विचित्राद्यो ऽनुमानतः 1:77b
विचित्राधारभूयिष्ठं 4:155c
विचित्रेन्द्रियसंकुलम् 4:155d
विचित्रैश्वर्यसंयुताः 5:153d
विज्ञानाख्यः क्रियाख्यस्तु 15:2c
विज्ञानोत्तरसामर्थ्याद् 14:102c
विटङ्कमुखकोटरः 5:35b
विट्पूर्णो विट्च्छिलाशीर्ण° 5:29a
विण्मूत्रो विट्च्छिलाशीर्ण° 5:29a(vl)
वितत्योरस्थलं समम् 14:8d
विदारयति वल्कलैः 5:21b
विद्यते हि न विद्यते App. L:144f
विद्यमानमपि स्फुटम् 4:167b
विद्यया स विमोचयेत् 1:47d
विद्याख्यः प्रथितो ऽपरः 1:8d
विद्याख्ये वेदविज्ञानो 5:151c
विद्यातत्त्वं तदुच्यते 3:78d
विद्यातत्त्वोर्ध्वसंस्थितम् 2:128f
विद्यात्मा येन संसिद्धो 1:46c
विद्यादीनामसम्भवः 3:29d
विद्यादेहे कृते सति 15:8b
विद्याद्वारेण दीक्षया 3:63b
विद्याधरकरच्युता 5:88d
विद्याधश्चक्रवर्तिनः 2:117d
विद्यापादः समाख्यातो 6:80c
विद्या मन्त्रसमावेशात् 3:1c
विद्या मन्त्रास्तथापराः 3:65f
विद्यायां सप्त कोटयः 3:57d
विद्यारूपं भवेत् सर्वम् 1:47a
विद्यारूपं स्थितं सर्वं 1:45c
विद्याविद्यामहेश्वराः 2:128b
विद्या विद्यावताराद्या 3:1a
विद्याविद्याविभागेन 1:44c
विद्याविद्येशबोधकः 2:117b
विद्याविद्येश्वरास्ते ऽष्टौ 2:117c
विद्येशकलिताः पुरः 5:68b
विद्येशानामयं मन्त्रः 6:33c
विद्योत्तमाङ्गमकुटोत्कटकोटिलग्न° 2:129a
विधार्या धारणा वायोः 14:43c
विधार्येत स तत्पृष्ठे 14:25c
विधृतं स्थितिहेतुतः 3:62b
विध्यादीनामसम्भवः 3:30b
विना तत् साधनं कथम् 4:142b
विना प्रख्याप्यते मृतः 14:69d
विना भावेन नो यस्माद् 6:20a
विनालम्बं तदा ज्ञेयं 14:89c
विनाशगुणसंयुतम् 14:84b
विपरीतः स्वधर्मतः 2:45b
विप्रः साष्टशतं जप्त्वा App. D:60a
विप्रकृष्टतिरोभूत° 2:76a
विप्रवृत्त्यनुसारिणा App. G:93b
विप्रुषश्चलनं भवेत् App. B:26b
विभागः शक्तिसंश्रयः 2:43b
विभिन्नः समलो ऽजडः 1:15b
विभिन्नरूपं प्रतिबन्धभावः 1:95b

विभुः सन् ज्ञानरूपो ऽपि 1:91c
विभुत्वात्तनुयोगजम् 1:39d
विभुत्वात्तेन सर्वेषां 2:24c
विभुत्वान्न गतिस्तस्य 14:64a
विभुत्वान्न पतेर्योगः 14:97c
विभुर्यस्माद्विशेषतः 14:61f
विभोरपि महेश्वरात् 1:92d
विभोस्तदेकदेशित्वाच् 1:57a
विमलं वरुणच्छविम् App. H:98b
विमलकरणकार्या यत्र ते योनिकम्पाः 3:79d
विमानानि च सिद्धानाम् 5:114e
विमुक्तिस्तद्वियोगतः 4:165d
विमुक्तेः कारणं दीक्षा App. C:52a
विमूढास्तत्र तेष्वेवं 4:157a
वियद्यच्छब्दतन्मात्राच् 4:109a
वियोगः शक्तिसंरोधो 4:166c
वियोगो न विभुत्वे स्याद् 4:166a
विरक्तस्य विरागता 4:43d
विरक्तास्ताः किलाखिलाः 3:71d
विरागो राग एव वा 4:43b
विरुद्धमपि तत्कार्यं 4:151c
विरुद्धे जायते न सः 4:40b
विरुद्धेष्वपि दृश्येत 4:39c
विरोधः कतमो भवेत् 6:64d
विरोधद्वययुक्तितः 6:66d
विरोधो ऽस्ति यतो मूर्ता 6:65a
विलोमाज्जानुमाकुञ्च्य 14:5a
विवस्वदसितासिताः 5:68d
विविधव्यपदेशिनः 3:65d
विवृद्धिं कुरुते तस्य 14:56a
विवेकविषया नान्याः 3:78e
विवेकश्च मनाक् तदा 4:36b
विवेकस्तस्य विद्यया 4:33d
विवेको बुद्धिसम्बद्धो 4:31a
विषयीकृत्य तानि सः 2:62d
विषयेष्विह यो रागः 4:39a
विषस्यापहृतिं कुर्याच् 14:49a
विषस्येव भुजङ्गमाः 2:121d
विषार्तस्यौषधिर्यथा 4:29b
विष्णुः प्रभवशीलत्वात् 14:78e
विष्णुः स च कोटिचतुष्टयात् 5:136d
विष्णू रागावसानगः 14:75d
विशिष्टं न तथा वचः 3:31d
विशिष्टस्तेन सम्बन्धो 1:41c
विशिष्टो ज्ञानयोगतः 1:17b
विशुद्धकरणक्रियाः 3:3b
विशुद्धे तन्न रञ्जकम् 1:56d
विशुद्धेन हि तेन स्यात् App. B:11a
विशेषः प्रतिभासगः 3:26d
विशेषः श्रवणानुगः 3:26b
विशेषगुणदर्शकम् 1:3d
विशेषणं यतस्तस्याः 6:62c
विशेषस्य स सर्ववित् 3:51b
विशेषात् स वियद्गुणः 4:110b
°विशेषाद्गुरुवज्रका 14:34d
विशेषानुपलम्भतः 3:25b
विशेषे ऽनुगता नासौ 2:10c
विशेषो यो ऽनवस्थानो 3:51c
विशेषो ऽस्त्युपपत्तेर्वा 2:10a
विश्रान्तः परमेश्वरः 3:52d
विश्रामो यत्र सर्वस्य 3:51a
विश्लेषकरणे परः 2:114b
वीतरागो निसर्गेण 2:115c
वीरभद्रमुमेशानं 3:4c
वृक्षच्छेदे यथा लोको 1:87c
वृतस्तथाविधै रुद्रैः 5:39a
वृत्तिभेदैर्विकल्पितैः 15:29b
वृत्तिभेदो द्विजादिवत् 15:29d
वृत्तिरर्थानुगन्त्री वा 3:44a

वृत्तिरर्थानुगामिनी 3:43d
वृद्धिवृत्तध्वनिस्थितः 6:30b
वृषळीसंगमाचरेत् App. D:63b
वृष्टिगन्धग्रहो न किम् 6:13b
वेत्ति वाक्येन वा वाक्यं 1:12c
वेत्ति शून्यमिवात्मानं 14:60c
वेत्ति सर्वमिदं ततः 2:63b
वेत्ति स्पर्शविभावकः 4:98d
वेदवाक्ये तथाविधे 3:35f
वेदवाक्यैस्तथाविधैः 6:63b
वेदादिमतचोदितान् 6:47d
वेदान्तवादिनां यद्वद् 6:68a
वेदान्ते यत्प्रतिष्ठितम् 2:69b
वेदे धर्मप्रचोदनात् 2:68b
वेदे ऽपि प्रतिपादितः 6:49d
वेदे ऽपि प्रतिपादितम् App. C:48b
वेश्यां च वृषळीं यत्नात् App. D:58c
वैकल्याद्ग्रहशान्तिवत् 6:56d
वैकल्यान्न हि तत्फलम् 6:56b
वैतरण्यां वितार्यन्ते 5:29c
वैतरण्या ह्यतः पश्चात् 5:15c
वैयर्थ्यं प्राप्यते तदा 4:54b
वैराग्यमुपपद्यते 4:81b
वैराग्यादारभेद्योगं 4:83a
वैषम्यं स्यात्सहेन्द्रियैः App. L:145d
वैश्यशूद्रौ द्वयं चैव App. C:41c
वैश्यस्तु त्रिशतेन वै App. D:60d
वौषट् महाहुतौ हुं फट् 6:36c
॰वौषड्ढुम्फट्पदान्तिकाः 6:35d
व्यक्तकार्यनिबन्धनम् 4:58b
व्यक्तं कार्यविधिः स्थितम् 4:71b
व्यक्तं कुर्याद्विशेषेण App. L:134a
व्यक्तं तत्त्रिगुणं पुनः 4:118b
व्यक्ता पञ्चगुणावहा 4:122b
व्यक्तिं नयति बीजार्णं 6:2c
व्यक्तिमायान्ति तत्सृष्टौ 4:19a
व्यङ्ग्यो मोक्षस्तदा भवेत् 15:38b
व्यज्यते गर्भसंयोगे 4:45a
व्यज्यते सा व्यवस्थायां 1:30c
व्यञ्जनत्राणहेतुतः 3:18b
व्यञ्जनात् सर्वशास्त्राणां 3:17c
व्यञ्जिका वर्तते दीक्षा 15:38a
व्यनक्ति शिवतां शक्त्या 2:91a
व्यनक्तीशः कलां ततः 4:24d
व्यपदेशोज्झिता यस्माद् 3:66a
व्यभिचारात् प्रमाणं नो 3:42a
व्यभिचारे गतं फलम् 6:55d
व्यभिचारो यतस्तेषां 2:112a
॰व्यवधानाद्यतः स्थितम् 2:76b
व्यवधानानिदर्शनात् 1:92b
व्यवधाने ऽतिरोहणे 4:4d
व्यवस्थितं यो ऽभिहितो ऽत्र सेशः 1:95d
व्यवहारनिबन्धनः 6:45b
व्यवहारनिबन्धना 6:8b
व्यवहारो ऽन्यथान्याय्यः 6:8c
व्यवहारो ऽर्थवाचकैः 6:16d
व्यवहारो हतो भवेत् 3:66b
व्याख्याकाले नियोज्यानि 1:14c
व्याख्येयं पदवाक्योहैर् 1:11c
॰व्याननाख्यः स एव तु 4:115b
व्यानं पृष्ठे विधारयेत् 14:24d
व्यानो यो ऽङ्गविनामेन 14:25a
व्यानो विनामयत्यङ्गम् 4:116c
व्यापकं सर्वतत्त्वानाम् App. L:133a
व्यापारो लोकसंस्थितौ 3:55c
व्यापारो दृक्क्रियाख्यो ऽतो 15:31c
व्यापितं येन सान्वयम् 2:64d
व्यापृतं तत्र निर्वृतिः 15:37b

व्यापृतेस्तद्वधो मुने 4:166b
°व्याप्तं यत्तत्त्वगिन्द्रियम् 4:105d
व्यावृत्तस्तेषु येन सः 15:31d
व्युत्पत्तिरिष्यते तस्मान् 1:71a
व्योमचारः श्रुतौ परः 5:147b
व्योमाख्ये सूक्ष्मनामकः 5:145d
व्रतचर्यादयो ऽथवा 15:49b

श

शक्तं रञ्जयितुं न हि 1:57b
शक्तत्वात्तात्त्विकं सर्गं 2:40a
शक्ता येनार्थसाधने 6:16b
शक्तावेकार्थसाधने 6:16b(vl)
शक्तिं क्षिप्त्वा महाबलाम् 5:98d
शक्तिद्वययुतः प्रभुः 2:78d
शक्तिपातविवर्जनात् 15:32b
शक्तिभिः शुद्ध ईशो ऽपि 2:110a
शक्तिरूपाणि कार्याणि 4:18c
शक्तिरूपेण कार्याणि 4:18c(vl)
शक्तिरूपेण तन्नित्यम् 4:112c
शक्तिरूपेण वा स्थितम् 1:55b
शक्तिरेकार्थसाधने 6:16b(vl)
शक्तिरेवाङ्गसम्मता 3:77d
शक्तिव्यूहकृतास्पदः 1:7d
शक्त्या क्षुब्धश्च बिन्दुराट् App. E:78d
शक्त्याख्यं शिवतत्त्वतः App. E:80d
शक्यः कर्तुं न जातिषु 6:50b
शक्यं चार्थाववबोधार्थम् 1:25c
शक्यं दर्शयितुं पुनः 1:25b
शक्यो दर्शयितुं क्षितौ 14:102b
शंकरः संस्थितो हरः 5:137b
शङ्करेति --- App. H:100d
शतकोटिप्रविस्तीर्णम् 5:141a
शतकोटिप्रविस्तीर्णम् 5:5c
शतकोटिमितैर्वृतः 5:9d
शततालस्ततोद्घात° 14:50c
शतमेभिः प्रकीर्तितम् 5:5b
शनिस्तत्र सुनीलाङ्गो 5:81a
शनैरग्निविरुद्धः सन् 4:27c
शनैर्यो नावरोहते 5:123d
शनैश्चरति क्रोधेन 5:124a
शब्दः प्रासादनामनि App. L:137b
शब्दः साधुरसाधुर्वा 6:41a
शब्दः स्पर्शश्च रूपं च 4:106c
शब्दः स्वार्थाभिधायकः 6:17d
शब्दतन्मात्रपूर्विका 4:110d
शब्दमात्रं फलं तदा 6:60b
शब्दमात्रे स्थिते मन्त्रे 6:60a
शब्दराशिरभूत्तदा 6:3b
शब्दस्यार्थेन सङ्केतः 6:50a
शब्दस्यार्थेन सम्बन्धः 6:17a
शब्दाख्ये सूक्ष्मनादाख्यो 5:147a
शब्दात्मैकगुणं महत् 4:109b
शब्देनापि न नित्यत्वं 3:37c
शब्दैकग्राहकं श्रोत्रं 4:97a(vl)
शम्बरः शुद्धविद्यायाम् 5:155c
शम्भुरूर्ध्वमधो ऽनन्तः 5:143e
शरीरनियतं ज्ञानं 1:90a
शरीरस्य निमित्तं किं 1:81c
शरीराकारयोगेन 4:150a
शरीरानन्दहेतुतः 5:105d
शरीरावधिलक्षितः 1:36d
शरीराश्रयवर्तिनः 1:85b
शरीरेण सता कर्म 1:81a
शरीरे ऽनिलसञ्चराः 14:53d
शरीरे भुज्यते कर्म 1:62a
शर्वः सर्वगुणस्तथा 2:120b
शर्वरीध्वान्तधूसरः 5:30b(vl)
शल्याकर्षे ज्वरावेशे 6:54a
शस्त्रमुच्चार्य कायं स्वम् App. B:22c

शस्त्रासृक्कर्ममोदिता 2:49b
शस्त्रे शत्रुक्षये ऽपि च 6:36d
शाकद्वीपस्तु तद्बाह्ये 5:94c
शाक्तो भेदो निगद्यते 2:42d
शाखान्तरोक्तकर्मैव 3:49c
शान्तघोरविमूढाद्यैस् 4:108a
शान्तभावस्थितस्य च 15:70d
शान्तो विद्येशबोधकः 2:1d
शान्तो ऽसौ संस्थितः शिवः 14:80b(vl)
शान्तौ वा संस्थितः शिवः 14:80b
शान्त्यतीतपुराधारं App. E:80a
शान्त्यादिभुवनाधारं App. E:80c
∘शाल्मगोमेदपुष्कराः 5:61d
शाल्मली त्रिर्निवासकः 5:14d
शाल्मली लोहपूर्णांगस् 5:27a
शास्त्रदृक्कर्ममोहिता 2:49b(vl)
शास्त्रमुक्तं मया तव 15:72d
शास्त्रावतरणक्रमात् 3:11d
शास्त्रे वै कामिकादिके 6:29b(vl)
शिखण्डी शुद्धहृच्छिखः 2:119d
शिखायुक्तो यतो वह्निः 14:41c
शिखास्पर्शस्ततो ऽन्ततः App. B:12d
शिरश्च तच्छिरस्त्राणं App. A:4a
शिरसः परिवेष्टनम् App. A:4b
शिरसः प्रभृति स्पृशेत् App. B:37c
शिरो नेत्रे सनासिके App. B:12b
शिलामप्सु बकादिवत् 4:36f
शिवः पञ्चांशकस्थितः App. H:95b
शिवतत्त्वं पुराभवत् App. E:80b
शिवतुल्यबलाः सर्वे 2:112c
शिवत्वमात्मनः शुद्धं 4:167a
शिवत्वं मुक्तिदं फलम् 15:45d
शिवत्वस्य प्रदानं यत् 15:10c
शिवत्वाख्यः स्वभावतः 15:64b
शिवत्वाद्युज्यते मोक्षे App. L:128a
शिवदेहाद्विनिष्क्रान्ता 3:73c
शिवभक्ताश्च ये तेषां App. C:44e
शिवभावोपबृंहितः 15:8d
शिवभेदे यथा तथा App. D:75d
शिवमन्त्रनियन्त्रणात् App. L:134d
शिवयागे समारब्धे App. H:95a
शिवशक्तिप्रकाशेन 3:12a
शिवशक्तिवशात्ततः App. C:53d
शिवशक्तीद्धसामर्थ्यः 14:32a
शिवशक्त्युपबृंहिताः 2:127d
शिवस्य परमात्मनः 2:70b
शिवस्य परमात्मनः 3:13d
शिवस्य सन्निधौ तद्वच् App. E:78c
शिवस्यानुग्रहेच्छातो 15:41a
शिवाख्यं मन्त्रलक्षणम् 6:31b
शिवाङ्गब्रह्मणामेवं 6:48c
शिवानन्दपरिध्याने App. L:146c
शिवाराधनभावतः 2:101d
शिवीभूतः शिवः साक्षात् App. A:7c
शिवेन समतां यातं 3:68a
शिवेनालोडितः सोमः App. B:34c
शिवोत्तमः शिवो यद्वद् 2:118c
शिवो भूत्वा शिवं यजेत् App. A:6f
शिवो यदि जगद्धाता 2:125a
शिष्टमन्त्रफलग्रहः 6:1d
शीतः शीतज्वरारम्भः 5:17c
शीतदाहज्वरादिना 4:81d
शीतस्पर्शविमानगाः 5:117d
शीतामृतजलानुगम् 14:38d
∘शीर्णपूर्णास्यपूरणः 5:29b(vl)
शुक्रमज्जास्थिसङ्घस्य 14:55c
शुक्लाब्जलाञ्छिता सौम्या 14:37a
शुक्ले कृष्णे च ह्रासयेत् App. D:71d
शुद्धं वा व्यापकं परम् 5:157b

शुद्धं तत् सर्वविषयं 15:65c
शुद्धभावक्रियागुणाः App. B:11d
शुद्धं प्राप्नोति तत्फलम् App. B:20b
शुद्धं भवति तन्मनः App. B:19b
शुद्धशक्तिपरिग्रहः 5:157d
शुद्धसङ्कल्पयोगेन App. B:20a
शुद्धस्य तस्य यो देहः 2:86c
शुद्धहेतुनिबन्धनाः 5:154d
शुद्धाः शुद्धे ऽध्वनि स्थिताः 3:78f
शुद्धाः स्वभावतो देवास् App. B:13a
शुद्धाङ्गकरणाधाराः 5:154c
शुद्धिभावस्थिरत्वतः App. B:20d
शुद्धेन मनसा शुद्धः App. B:19c
शुद्धैर्मन्त्रैः प्रकल्प्यते 2:86d
शुद्धो ऽशुद्धविलक्षितः 1:7b
शुभा चेज्जातिर्धर्मो वा 2:111a
शूद्रः क्षत्रियवज्ज्ञेयः App. C:45c
शूद्रो जस्त्वाथ चत्वारि App. D:61a
शून्यं वा निखिलं जगत् 14:49b
शून्यकर्मकृतोद्यमा 14:48d
शून्यता येन तेनेदं 15:70c
शून्यभावः स्थितः पशुः 14:60b
शून्या सा शून्यलाञ्छना 14:47b
शून्या सा शून्यवस्तुत्वात् 14:48a
शून्योपाधिविशेषतः 14:60d
शृङ्गाटकशिखाङ्किता 14:41d
शेषतत्त्वगुणीभावाच् 4:36e
शेषा निन्द्यास्ततो भृशम् App. C:45d
शेषां प्रक्षालयेत्तनुम् App. B:40b
शेषाहिं हन्तुमुद्यतः 5:87d
शैवमार्गचतुष्टयम् App. L:129b
शोकहर्षादिसाम्यतः 1:33d
शोषितोदरकन्दरः 5:18d
शोषेण क्रममाख्यातं App. J:113c
शौचं सन्तोषभावनाम् 4:78b
शौचाचारक्रियादराः App. C:44d
शौचाचारविवर्जितः 4:85b
श्रद्धानः शुचिर्दक्षस् App. G:94c
श्रवणस्मरणे तथा 15:12d
श्रीकण्ठः श्रीगलप्रान्तः 2:119c
श्रूयतामादितः परम् 1:4d
श्रेष्ठः श्रेष्ठतमे कार्यः App. H:106e
श्रेष्ठो गुरुरुदाहृतः App. G:92b
श्रोता वा तद्विनिश्चयः 14:101d
श्रोत्रं त्वक्चक्षुषी जिह्वा 4:96c
श्रोत्रे ऽसौ हृदयं नाभिं App. B:12c
श्रोत्रे सर्वदिशां गृहम् App. B:14d
श्वेतवच्च त्रिशृङ्गो ऽद्रिर् 5:85a

ष

षट्त्रिंशदङ्गुलायामम् App. H:103a
षडङ्गो ऽङ्गी स्वयं स्थितः 14:10d
षडेतानि त्रिखण्डानि 5:51c
षड्बिन्दुलाञ्छना धूम्रा 14:44a
षड्भिः स कोटिभिर्देवः 5:137a
षण्णां मध्ये वद स्फुटम् 3:23d
षण्मुखीकरणं ह्येतत् App. F:89e

स

संयमो दक्षिणाशास्थो 5:142c
संयुक्तानां भवेत्कस्मात् 1:40c
संयोगो न विभुत्वतः 14:95d
संवादात्प्रतिपन्नं तन् 3:53c
संविष्टतलकास्फोट॰ 5:59c
संशुद्धे लोचने ऽपि च 1:19d
संश्लिष्टं दण्डकं भवेत् 14:6b
संसर्गाज्जायते पुनः App. E:82b
संसारकलनात्मकः 2:103d
संसारानिर्गणस्य सः 5:136f
संसारो ऽनादिमान्यतः 1:82f
संसिद्धः शिववत्कर्ता 15:69a

संस्कारः संस्कृतो भवेत् App. C:51b
संस्कारस्तत् --- यः 5:159d
संस्कारादर्थनिर्णयात् 6:15d
संस्कारो यः शुभः शैवो App. C:50a
संस्कारो वर्णजः स्थितः 6:13d
संस्कारो वर्णजा शक्तिः 6:16a
संस्कार्यश्चेतनस्तेन App. C:51e
संस्कार्या वाथ तज्जातिर् App. C:50c
संस्कृतेतरभाषाश्च 4:102a
संस्था नैवेह सा तेषां 4:91a
संस्था यस्मिन्नरे यथा 2:113b
संस्थितः सर्वदेहेषु 14:82c
संस्थितं स्थितमेव तत् 2:75b
संस्थिताः परिमण्डलाः 5:63b
संस्थितो ऽतीन्द्रियः परः 2:77b
संस्पृशेच्च ततो ऽङ्गानि App. B:12a
संहतानां शरीराणाम् 2:22c
संहारः सर्वशास्त्राणाम् 3:15a
संहारकगुरूदितः 3:16b
संहारकालमार्ताण्ड॰ 5:8a
स एव च फलं दद्यात् 14:81a
स एव नाडिभेदेन 14:19a
स एव मन्त्रकायस्थः 2:96c
सकन्दर्पाः स्थिताः सुराः 5:100d
स कर्ता करणैस्तेन 1:88a
स कर्तानादिसंसिद्धो 4:16c
सकलः किल स प्रभुः 3:10b(vl)
सकलः परिपठ्यते 2:85b
सकलो नार्थतः स्थितः 3:7d
सकलो निष्कलः स्थितः 2:97b
सकलो ऽयं किल प्रभुः 3:10b
स कालः कलनात्मकः 4:48d
सकृद्योगात्समाचरेत् App. D:69b
स केनास्येह चोदितः 14:95b
सगन्धर्वा मदन्ति ते 5:103d
॰सङ्कटभ्रुकुटीतटः 5:37d
सङ्कल्पो मनसि स्थितः 5:149d
सङ्कल्पो यो भवेत्तदा App. B:19d
सङ्कल्प्य मनसा स्वयम् 3:61b
सङ्कुच्य पूर्वमङ्गानि 14:26a
सङ्केतः कृतको दृष्टो 6:24a
सङ्केतः शिवकल्पितः 6:48d
सङ्केतस्तेन व्याकृतः 6:48b
सङ्केतास्तत्र मन्त्राणां 6:28c(vl)
सङ्केतितः शिवस्यार्थे 6:50c
सङ्केते युगपन्न च 6:25d
सङ्केतो ऽपि तथा सृष्टो 6:26c
सङ्केतो ऽपि स्थितस्तथा 6:25b
संक्षिपेच्चास्त्रवत् परि App. H:99b
संक्षुब्धे ते ऽणवस्तस्मिन् 4:23a
सङ्गृहाणात्मभेषजम् 1:3b
सङ्गृह्य प्रस्तुतो होमैः 5:96c
स च तस्य स्वकर्मोत्थः 1:43c
स च तेन धृतो यस्मात् 4:165a
स च भिन्नो न भिन्नो वा 6:10c(vl)
स च मन्त्रस्थितः शिवः 6:58d
स च मार्गस्थितः पशुः 4:161b
स च योनिमयस्तेन 4:161c
स च वर्णात्मको यतः 6:51b
स चायातः क्षितिं यावन् 3:17a
स चास्य बुद्धिगो ह्यर्थस् 4:33a
स चोपाधिवशात्ततः 14:66b
स जिष्ण्वब्जशयनशीलत्वात् 5:136e
सज्ज्ञानं तस्य तच्छिष्टं 15:65a
सञ्ज्ञातः कामतो यदि App. D:70d
सञ्ज्ञातस्तदयोरपि App. D:69d
संज्ञाभेदैः स्थितश्चैवम् 14:80c
संज्ञेयो मूलतः सारः 3:16c
सता देहः सुखं दुःखं 1:58a

स तु पाशविनिर्मुक्तो App. L:146a
स तु बन्धनवत्स्थितः 6:19b(vl)
स तुच्छस्तुच्छरूपत्वात् 4:148a
स तेन प्रतिपत्तव्यो 6:46a
सतो भावो ऽप्यनैकान्तश् 1:24c
सत्तास्य युक्त्या स्थिरता विभुत्वं 1:95a
सत्यं विध्वंसिनो वर्णाः 6:13c
सदन्तानां सुभासिनाम् 1:76b
सदसद्रूपता त्वया 15:55d
सदसद्रूपतानेन 15:56c
सदा चैतन्यभावतः 4:56d
सदा तेन भवेद्योग्यो 14:7c
सदानुग्राहकः स्मृतः App. C:42b
सदाप्तगुरुनिश्चया 3:1b
सदाभिन्ने मले ऽस्यापि 4:164a
सदाशिवः सदाकान्तः 14:80a
सदाशिवः स्वशक्तिस्थः 14:76c
सदाशिवे स्थितो ब्रह्मा 5:156a
॰सदैश्वर्यगुणैर्युतः 15:63b
सदैश्वर्यं च सर्वत्र 15:67a
सद्धर्मस्य शिवात्मनः 15:64d
सद्भावात्परमेश्वरः 2:92d
सद्भावो हृदयं स्मृतम् 2:92b
सद्यं पश्चिमदिग्भागे App. H:98a
सद्यस्तत्क्षणतो मूर्तीः 2:94c
सद्यो ऽन्यबलमन्थनात् 2:57d(vl)
सद्यो वा योगिनां मूर्तिः 2:95a
सद्योमूर्तिः स उच्यते 2:95b
सद्योमूर्तिश्च देवो ऽयं 2:85a
सद्योवामानघाननैः 2:83d
सद्वैराग्यमसत्वोर्थं 15:66a
सद्भुक्तिमुक्तिसारार्थं 1:4c
सनकाख्यो मुनिर्यत्र 5:133c
सन्तः कर्ताहुरित्यपि App. E:86f
सन्तप्तस्तापकृत्प्रोक्तः 5:24a
सन्तप्तो जतुमांसादौ 5:14a
॰सन्दंशपरिपीडितः 5:26d
सन्देहस्तत्र किं नास्ति 3:40c
सन्धुक्षत्युदरानलम् 14:54b
सन्ध्यायामयुतं जपेत् App. D:57b
सन्निधाने यतस्तस्मिन् 2:25a
सन्निधाने स्थितस्तस्मिन् 14:61e
सन्निधानेन यस्यास्मिन् 2:25a(vl)
स पदार्थः पशुर्मतः 1:6d
स पुंसां ज्येष्ठया शक्त्या 2:46c
सप्तर्षयः स्थितास्तद्वद् 5:129a
स प्रमाणं प्रमेयं वा 4:141c
सप्रेक्षारागजातानां 1:76a
स बाह्यार्थाद्विशिष्यते 4:140b
स बोधो ज्ञायते कार्याच् 3:11c
स भवेत्सौम्यमानसः App. H:101b
स भावः शक्तिवाचकः 1:69b
समः प्राणिषु वर्तते 2:110b
समः सामान्यवर्णानां 6:51c
समन्तात् सर्वरत्नानां 5:43a
समन्त्रविषयं चैव 6:81c
॰समयस्तैर्जयेद्धि ताः 14:50d
समयादिविशोधनम् 15:31b
समयीकरणात्मकः 15:12b
समयैः समयाचारैर् 15:26a
समवायश्च न स्थितः 6:18d
समवायि न तद्भवेत् 4:135b
समवायो न संस्थितः 6:18d(vl)
समशक्तिर्विकासतः 2:109b
समस्ततनुकम्पकृत् 5:17d
समस्ताब्धिरसोद्वहः 5:110d
समस्थ उरसि स्थितः 14:23b
समादानः करेन्द्रिये 5:148d
समाधिः स परस्तदा 14:85b

समाधिज्ञानसंश्रितः 15:17d
समाधियोगतो योगो 14:96c
समाधिर्योगसाधकः 14:16d
समाधिस्तेन चोदितः 14:17b
समाधौ वेत्ति नो वेद्यं 14:85c
समानः समतां कुर्याद् 4:116a
समानं समभावतः 14:23d
समानगुणशीलयोः 1:77d
समानो ऽपि बलान्वितः 4:169b
समानो ऽयमुरःसंस्थः 14:23a
समाप्तिर्हस्तदानतः 15:13b
समासात्समुदाहृतम् App. D:77d
समासान्धातुनिर्गमम् 1:12b
समासो यस्तदुच्चारः 6:31a
समाहारे ऽतिसूक्ष्मे हि 4:5a
समाहितः परे तत्त्वे 14:17a
स मुख्यो मुक्तिलक्षणः 1:10d
समुत्कृष्टं यदा रजः 4:84b
समुत्कृष्टा क्रियापि वा 2:111b
समुद्यतास्तथान्याश्च 3:59a
समुद्रा द्विगुणा स्थिताः 5:106b
समुद्वाहेन्दुधारिणः 5:96d
सम्पूर्णं तद्भवेत्पुनः 4:48b
सम्पूर्णत्वं च सर्वेषां 15:70a
संपूर्णा पञ्चभिः सद्यो° 2:83c(vl)
संप्रत्येष विचार्येत 6:81a
संप्रधारणमात्मनः 3:71b
संप्रधारणमेतेषां 3:69c
संप्रधार्य इवागतम् 3:69b
संप्रधार्य मिथस्तस्मिन् 3:58c
संप्राप्तसौख्यविभवप्रभवप्रगल्भः 14:108b
सम्बद्धं तद्वशात्पुंसां 4:149c
सम्बद्धमनुनीयते 4:14d
सम्बद्धे व्यज्यते यतः 4:170d
सम्बन्धाग्रहणे कर्म 2:8a
सम्बन्धान्तरपूर्वकः 6:19d
सम्बन्धो ऽन्तरपूर्वकम् 6:19d(vl)
सम्बन्धो न गृहीतो वा 2:5a
सम्भवप्रत्ययो वात्र 3:41c
सम्यक् तदुक्तं निजलक्षणं यत् 6:82b
सम्यक्साधननिश्चयः 15:1b
सम्यगग्रं प्रपीड्य च App. F:90d
सम्यगर्थः प्रकाश्यते 6:44d
स याति परमां गतिम् App. L:146d
स याति मध्यचारेण 14:72a
स योगिप्रेरितो मतः 14:25d
स योगी तद्गुणैः क्रीडां 14:103c
सरक्तं कललं भवेत् 4:47b
सरुद्रो योनिसंज्ञकः 1:9d
सर्गः क्ष्मादिरयं प्रधानपुरुष°...5:162c
सर्वः प्रयोजनापेक्षी 15:48a
सर्वः साङ्केतिकः शब्दो 6:45a
सर्वं वमत्यधः शक्त्या 2:44a
सर्वं शब्दादिगोचरम् 14:85d
सर्वं सर्वस्य कारणम् 1:67b
सर्व एव उपायो यो 15:61c
सर्वकर्ता महान् शक्तः 2:1a
सर्वकामफलप्रदः 6:31d
सर्वकारणकारणः 3:2b
सर्वकारणकारणम् 5:161d
सर्वकार्यं यतो माति 4:15c
सर्वकार्यसमर्थास्ते 2:128a
सर्वकार्यस्य सम्भवः 2:25b
सर्वकार्ये ऽनुमीयते 2:30b
सर्वकार्ये यतः कर्तुर् 1:68c
सर्वकार्येषु संहितम् 2:29d
सर्वकार्येष्वणुर्यद्वत् 4:137c
सर्वकृत्यं करोत्यतः App. E:83b
सर्वकृत्ये निसर्गजम् 2:26b

सर्वकृत्येषु तज्ज्ञानं 2:64c
सर्वगं कारणं तत् स्यात् 4:17a
सर्वगा चेतनाश्रया 4:1b
सर्वगात्कारणाच्छिवात् 4:19d
सर्वं ग्रन्थ्युत्थमीरितम् 4:133d
सर्वजीवसमाश्रयम् 14:20d
सर्वज्ञः परमेश्वरः 2:65b
सर्वज्ञः सर्वकर्तृत्वाद् 2:62c
सर्वज्ञः सर्वकृद्भवेत् 15:68d
सर्वज्ञेनार्थहेतुतः 3:66d
सर्वतः कृतकृत्यत्वाद् 15:69c
सर्वतः प्रतिसर्पिताः 14:57b
सर्वतः समलक्षणः 2:109d
सर्वतत्त्वकलान्तगः 5:156d
सर्वतत्त्वमयो यस्मात् App. L:135a
सर्वतत्त्वाश्रयो देवः 5:161c
सर्वतो ध्वान्तधूमलः 5:30b
सर्वतो ऽपि करोत्यसौ App. E:84d
सर्वथाङ्गविवर्जितः 2:86b
सर्वदा पुरुषाश्रयम् 4:92d
सर्वदा सर्वतः कार्यं 2:23c
सर्वदा सर्वतः पशोः App. K:119d
सर्वनाडीपुरःसरा 14:71d
सर्वपापक्षये जाते 15:61a
सर्वपापहरो हरः 5:138b
सर्वपापापहारकः App. B:35d
सर्वपाशपरिच्युतम् 15:65b
सर्वप्राणिकलाक्षेपे 2:52a
सर्वभूतसुखं देवं App. L:131e
सर्वभूतानि सृष्टिषु 2:58b
सर्वमन्त्रक्रियाफलः 5:161f
सर्वमुत्पादयामास App. E:88e
सर्वं मलादि संशोध्य App. J:112c
सर्वं मायात्मकं यतः 4:148b
सर्वं मायात्मके कार्ये 4:170c
सर्वरुद्रमहेश्वरः 5:152d
सर्वरूपप्रमाणकः 5:109d(vl)
सर्ववर्णानतो विप्रः App. C:41a
सर्ववेत्ता महेश्वरः 2:1b
सर्वशिष्टाप्तवाक्येन 3:50a
सर्वसंसारदुःखानाम् 15:50a
सर्वसाधारणो गुरुः 5:120b
सर्वस्य जगतो दत्तं 5:97c
सर्वस्य वस्तुनः कर्ता 6:73c
सर्वस्योत्पत्तियोगिनः 3:34b
सर्वस्वविषये प्रभुः 6:72b
सर्वांगः सर्ववस्तुगा 14:35b
सर्वाङ्गपरितापकः 5:18b
सर्वाङ्गव्यापको भवेत् 4:119d
सर्वाङ्गालिङ्गने क्षमः 14:44d
सर्वाण्येवं स कूर्मवत् 14:26b
सर्वात्मना यदा तद्धि 4:168a
सर्वात्मा हृदयात्पुनः 3:74d
सर्वाध्वनि विराजते 2:126d
सर्वान् वर्णानतो विप्रः App. C:41a(vl)
सर्वानुग्रहकारिणः 5:155b
सर्वानुग्रहकृच्छान्तो 2:117a
सर्वाभरणभूषितः 5:56d
सर्वारम्भे नरार्थत्वान् 2:83a
सर्वार्णवप्रमाणकः 5:109d
सर्वार्थग्राहिका विद्या 4:145a
सर्वार्थभावशून्या सा 15:46a
सर्वे ये ऽधोध्वगा रुद्रा 5:153a
सर्वे विद्रावणे क्षमाः 5:143f
सर्वेषां तन्नियामकम् 3:56b
सर्वेषां दृष्टिभिन्नत्वाद् App. L:145e
सर्वेषां प्राणिनामिह App. C:55b
सर्वेषां सर्ववस्तुनि 4:138b
सर्वैश्वर्यगुणश्लेषाद् 14:79c

सर्वो यस्त्रिगुणात्मा स्याद् 4:123c
सर्वोपाधिवहिष्कृतम् 15:65d
स वायुः कोष्ठगो ऽखिलः 14:28b
सविकल्पा ब्रुवन्ति तम् 3:59d
सविद्यानां समुद्भवः 1:8b
स विभिन्नो न भिन्नो वा 6:10c
स विवेकविकासस्य 5:120c
सव्यापाराखिला दृष्टा 6:79a
सव्यापारादितः शक्तिर् 6:39a
स शिष्याचार्यसम्बन्धात् 2:100a
सस्यादि विकरोति च App. E:78b
सस्वरैरक्षरैः कूटैः 6:49a
सहकारि च तद्यया 2:50b
सहस्रं यावद्विस्तीर्णो 5:76c
सहस्रद्वयविस्तीर्णः 5:80c
सहस्राण्यूर्ध्वमुच्छ्रितः 5:67b
सहस्रान्तरसम्मितम् 5:60d
सहस्रैर्भूमिमण्डले 5:66d
सहस्रैश्चतुरष्टकैः 5:72d
सहाभिः ख्यातिगोचरः App. L:127d
सहेतुकं यतः स्थानं 5:160a
सा कलाक्षेपगा भवेत् 2:53d
सा कलापेक्षया भवेत् 2:53d(vl)
साकल्यं तत्तथा प्रोक्तम् 3:10c
साकल्यं नार्थतस्तस्य 2:85c
सा काली प्रेरणे शक्ता 2:50c
सा क्रिया शिवचोदिता 2:88b
साक्षादनुग्रहस्त्वेकः 15:33a
साक्षेपाद्यबलाक्षेपाद् 2:55c(vl)
सा च माया पुरा विदुः App. L:140b
साचारो योगपुष्टाङ्गः 1:10c
सा चास्मिन्नुन्मनी प्रोक्ता 2:61c
सा चेत् प्रोक्ता प्रधानजा 4:91f
सा तत्क्षेपाद्बलक्षेपा 2:55c
सा तनुः परमेष्ठिनः 2:84b(vl)
सादृश्यप्रत्ययानुगा 3:35b
साधकस्य तवेच्छया App. L:121d
साधकस्यावलेपगः App. A:6d
साधनं न तदाश्रितम् 15:47b
साधनं शकटाङ्गवत् 4:151d
साधनस्योपदर्शितम् 15:3b
साधनाङ्गफलैः सार्धं 2:63a
साधनात् साध्यनिष्पत्तिर् 15:23a
साधनात् साध्यसिद्धितः 3:12b
साधने साधनोद्देशः 15:1a
साधारः श्वसनात्मकः 2:66d
साधाराश्चिदधिष्ठिताः App. C:51d
साधारो यः पदार्थो ऽस्मिन् 2:66a
साधितेन प्रयोजनम् 2:74d
साधुत्वगुणसङ्गताः 3:21f
साध्यसाधनरूपत्वात् 15:47c
साध्यसिद्धिः कथं भवेत् 15:42d
साध्यसिद्धिरभिन्नेन 15:43a
साध्या च नः क्रियाशक्तिः 2:39a
साध्याद्भिन्नं हि साधनम् 4:141d
सान्द्रस्तेनानुरज्यते 4:64b
सान्निध्यं सा कथं व्रजेत् 6:65d
सान्योन्यबलमन्थना 2:57d
सापि ते सदसत्स्थिता 15:53b
सा पूर्णा पञ्चभिर्मन्त्रैः 2:83c
सापेक्षया बलक्षेपाद् 2:55c(vl)
सापेक्षा कर्मणि स्थितिः 1:82b
सापेक्षा ज्ञानिनां मता 15:24d
सापेक्षा निरपेक्षा च 15:24c
सापेक्षेतरसंस्थाना 15:27a
साभिलाषाः परं पदम् 3:59b
सा भवेत्तनुकार्यवत् 3:9d
सा भोग्यं भोक्तुरीप्सितम् 4:93b
सामग्री जनिका भवेत् 2:30d

°सामग्रीजनितं भवेत् 1:61d
सामग्री सकला वापि 15:24a
सामर्थ्यं कर्मयोजने 1:93b
सामर्थ्यं तद्वदीशस्य 2:26a
सामान्यविषयं यथा 3:41b
सामान्ये सिद्धसाध्यता 2:10d
सामान्यो ऽप्यन्यभूतानां 4:110a
सारवस्तुपरिग्रहः 3:16d
सा रौद्री रुद्रकर्मोत्था 2:49c
सार्धचन्द्रैकमण्डला 14:36d
सा वामा वामकर्मगा 2:45d
साविद्या बन्धलक्षणा 1:43d
सा विनष्टा भवेत्तदा 1:32b
सा शक्तिः पारमेश्वरी 3:77b
सा शक्तिः प्राक् स्थिता यतः 1:68b
सा शक्तिर्ज्येष्ठसङ्गता 2:46d
सा शक्तिर्दमनात्मिका 2:58d
सा शक्ती रुद्रवर्तिनी 2:48d
साश्रयः सर्वकार्याणां 4:18a
सा सर्वा तत्कृता यतः 6:27d
सा सिद्धा कार्यकारिका 2:34d
सास्मिन्वामा समुद्दिष्टा 2:44c
सिद्धगन्धर्वसेवितः 5:80d
सिद्धं भवति सर्वतः 2:74b
सिद्धविद्याधरादयः 5:127d
सिद्धविद्याधराद्यादि° 5:135c
सिद्धस्तस्माद्यतः सर्वं 15:62c
सिद्धान्ताक्षेपनिश्चयैः 1:11b
सिद्धार्थः स क्रियागतः 3:49b
सिद्धिमुक्तिफलार्थिभिः 2:96b
सिद्धिर्भवति मुक्तितः 15:61b
सिद्धो ऽर्थो युक्तिसंहितः 3:47d
सिद्ध्यादौ मानसो जपः App. H:106f
सिराजालावतानितम् 14:52d
सुखं स्रग्गन्धताम्बूल° 4:146c
सुखदुःखपरित्यागाद् 15:58a
सुखदुःखपरित्यागान् 15:57c
सुखदुःखविशेषितम् 1:63d
सुखदुःखसमाश्रयः 1:84d
सुखदुःखात्मकं फलम् 1:80d
सुखदुःखादिकं तद्वज् 14:87c
सुखदुःखादि भुञ्जते App. K:119b
सुखदुःखादि भुञ्जते App. K:120b
सुखानां वापि तज्जडम् App. K:116d
सुतप्तस्तापकृत्प्रोक्तः 5:24a(vl)
सुतले संस्थितो ऽधस्ताद् 5:52e(vl)
सुतीक्ष्णेन प्रपूर्यते 5:22d
सुतीक्ष्णेषून्प्रवर्षति 5:22d(vl)
सुदाहकृज्ज्वलल्लोह° 5:23c
सुद्दूरायातवस्तुवत् 3:13b
सुन्दरीभिर्महात्मभिः 5:57d
सुप्तौ च मलगौरवात् App. L:142b
सुरसिद्धनिषेविता 5:104d
सुरापः पूर्वदिग्देशे 5:142a
सुरासृग्गन्धगन्धिनी 5:103b
सुरूपामप्सरोपमाम् 4:89b
सुरोदस्तद्बहिर्यत्र 5:103a
सुवर्णस्य महाकूटो 5:89c
सुवृत्तध्यानमण्डला 14:43d
सुशिवं शिरसो व्यक्तं 3:75a
सुशीतो हिमकर्दमः 5:19b
सुसूक्ष्मं येन तत्तत्त्वं 4:5c
सुसूक्ष्मं च क्रियागम्यं 4:6a
सुसूक्ष्ममणुवद्यथा 4:135d
सुसौम्यो वरदः शान्तः 5:56c
सुस्वादममृतं स्थितम् 5:105b
सूक्ष्मः सूक्ष्मक्रियातनुः 2:118b
सूक्ष्मं स्थूलं धरान्तकम् 4:14b
सूक्ष्मकार्योपलब्धितः 4:6b
सूक्ष्मता शक्तिमात्रता 1:65b

सूक्ष्मत्वं शक्तिमात्रता 1:64d
सूक्ष्मरागोपबृंहितः 4:37d
सूक्ष्मरागोपरक्तः सन् 4:38a
सूक्ष्मलिङ्गसमाश्रितम् 4:44d
सूक्ष्मस्थूलक्रियांशकः 4:50d
सूक्ष्मस्थूलविभागतः 4:64d
सूक्ष्मस्थूलादिकस्य च 4:59d
सूक्ष्मस्य सूक्ष्मयोगित्वात् 4:63a
सूक्ष्मा कार्यतनुस्थिता 4:136d
सूची पुंवक्त्रभेदका 5:20d
सूचीमुखः सुतीक्ष्णाग्रा 5:20c
सूचीमुखो ऽथ तालाख्यः 5:13a
सूचीवत्प्रविभेदकः 5:20d(vl)
सूर्यकान्ताद्भवेदग्निश् 1:70a
सूर्यहीनं जगद्यथा 2:116b
सृष्टिकाले क्रमाद्व्यक्तं 4:128c
सृष्टिकाले स सर्वज्ञः 6:2a
सृष्टिसंहारकृत्प्रभुः 5:161b
सृष्टौ स भगवान्नाथः 3:2a
सृष्टौ सृष्टौ च सत्कार्यं 4:11c
सेचयेदग्निसन्तप्तं 14:39c
सेवाप्रवृत्तयोः पुंसोः 1:77c
सेश्वरो बलवान्यतः 4:67d
सैका भिन्नेव लक्ष्यते 2:41d
सैव स्यात्किं न केवला 2:17d
सोक्ता शक्तिर्मनोन्मनी 2:60d
सोच्छ्वासः श्वसनप्रायो 5:26a
सो ऽण्डे यद्वद्दुरालोकः 5:38c
सो ऽधिकारी कलात्मकः 2:98b
सो ऽन्तर्बहिः शिवीभूतः App. A:6e
सो ऽन्यथा प्रतिपद्यते 4:89d
सो ऽन्विष्य गुरुवर्त्मस्थस् 2:104c
सो ऽपि कर्मेश्वराख्यो ऽस्मिन् 2:19c
सो ऽपि तच्छक्तिसंविष्टस् 3:14a
सो ऽपि भिन्ने न किं दृष्टो 3:26c
सो ऽपि संस्थित एव ते 15:60t
सो ऽपि स्वर्गजनाश्रयः 5:109b
सोमसूर्यग्रहादिवत् 3:54b
सोमार्काकल्पिता मध्या 14:71c
सो ऽर्थं स्फोटयते किल 6:9d
सो ऽर्थो निर्वाणसंज्ञो ऽस्मिन् 3:67a
सो ऽवतारस्य कारणम् 3:14d
सो ऽस्ति स्मर्ता स्मृतिज्ञानं 1:23c
सो ऽस्तु तस्याविरोधतः 4:39b
सो ऽस्मिन् साक्षादनुग्रहः 15:33d
सो ऽस्मिन्यो ऽसौ मलो मतः 1:50d
सौख्यकोटरसंकटम् 5:59d
सौम्यचित्तः प्रसन्नात्मा App. H:101c
सौम्यदः सौम्यदिग्देशे 5:143c
सौम्यरूपः स चन्द्रमाः 5:116b
सौम्याः सोमाश्रयाः स्थिताः 14:37d
सौम्या या तु ककुप्तस्याम् App. B:34a
सौम्ये वा गिरिगह्वरे 14:2b
स्कन्धात् स्कन्धविशेषहर्म्यविभव◦. . . 5:162a
स्तम्भयेद्वृत्तमत्याशु 14:36a
स्तुतापि देवता यस्मात् 6:63c
स्तुतिस्तस्यां प्रदृश्यते 3:27d
स्तुत्या साभिमुखी भवेत् 6:63d
स्थानं स्थानान्तरोत्कर्षाद् 5:158c
स्थानं तदधिकारस्य 5:159c
स्थानभेदो लयार्थतः 14:74d
स्थानात् स्थानगतात्मशक्तिकिरण◦. . . 5:162b
स्थानात् स्थानान्तरोत्कर्षाद् 14:83c
स्थानाधिकारकारित्वात् 2:122a
स्थापनादाहृतिर्मता 14:11d
स्थितः स परमेश्वरः 14:78b
स्थितं लक्षोनकोटिकम् 5:33d
स्थितं कर्म तनुक्षये 1:65d
स्थिता दिग्देवताश्रयाः 14:58d

स्थिता न परमार्थेन 15:49a
स्थिता राजमहेश्वराः 5:33b
स्थितायां सर्वतो मुक्तौ 1:49c
स्थिता सा विषमानुगा 2:112d
स्थितास्ते टङ्कपाणयः 5:40b
॰स्थितिसंरोधनात्मकः 2:124b
स्थितो ऽधः पृथिवीतलात् 5:7b
स्थितो यथास्य बुद्ध्याद्यस् 4:65a
स्थितो यो ऽनुग्रहो ऽनादिः 2:99c
स्थित्युत्पत्तिलयाः सदा App. E:84b
स्थित्युत्पत्तिविनाशानां 2:97c
स्थित्वा स्थित्वा शिवाज्ञया App. L:126b
स्थित्वैवं योगयोग्यः स्याद् 14:9c
स्थिरं स्याद्योगगोचरम् 14:12b
स्थिरत्वं तत्स्मृतेर्गम्यं 1:35a
स्थूलं सावयवं कार्यम् 2:7c
स्थूलं तदुपपत्तितः 4:136b
स्थूलं न कृतकं वा स्यात् 2:13c
स्थूलयोगः पुनर्भवेत् 4:63b
स्थूलस्तत्कार्यलक्षितः 4:38b
स्थूलाद्यत्राङ्गियुज्यते 4:62d
स्थूलानि यानि भूतानि 4:127c
स्थूलावयवशिष्टत्वाद् 2:2c
स्थूलो ऽर्थविषयो रागः 4:37c
स्नात्वा संशोध्य तद्गृहम् App. D:64d
स्नानकर्मणि योजयेदिति App. F:89f
स्नानं कुर्याच्छिवाम्भसि App. B:37f
स्नानयागादिपुष्कलः 1:10b
स्नानादीनामुपायत्वं 15:22c
स्पर्शः कार्कश्यसंस्थोस्य App. L:137c
स्पर्शः स्पर्शस्त्वगाश्रयः 4:98b
स्पर्शस्त्वगिन्द्रियाश्रयः 4:98b(vl)
स्पर्शाख्ये बलवत्तरः 5:146d
स्पर्शाद्यव्यभिचारतः 4:130b
स्पर्शार्थाः शुद्धिहेतवः App. B:13d
॰स्पृष्टकूष्माण्डमन्दिरः 5:8d
स्पृष्ट्वा वा मन्दिरे स्थितः App. D:67d
स्रष्टा स्पृष्टस्य वस्तुनः 4:131b
स्फटिकोपाधिभेदवत् 14:67b
स्फुरन्मकुटमण्डिताः 5:52d
स्फुरन्मणिमयूखाभो 5:55c
स्फुरन्मणिमुखोद्भूत॰ 5:9a
स्फोटस्यार्थान्तरस्थितिः 6:10b
स्फोटो ऽर्थप्रतिपादकः 6:11d
स्फोटो ऽर्थप्रतिपादकः 6:9b
स्मरणं न विनश्वरे 1:27f
स्मरणे हेतुतत्स्थितम् 14:13b
स्मर्तानुभविता स्थैर्यात् 1:35c
स्मृतिज्ञानं भवेदत्र 1:27e
स्मृतिर्नानुभवादृते 1:35b
स्मृतिवाक्यवदेतेषां 3:33a
स्मृत्यर्थं दीक्षितात्मनाम् 15:20d
स्यात्तार्क्ष्यो दृक्श्रवसामिव App. A:5d
स्यात्सर्वो निर्गुणः परः 15:52d
स्वकर्मतः शरीरे ऽस्मिन् 4:14c
स्वकर्मपरिपिण्डिते 2:52b
स्वकर्मफलभुक्कर्ता 1:15c
स्वकर्मफलभोगतः 1:36b
स्वकर्मफलयोगतः 4:150b
स्वकर्मविधियोजितम् 1:90b
स्वकर्म सहकारि स्यात् 6:7a(vl)
स्वकर्मापेक्ष्य जीवानां 2:19a
स्वकार्यकरणश्लेषात् 4:160a
स्वकार्येण कलादिना 4:19b(vl)
स्वकार्येणोपलक्ष्यते 2:65d
स्वकार्योत्पत्तिहेतुतः 4:153d
स्वकार्योत्पादकं भवेत् 4:13d
स्वकीयाङ्कगतौ कृत्वा 14:8c
स्वगुणाद्वययोगतः 4:127b

स्वचैतन्यगुणोदया 3:62d
स्वच्छवासःकषायवत् 4:63d
स्वजातिपूर्वमाचार्यास् App. C:42c
स्वत एव न शब्दस्य 3:43c
स्वत एव न शब्दो ऽयम् 6:21a
स्वत एव प्रमाणत्वे 3:42c
स्वतो मोहो न कार्यतः 4:160b
स्वधर्मानुमितः क्वचित् 2:6b
स्वधर्मेणात्मवर्तिना 4:133b
स्वधर्मैरविशिष्टास्ता 4:107c
स्वनाभौ धारयेत्तथा 14:21d
स्वपरार्थप्रकाशिका 4:31d
स्वप्रकाशक्रियोज्झितः 4:126d
स्वप्रवृत्तिः सहेतुका 2:19b
स्वबीजपरितोषिता 14:44b
स्वबीजमण्डलाधारा 14:15a
स्वबीजमन्त्रशक्तित्वाच् 14:48c
स्वबीजविमलाधारा 14:47c
स्वबीजाद्या यतः सर्वा 14:45c
स्वबीजाणुबला सती 14:35d
स्वभावान्निम्नमुन्नतम् 2:14b
स्वभावेन यथा तस्य 2:34a
स्वभावेन शुभाशुभम् App. K:115d
स्वभावो जगतश्चित्रः 1:72a
स्वभावो नैव दृश्यते 1:73d
स्वभोगाननुभुञ्जते 4:24b
स्वयं कृतिर्यदा सर्वैर् 2:126a
स्वयमेव चतुर्भूतं App. E:83a
स्वयमेवार्थसम्भवः App. K:118b
स्वयोनेर्निष्क्रमेत्पुनः 1:59b
स्वराद्यः खण्डभेदतः 6:3d
स्वरूपं स्वचिदात्मकम् 4:162b
स्वरूपं दृक्क्रियात्मकम् 2:71b
स्वरूपानुपलब्धितः 4:3d
स्वरूपेण तदिच्छया 4:19b
स्वरैः षोडशभिः शेषैस् 6:4a
स्वर्गशब्देन तत्प्रीतिर् 6:77a
स्वर्गोर्वश्यादिसङ्केतो 6:49c
स्वर्जनक्रीडने सृष्टा 5:108a
स्वर्लोकः स्वजसंश्रयः 5:130b
स्वल्पं होमार्चनं भवेत् 15:19b
स्वल्पस्य विपुलः पुनः 2:37b
स्वल्पे ऽभिव्यज्यते स्वल्पं 1:90c
स्ववीर्यमनसोद्धताः 5:135b
स्ववीर्योत्कर्षदर्शकम् 14:38b
स्वव्यापाराः प्रदृश्यन्ते 6:73a
स्वशरीरविभ्राजने 6:68d
स्वशिखाग्निकणोद्गार° 5:8c
स्वशिष्याचार्यसम्बन्धात् 2:100a(vl)
स्वसंवेद्यलघुध्वनिः App. H:106d
स्वसङ्ग्रहे ऽपि सामग्री 4:143c
स्वसामर्थ्यं क्रिया तस्य 2:34c
स्वसामर्थ्योपबृंहिता 14:39b
स्वसुखान्तरदुःखेन 2:58a
स्वस्वरूपावभासतः 4:168d
स्वस्वाध्वव्यापका देवास् 14:75a
स्वांशाकारार्पणे क्षमम् 4:145d
स्वाक्याशुद्धिनिमित्तजः 1:52b
स्वां करोति यतः कृतिम् 4:58d
स्वातन्त्र्यं न पशोरतः 1:93d
स्वादूदस्तत्परो यत्र 5:105a
स्वाधिकारपदस्थेन 3:61a
स्वाधिकारात्कथं ह्येताः 3:61c
स्वार्जितं कर्मणः फलम् 1:40d
स्वार्जिताशनहेतुतः 4:68d
स्वास्थ्यं भवतु लोकस्य App. L:122a
स्वेच्छया तं निरोधयेत् 14:29d
स्वेच्छया पूरयेद्वायुं 14:29c
स्वेच्छया बलवान्यतः 1:94d

स्वेच्छया रेचयेदेवं 14:30a
स्वेच्छासामर्थ्ययोगतः 3:9b
स्वैश्वर्यबलगर्विताः 5:144b

ह

हंसो हंस इति ब्रुवन् 14:82d
हंकृतिर्गर्वके स्कन्धे 5:150a
हठात् स्फुरति रामाढ्यं 5:58c
हरः संसेव्यते नाथो 5:57a
हरादूर्ध्वं भवेत्कोटिः 5:140c
हरिराराधितस्तथा 5:90d
हर्याख्यं रमणोपमम् 5:90b
हस्तपादादिभिर्यस्मात् 1:85c
हस्तेन्द्रियनिमित्तजम् 4:103b
हस्तौ च तलसंस्थितौ 14:8b
हाटकः संस्थितो हरः 5:56b
हाटकः संप्रतिष्ठितः 5:55b
हाटकः संप्रपूज्यते 5:58b
हाटकस्तेन निर्दिष्टो 5:59a
हाटकस्फष्टद्रिक्षुगम् 5:53b
हाटकाधिष्ठितं शुभम् 5:60b
हिंसां सत्यं च भाषयेत् 4:76d
हिमवान् हेमकूटवत् 5:91b
हुंफट्कारान्तसंयोगाद् 14:105c
हृच्छिरः सशिखं बलम् 6:32d
हृत्कोशे तं विधारयेत् 14:20b
हृत्पद्मस्योर्ध्वतो नाड्यौ 14:70c
हृदं कण्ठं ततस्तालुं 14:72c
हृदयं हृत्परित्राणे App. A:3c
हृदयं कृष्णवर्त्मनः App. B:15b
हृदयाद्यभिधायकैः App. A:1d
हृदि पित्ते च पक्तिषु 4:118d
हृदि ब्रह्मा गले विष्णुस् 14:73c
हृदो घोरो ध्वजाद्गुहः 3:74b
हृद्बीजशतं जपेत् App. D:57d
हेतवो ये ऽत्र दोषाणां 2:107c
हेतुः कार्येण गम्यते 2:19d
हेतुकर्ता स एवास्मिन् 5:161e
हेतुकर्तृपुरःसरः 6:75b
हेतुत्वेन कथं तनौ 2:8b
हेतुरानन्दकर्मणि 4:132d
हेतुर्यो ऽनुग्रहस्य च 2:97d
हेतुस्तत्रावगन्तव्यो 2:110c
हेतूपादानवैयर्थ्यं 3:43a
हेमकूटस्तथा सो ऽद्रिर् 5:89a
हेमरत्नप्रभालोक° 5:69c
ह्यनन्तेन महात्मना 3:60d
ह्रासतो येन तद्वीर्यं 3:15c

GENERAL INDEX

No manner of indexing seems quite without flaws. I have opted here to give a *pāda-* or quarter-verse- index to the tantra, and a general index (ordered by the Roman alphabet) to the translations, annotations and introductory material. Liberties have been taken, in some places in an effort to get single concepts indexed under one term, in other places in an effort to break up large entries (typically those for much quoted works and authors).

It will be noticed that in some cases I have chosen to index under a Sanskrit term (e.g. *buddhi*) and in others under an English one (e.g. water). The former proceeding makes better sense when no English translation is quite adequate or when more than one has been used. The latter proceeding makes better sense when the same thing may be referred to by many words in Sanskrit (*jala*, *ap*, *salila*, *udaka*, *vāri*, *toya*, *ka*, etc.). The principal disadvantage of such an approach is a rather high degree of arbitrariness.

Ābhāsa, 289, 291
abhāva, 209, 212
Abhidharmakośa, 170, 172
Abhidharmakośabhāṣya, 145, 244
Abhinavagupta, xxxvi, xcvi, cxii, 181, 242, 318, 383
Abhisamayālaṅkārālokā, 173
abhivyakti, lxxviii, 146, 404
ABHYANKAR, 370
Abjala (Rudra bearing egg of Brahmā), 313
ācārya, lxvi, lxxvi, 143, 197, 218, 255, 392
ACHARYA, vi, xxxviii, 142, 143, 168, 179, 221, 241, 257, 263, 270, 272, 280, 287, 292, 307–309, 312, 321, 330, 331, 333, 334, 337, 343, 345, 362, 367, 403, 405, 407
Acintya, xxiii, 406
action, *see karman*
ādhāra, 354, 355
adharma, 241, 257, 401
  buddhidharma, lxix, 254, 282
adhikāra, lxxvii, cxv
  aspect of Śiva, 141, 318
  for initiation, 395
  for liberation, 396
  in pure path, 318
  level of, 201
  of mantras, 141, 218–220, 222, 225
  of Mantreśas, 202, 218
  for *pādas*, 387, 390, 391
  tattva, 192, 201
  to confer initiation, 393

adhikārin, 202
  aspect of Śiva, lxv, lxvi, 192, 196, 197
adhvan, 200, 275, 317, 373, 397
  universe, 203
adhyavasāya, lxix, 236–238, 258
adhyayana, 391
Ādiśaivas, xxvii
ādisūtra, xxxviii–xxxix, 139
ADRIAENSEN, xvii, lxxxiii
adṛṣṭa, 159
Advaita, lxii, *see also* non-dualism, Vedānta *and vivartavāda*
  Vedāntic, 153
āgama (*pramāṇa*), 209
Āgamaḍambara, 169, 171
'Āgamas', xv
Āgamaśāstra, lvi
aged people (as initiands), 395
AGHORA, 191, 194, 195, 222
Aghoraśiva, v, xvi, xvii, xxxiv, xxxv, xxxvii, xliv, lii, lviii, lix, lxi, lxii, cix–cxv, cxxi, cxxiv, 138, 142, 154, 166, 177, 195, 245, 250, 255, 259, 260, 264, 265, 295, 317, 326, 348, 352, 353, 361, 373, 375
  date of, xxvi
  disciples of, xxvi
AGHORĀSTRA, 223
aghoṣā vāk, 323
Āgneya, xxiv, xxv, *see also Kālottara*
Āgneyī (*dhāraṇā*), 360
Agni, 290, 296, 369, *see also* fire
  nāḍī of, 367
Agnīdhra, 297
Agnihotra, l, 212, 213
ahaṅkāra, lxx, 229, 237, 259, 260, 268–270
  Bhūtādi, lxx, 259, 260, 263, 269
  Taijasa, lxx, 259, 260, 268
  Vaikṛta, lxx, 259, 260, 268
Ahirbudhnyasaṃhitā, 381
Aindrī (a *nāḍī*), 367
air, lxx, 328, *see also* Vāyu *and* wind
  homologised with *y*, 361
  rising of, 158
aiśa language, lvi, lxxviii–lxxxv, 221, 262, 380, 526
Aiśānī (*dhāraṇā*), 360
aiśvarya, 257
  buddhidharma, lxix, 154, 254, 256
  sad-, lxxviii, 404, 405
AJA, 222
Ajita, xxiii, xxvi, cx, cxxii, 280, 321, 322, 397, 524
Ajitā, 324
ajñāna, *see also avidyā*
  buddhidharma, 254, 282
ākāśa, *see* ether *and vyoman*
akṛta (a *bhuvana*), 249
akṣa, *see* faculties
Alaka, lviii, 403
alchemical liquid, 402
alcoholic fermentation, 146
Āḻvārs, xxxiii
Amarakośa, 164, 288, 301, 307
Amarāvatī (citadel on Meru), 296
Ambaladeśikendra, cxv
Ambareṣa (a hell), 285
Ambarīṣa (a hell), 282, 283, 285
Ambhojaśambhu, xx
Ambikā, 324
Ambikā (*tantrāvatāraka*), 406
Amṛtā (*dhāraṇā*), 360
Amṛtakaṇikoddyotanibandha, 173
Aṃśumat, xxiii, 379
Amudālapāḍu, xx
anaiśvarya
  buddhidharma, lxix, 254, 282
Ānandabhairava, 184

Ananta, xxviii, liv, lix, lxvi, lxvii, 163, 176, 201, 202, 205, 206, 218, 237, 317, 333
  a Rudra bearing egg of Brahmā, 313
  regent of *īśvaratattva*, lxxii, 317
Anantā, 324
Anantaśambhu, cix, cxxiii
Anāśritā, 324
Anāthā, 324
ANAVARATAVINAYAKAM PILLAI, cxx
Andhatāmasa (a hell), 284
Andhatāmisra (a hell), 287
Andhra Pradesh, xxx
Andropogon Muricatus, 160
aṅgamantras, 223, 224, 330, 332–334, 337
Aṅgāraka (Mars), 306, 307
anger, 272, 302
aṇiman, lxix, 219, 256, 379
anugraha (compassion/grace), lxv, lxvi, 146, 165, 189, 196–198, 200–202, 220, 317, 343, 393, 396–398
anumāna, li, 146, 168, 169, 209, 211
anus, 262, 265
  faculty of, 262
  tattva of, 316
anuṣṭubh, lxxxv
Apabhraṃśa, lxxix
apāna, lxxv, 262, 265, 357, 377
Aparājitā, 324
apauruṣeyatva, li, 209–212
Appar, xviii
Apsaras, 297–299
APTE, 148, 285, 347, 362, 374
Āpyā (a *nāḍī*), 367
Araṇipadra, xx
arbuda
  embryo, 244–246
  number, 279
arivarga, xix
Arka, 294
arṇa, term for consonants, 321, 325
ārṣa language, lxxxv, lxxxvi
arthakriyākāritva, 172, 272, 273
arthapada, 345
arthāpatti, li, 168, 169, 209, 212, 327
Arthaśāstra, xix, 402
arthavāda, 211, 342
Aruḷnandi, cxix
Ārūrar, xxxiii
Āryadeva, 403
Āryamañjuśrīnāmasaṅgīti, 173
Āryasatyadvayāvatārasūtra, lvi
āsana
  yogāṅga, 351–353
ash, 388
Asitavatī (citadel on Meru), 296
āśramas, 394
aṣṭakas, 249, 314–316
aṣṭamūrti, 181, 316
Aṣṭāṅgahṛdaya, 246, 366
aṣṭapuṣpikā, 384
ASTRA, xl, 223, 224, 332, 333, 383
aśuddhādhvan, 373
Asuras, 297
Aśvattha tree, 297
atiguhyāṣṭaka, 315
Atimārga, 139, 260
Ātmārthapūjāpaddhati, xxxvi, lxii, cix, cxi
atoms, lxx, 270, 271, 279, 280
Atyantakāma, xix
Atyantanirmalatattvaratnāvalī, 314
auma (a *bhuvana*), 249
avairāgya
  buddhidharma, 235, 241, 254, 282
Avantivarman, xx
āvaraṇa, 224
āveśa, *see under mukti*
Avīci/Avīcī (a hell), 282, 284, 287
avidyā, 152, 153; *see also ajñāna*
avinābhāvaniyama, xlix

avyakta, *see prakṛti*
axe, 161
āyurveda, 233

Bādāmī, xx
Bahurūpaśambhu, lix
BAKKER, xvii, lxxxiii
Bala, one of the *śatarudrāḥ*, 313
bālāgra, *see* hair
Bālajñānaratnāvalī, cxi
Balakṣepā, 183
Balakṣepa, form of Śiva, 183
Balamanthanā, 184
Balāntaka, one of the *śatarudrāḥ*, 313
Balapramathā, 183
Balapramathana, 184
Balapramathinī, 181
Bālaratnāvalī, cxi
Balavattara (head of *sparśatattva*), 316
Balavikaraṇā, 180, 183
Balavikaraṇī, 181
Bali (a Daitya), 292, 293
BANERJI, xx
BARAZER-BILLORET, xxv, xliv, xlv, lxxxviii, 139, 202, 237, 315
barley grain (*yava*), 280, 523–528
Baroda, vii
Baudhāyana, xxvii
BECK, xvi
bell-metal, 307
belly, 267, 284
Benares, lii
BENDALL, xvii
Berlin, xciv
Bhadra, xxiv
Bhadrāśva, 295, 297, 298
Bhagavadgītā, 255
Bhāgavatapurāṇa, 244, 282, 399
Bhairava, 223
bhakti (devotion), 255, 395, 397
BHANDARKAR, xviii, xx
Bhānujidīkṣita, 301, 307
Bhānumat (head of *rūpatattva*), 316
Bharata, 300
Bhārata (landmass), 295, 299, 300, 305
Bhāsarvajña, 378
BHATT, xvi, xviii, xxxv, liii, xciii, xciv, xcvi, xcvii, cxv, cxviii, 139, 172, 187, 192, 195, 202, 225, 236–238, 249, 258, 280, 314, 349, 350, 365, 368, 369, 372, 373, 375, 376, 392, 397, 525
Bhaṭṭa Bhāskara, 187, 390
Bhaṭṭabhāskaramiśra, 181
BHATTACHARYA, xxi, lvi
Bhaṭṭa Vādīndra, 151
Bhava, lxvi, 205
  realm below *śuddhavidyā*, 406
Bhāvacūḍāmaṇi, lx, cxiv
bhāvas, *see buddhidharmas*
bhāvasarga, 180
Bhīmaniḥsvana (a Rākṣasa), 292
Bhīmanirhrada (a Rākṣasa), 292
Bhīmaparākrama (a Daitya), 292
bhoga
  aspect of Śiva, 141, 318
  contrasted with *mokṣa*, 220
  tattva, 201
Bhogakārikā, xxxvii, lx, 235, 236, 239, 253, 259, 264, 404
Bhogakārikāvṛtti, cxiv, 154, 234
bhogin
  aspect of Śiva, lxvi, 196, 197
Bhoja, xvi, xliv, cix, 260
Bhṛgu, 302
bhūḥ, lxxi
bhūtas, *see* elements *and* spirits
bhūtasaṃkhyā, 282, 304, 524
bhūtasarga, 180
bhūtaśuddhi, 355, 360, 361
Bhūtikaṇṭha, lxi
bhuvana

  - *lakṣya*, 324
- *bhuvanādhvan*, 200
- *bhuvanasarga*, 180
- Bhuvarloka, lxxii, 305, 309
- *bīja*
  - term for vowels, 321
- *bījamantras*, 330, 333, 334, *see also under* mantras
- bile, 267
  - locus of fire, 267
- Bilhari, xx
- binding fate, *see niyati*
- *bindu*, lxxii, 176, 177, 317, 321–324, 326, 363
  - *lakṣya*, 324
  - in *mantroccāra*, 324
- BISSCHOP, vi, 302, 315, 318, 352, 401
- blood, 183, 267, 287, 303, 366, 367
- *Bodhāyana*, xxvii
- body, lxiv, lxx, lxxv, 144–148, 151, 156–161, 163, 167, 170–172, 180, 183–186, 196, 201, 206, 221, 229–233, 250, 252, 256, 263, 266, 267, 272–274, 284–287, 296, 303, 357, 359, 373, 375, 377
  - dead, 371
  - destruction of, 156, 157
  - ether in, 265
  - experience only within, 150, 156
  - fire in, 267
  - four states of, 146
  - gross, 232, 251, 271
  - ills of, 138
  - in yoga, 350, 351, 354, 366
  - mantra-, xli, 165, 192, 225, 388
  - new, 150
  - of Ananta, 201, 317
  - of Kūṣmāṇḍa, 281
  - of Mālinī, xlvii
  - of mantras, 221
  - of Rāhu, 307
  - of subtle matter, 221
  - pure, 317, 398
  - soul different from, 143, 144
  - subtle, lxx, 163, 242, 243, 250, 251, 266, 273, 369
  - the Lord's, lxv, lxvii, 165, 190–192, 194, 196, 217, 221, 222, 224, 225, 306, 343, 344, 374, 398
  - transformation of four elements, 144
  - water in, 267
  - yogic burning of, 388, 389
- BÖHTLINGK, 362
- bone, 193, 267, 366, 367
- BORI, xciii, 280
- Brahmā, xx, lxxii, 208, 295, 296, 298, 301, 310, 311, 317, 336, 369, 373
  - *nirvacana* of, 374
  - citadel of, 296
  - egg of, lxxi, lxxii, 279, 281, 289, 304, 313, 314
  - in *mantroccāra*, lxxv, 372
  - *nirvacana* of, 311
  - regent of *sadāśivatattva*, lxxii
  - term used of liberated soul, 406
- *Brahmabindūpaniṣat*, li, 151
- *brahmacarya* (celibacy), lxxvii, 394
- *brahmamantras*, xl, xli, lxv, cviii, 191, 194, 223, 332, 334, 337, 374
  - *bīja*, 330
- *brahman*, 153, 324, 378, 384, 406
  - in *mantroccāra*, 324
- Brahmanāḍī, 358
- Brahmānanda, 364
- BRAHMĀNANDASVĀMIN, 398
- *brahmāṇḍa*, *see* Brahmā, egg of
- *Brahmāṇḍapurāṇa*, 291, 301, 527, 528

Brahmapurāṇa, 301
brahmarandhra, 265, 373
Brahmaśambhu, xx
Brahmasiddhi, lvii
BRAHMAŚIRAS, 223
Brahmasūtra, 152, 197
Brahmasūtraśāṅkarīvṛtti, 217
Brahmavaivartapurāṇa, 279
Brāhmī, xlvii
brahmins, 298, 394
brāhmya (a *bhuvana*), 249
Bṛhadāraṇyakopaniṣat, 378
Bṛhadbhoga (a Daitya), 292
Bṛhaddādhīca, 314
Bṛhadgarbha (a Daitya), 292
Bṛhadrāga (a Daitya), 292
Bṛhaspati, 306, 307
Bṛhaspatipāda, lx, lxi
Bṛhatkālottara, xxv, xxxviii, xxxix, xlii, 224, 353
Bṛhatkiraṇoddyota, lxii
Bṛhaṭṭīkā, 169
BROCKINGTON, xiii, xiv
brows, lxxv, 372
BRUNNER, vi, xvi, xviii, xx, xxvii, xxxi, xxxiv, xxxvi, lii, lviii, lxiii, lxxxviii, cxi, cxii, cxiv, cxv, cxxiv, 140, 181, 184, 223, 224, 249, 250, 307, 314–316, 331, 334, 352, 361, 379, 389–391, 393
bubhukṣu, 220
buckram, cii
budbuda, 244–246
Buddha (head of *buddhitattva*), 316
Buddhacarita, 402
buddhi (intellect), lxviii–lxx, 145, 154, 229, 234–239, 247, 251, 252, 258, 259, 268, 316, 385
  with its eight qualities, 154, 240, 254, 258, 385, 404, *see also buddhidharmas*
buddhidharmas, lxxviii, 154, 241, 282, 404
buddhīndriyas, 260, *see also* faculties
Buddhists, lvi, lxii–lxiv, lxx, 172, 173, 209, 271, 272
  tantric, 222, 347, 403
BUDDRUSS, 307
Budha, 297, 306, 307
BÜHNEMANN, 307
BURNIER, 358

cakṣuḥ, *see* eye *and* sight
Cālukyas, xix
Cambodian inscriptions, xx, xxi
Cambridge, vii, xxi, xlii, 315
Candra, *see* moon, Candramas *and* Soma
Candrabhāsa, xxiv
Candragarbha, 296
Candrahāsa, xxiv
Candrajñāna, xxiv
Candramas, 306, *see also* moon *and* Soma
Candrānanda, li, 245, 329, 380
Candraśekharabhaṭṭāraka, cxiv
cāndrāyaṇa, 184
Caṅkaṟpanirākaraṇam, xxxii, cxv
Cārvākas, li, lxiii, 143–147, 168, 169
caryā (*pāda*), lxii, lxxvi, 141, 385, 387, 388, 390, 392, 398–400
caste, lxxvii, cviii, 394
Catamaṇimālai, cxvi
Catuḥśatikakālottara, lxii
Catuḥśatikā, lxii
celibacy, *see brahmacarya*
chaff, 308
Chandellas, xxx
Chidambaram, cxv
children (as initiands), 395, 396
choṭikā, 364
chyle, lxxv
Cintya, xxiii

Cintyaśāstra, xxvii, 389
Citraratha, 299
Cittaviśuddhiprakaraṇa, 403
Civañānacittiyār, cxii, cxix, 140
clay, 176
clay vessel, 233
clouds, 305
Cœdès, xxi
Colas, vi, xxv, 255, 381
Colas-Chauhan, vi, cxiii
conflation, xcii, 157
conjectures, cvi
consonants, lxxii, lxxiii, 321, 322, 325, 331, 336, 337
  clusters of, 334, 337
continents, 294, 295, 301–303, 305
  seven, lxxi, lxxii
copper, 307, 402
cotton, 148
cows, xl, lxxiii, 147, 302, 334
  time taken to milk, 359
crystal, 154, 307, 371
Culex, lxxxix
Cūlikā, xl

Dagens, xxv, xliv, xlv, lix, lxxxviii, cix, cxiii, cxv, cxix, 139, 202, 237, 315, 524
Daityas, lxxi, 291, 306
Damanī, 181, 182, 184
daṇḍa (punctuation), civ
daṇḍa (unit of measure), 280, 523–528
daṇḍabhaṅgi, 191
daṇḍa[ka] (*āsana*), 348, 350
Danujas, 290
darkness, 201
Dasgupta, xiv, xvi
Davis, xvi, xvii, xix, xx, cxv
death, 383, 397
Deśopadeśa, 390
Devapati (*tantrāvatāraka*), 406
Devasenapathi, xxxiii, cxii
devatā
  Mīmāṃsaka conception of, 339–342
Devendravarman, xix
Devībhāgavatapurāṇa, 285, 293, 296
Devīkālottara, cvii, cxvii, 398
Devīyāmala, 315
Devyāmata, cxvii
Dezső, vi, 144, 233, 269
Dhanada, 300
dhanuḥ (unit of measure), 280, 523–528
dhāraṇā, lxxv, 351–353, 355, 360–362, 365, 388
  of earth, 360
  of ether, 355, 363
  of fire, 362
  of water, 361
  of wind, 355, 363
dharma, 152, 212, 213, 241, 255, 401, 404
  buddhidharma, lxix, 154, 254
  sad-, lxxviii, 404
Dharma (*tantrāvatāraka*), 406
Dharmakīrti, xlvi, xlix, 167, 337
Dharmapuram, cxii, cxv
Dharmendra, 173
Dhātupāṭha, 266, 308, 312, 316, 370
dhātus, 367
Dhavamony, xvi, xxxii
Dhruva, *see* pole star
Dhureti plates, xxx
dhyāna, lxxv, 351, 356, 360, 362, 391
  yogāṅga, 351–353
Dignāga, xlix, 271
dīkṣā (initiation), xxi, xxvii, xlvi, lxiii, lxxvi, lxxvii, lxxxviii, cviii, cxii, cxviii, cxix, 137, 162, 163, 193, 200, 218, 219, 238, 242, 282, 314, 317, 382, 385, 387–391, 393–399, 402, 404

  nirapekṣā, lxxvii, 394, 395
  samaya-, lxxvi, 387, 391
  sāpekṣā, lxxvii, 387, 394
Dīkṣādarśa, cvii, cxii, cxxv, 390
Dīkṣottara, xv
Dīpikā, 324
diplomatic transcription, civ
Dīpta, xxiii, 524
Dīptarudra (*tantrāvatāraka*), 406
Dīpteśa (*tantrāvatāraka*), lxxviii, 406
doctor, 200
double sandhi, lxxxv, 202, 208
dṛk-śakti, *see jñāna-śakti*
Dundubhi (head of *vāktattva*), 316
DUNUWILA, xvi
Durdarśa (a serpent), 292
Durdarśana (a Daitya), 292
dvādaśānta, 355, 371, 373, 377
  bāhya-, 373, 376
Dviśatikālottara, lxii, 224, 372, 375
Dviśatikālottara, xxv
Dviśatikālottaravṛtti, lxii, 142, 373, 375
DVIVEDA/DVIVEDĪ/DWIVEDI, Vrajavallabha, xxiv, xxxiv, lx, lxi, cvi, cxxii, 260
dvyaṇuka, 270, 279, 280

ear, 261, 262, 265
earth, lxviii, lxx, 169, 208, 264, 269, 273, 301, 302, 308
  area, 172
  characteristics of, 361
  circle of, 295, 382
  dhāraṇā of, lxxv, 355, 360, 361
  evolved from smell, 267
  gold in, 402
  homologised with *l*, 361
  karmabhūmi, 305
  measurements of, 304
  our, 288, 294
  pilgrimage sites on, 314, 315
  property of, 258
  shaking of, 158
  surface of, 281, 295, 310, 382
  tattva of, 227, 230, 278, 304, 314, 373
Ekadṛk, 201
Ekarudra, 201
elements, 141, 227, 260, 269, 328
  gross (*bhūta*, *mahābhūta*), lxx, 145–148, 159, 181, 184, 229, 260, 261, 263, 264, 266, 268, 269, 271, 273, 316, 317, 354, 361
    dhāraṇās of, lxxv, 360, 362
    four visible, 144, 158
    homologisation of with semivowels, 361
    innate properties of, 158
  subtle (*mātrā*, *tanmātra*), lxx, 229, 259, 260, 263–265, 268, 269, 316
elements (seven *dhātus* of body), 193
elephant, 189, 239, 294, 301, 361
embryo, 244
  female, 246
  male, 246
emendation, xcii, c, ciii, cvi
enjambement, lxxix, 217, 342, 382
Ennius, cxxiv
ether (*ākāśa*), lvi, lxx, 263–265, 328, 336, 364, 373
  dhāraṇā of, lxxv, 355, 360, 363
  level of subtle sound, 363
  plurality of, 264
  tattva of, 314
  the letter H, 331, 361
excretion, faculty of, *see* anus
eye, lxxiv, 179, 262, 265, 267, 278, 351
  -balls, 261
  faculty of, 179, 247

  infected, 138
  locus of fire, 267
  retaining breath in, 354
eyeskip, 181, 231, 356

faculties (senses, instruments, *indriya*, *karaṇa*), lxiv, lxviii, lxx, 138, 145–147, 156–158, 173, 180, 185, 212, 221, 227–229, 234, 237, 238, 247, 248, 255, 259, 260, 262, 263, 268–270, 274, 286, 316, 317, 344
  beyond, 180, 188, 213, 216, 344
  non-material, 221
  objects of, 237, 240, 263
  of action, lxx, 160, 253, 259, 260, 262, 263, 268
  of sense, lxx, 253, 259–261, 268, 371
fat, 267, 302, 367
feet, 160, 197, *see also* movement, faculty of
  faculty of action, 262, 263
  of the Lord, 222
  positioning of in yoga, 348–351
fetters, 272
fever, lxxiv, ci, 233, 256, 284, 338, 345
  subjection of by mantras, 338
Filliozat, xviii, xix, xxxvi, lxxxviii, xcvi, 406
finger-breadth, 280
Finot, xxi
fire, lxx, 157, 158, 176, 185, 200, 213, 233, 264, 266, 267, 272, 281, 285, 288, 289, 302, 306, 328, 329, *see also* Agni
  associated with *udāna*, 372
  associated with central channel, 372
  between nether worlds, 281
  dhāraṇā of, lxxv, 354, 355, 362, 363
  going out, 158
  homologised with *r*, 361
  in belly, 366
  in the body, 267
  of anger, 302
  of time, 281
  on mountain, 185
  power of blocked by mantras, 277
  property of, 267
  seven internal fires, 367
  tattva of, 304, 314
fireflies, 159
flesh, 267, 366, 367
Flood, xiv
foetus, 242, 246, 247, 367
fog, 284
forehead, 355
form (*rūpa*)
  subtle element, 263, 267
    tattva of, 316
Franco, 169
Frauwallner, l, 169, 186, 210, 212

Gabhasti, 291
Gabhastimat, 289, 292
Gahaneśāna, 317
Ganapati Sastri, cx
Gaṇapatitattwa, 353
gandha, *see* smell
  property of earth, 258
Gandhamādana (mountain range), 297, 298
Gandhāṅga (head of *gandhatattva*), 316
Gandharvas, 298, 299, 303
Gandhavahā (citadel on Meru), 296
Gandhavatī (citadel on Meru), 296
Ganesan, vi, xxvii, xxx, cxix
Gaṇeśvaras, 224, 333
Ganges, lxiii, 137

  Sky-, 306
Garbhoda, lxxii, 304
gariman, 379
Garuḍa, xliv, 137, 274, 299, 318
Garuḍas, 290
Gauḍapāda, lvi
Gauta, lxvi, 205
Gautama, 302
gavyūti, 280, 523–528
GĀYATRĪ, 224
gems, lxxiv, 293, 303, 345
  nine, 291
  radiance of, 281, 293, 303
  wish-fulfilling, 173
GENGNAGEL, xvi, xvii, xliv
genitals, 265
ghana, 244, 245
Ghanānanda (head of *upasthatattva*), 316
ghaṭākāśadṛṣṭānta, lvi
Gheraṇḍasaṃhitā, 350, 358
GHORA, 222
GHORĀSTRA, 223
GHOSHAL, xix
Gītābhāṣya, 256
godoha, 358, 359
gold, 307, 402
  eight types of, 402
  heated, 306
Gomeda(s) (continent), 294, 302
GOML, vii, xxxvi, lii, lxii, cx, cxi, cxxii–cxxiv, 173, 206, 252, 339, 340
GONDA, xiv–xvi
GOODALL, v, xiii–xv, xviii, xix, xxi, xxiii–xxvi, xxix, xxx, xxxiv–xxxix, xliii, xlix, li, lii, lvi, lviii–lxiii, lxxviii, lxxix, lxxxii, lxxxv, lxxxvi, lxxxviii, xcii, xciii, xcv–xcviii, c, cii, cx–cxv, cxx–cxxiv, 138, 139, 141, 142, 151, 167, 173, 177, 180, 181, 193, 199, 202, 207, 231, 234, 238, 243, 249, 260, 261, 272, 275, 276, 299, 314, 316, 317, 321, 323, 324, 335, 345, 369, 375, 387, 388, 391, 393, 395, 396, 398, 404, 406, 525
GOPAL IYER, xxxiii
Gopati (*tantrāvatāraka*), 406
Gopati (king of Gomedas), 302
Gopendratippabhūpāla, 375
Gorakṣaviracitaprabodha, xcvi
Gosava, 302
GOUDRIAAN, xv, lxxviii
Govindarāja (commentator on *Manusmṛti*), 286
Grahayajña, 307
Grantha, xcviii, xcix, 144, 148, 157, 200, 343
granthi, 384
  five along central channel, 355
grasping
  faculty of, 262
  tattva of, 316
Great Bear, 309
Greek astrology, xlvii
GRIFFITHS, vi
GRÖNBOLD, 351
GROS, xxxiii
GUHA, 222
guhyātiguhyāṣṭaka, 315
guhyād guhyatara, 315
Guhyasamāja, 347
guhyāṣṭaka, 315
guṇas, lxix, 182, 235, 236, 252–254, 260
guṇasaṅkrānti, *see under mukti*
guṇatattva, lxix, 229, 237, 249, 253, 316
GUPTA, xv
guru, lxvi, cix, 198, 392, 395, 396

HAAG-BERNÈDE, vi, 159

hair, 267
  dimension of tip of (*kacāgra*, *bālāgra*), 280, 523–528
Haṃkṛti (head of *ahaṅkāratattva*), 316
HAṂSA, lxxvi, 375
Haṃsapārameśvara, xxi
HANDIQUI, xx
hands, 160, 161, 189, 289, *see also* grasping, faculty of
  faculty of action, 262
  of a Vidyādhara, 299
  of the Lord, 223
  positioning of in yoga, 349, 351
  unit of measure (*hasta*), 280, 523–528
HANNEDER, xx, 377
Hara, 296, 299, 311–313
  nirvacana of, 312
HARA, 360, 381
Haracaritacintāmaṇi, 179
Haravijaya, lviii, 233, 402
Hari (landmass), 295, 299, 300
Hari (Viṣṇu), 300, 302
Haribhadra, 173
Harivaṃśa, 297
hasta, *see* grasping *and* hands
Hāṭaka, lxxi, 293, 294
Hāṭakeśvara, 291
Hāṭhaka, 293
Haṭhayogapradīpikā, 358, 364
HATTORI, 271
HAYASHI, 279, 524
HAZRA, xvii
head, 194, 355
  of the Lord, 191, 193, 194
hearing, 270
  faculty of, 261
  tattva of, 316
heart, xl, lxxv, 324, 353–357, 367–369, 371, 372, 376, 383, 384
  locus of fire, 267
  of Śikhaṇḍin, 201
  of the Lord, xl, 191, 195, 222
hedonists (as initiands), 395
Helārāja, li
hells, lxxi, 282–290
Hemahaṃsagaṇi, 370
Hemakūṭa (mountain range), 299, 300
hetu, 328
hetukartṛ, 207
Hevajrasahajasadyoga, 173
Hevajratantra, 374, 403
hiatus, lxxxiii, lxxxv, 158, 205, 216, 221, 357
Himavat, 300
Hiraṇya (a Daitya), 292
Hiraṇya (landmass), 295
HOISINGTON, xvii
homa, 388, 391, 392
homoioteleuton, 262, 390
horses, 297, 361
Hoshiarpur Vishveshvaranand Vedic Research Institute, vii, cviii
HOUBEN, 329
HOUSMAN, xxxi, lxxxix–xci, cxxiv, cxxv
HṚDAYA, xl, 223, 332
HRĪṂ, 333, 334
HŪAUṂ, 331
HULIN, lxxxviii, 239, 279, 283, 286, 295, 525
HULTZSCH, xix
HUM, 334, 335
HUṂPHAṬ, 383
hypermetry, lxxxvi

icchā (*śakti*), 179, 201, 252, 372
Iḍā, 297
iḍā, lxxv, 367, 372
idiots (as initiands), 395
IFP, v, vii, xxvii, xxxvi, lii, lv, lvi, lix, lxii, xciii, cvi, cviii, cx–cxiv, cxvi, cxix–cxxiv,

166, 173, 191, 192, 195, 206, 217, 232, 242, 245, 249, 250, 252, 259, 282, 289, 294–297, 307, 313–315, 323, 325, 333, 339, 340, 348, 352, 355, 372, 373, 375, 376, 379, 381, 388, 389, 391
Ilā, 297
Ilāvṛta, 295–299
impurity, *see mala*
INDEN, xci
Indhikā, 324
India Office, xlii
Indra, xxxvii, 296, 297, 301, 369
indriyas, *see* faculties
initiands, 388, 395
initiates, 137, 393, 395
initiation, *see dīkṣā*
initiation names, xx, xxx
instruments of sense and action, *see* faculties
intestines, 267
IRĀCAMĀṆIKKAṈĀR, xxxii
iron, 307
Īśa, 369
ĪŚĀ, 223
ISAACSON, v, vi, xiii, xvii, li, lxxxiii, 137, 140, 142, 148, 150, 151, 153, 159, 160, 165, 168, 169, 173, 179, 181, 185, 186, 197–202, 207, 214, 222, 232, 237, 245, 246, 249, 251, 258, 272, 274, 292, 293, 302, 330, 341, 343, 345, 347, 357, 360, 370, 374, 375, 380, 394, 400, 402, 403, 407
ĪŚĀNA, 191, 193, 194, 222
Īśānaśivagurudevapaddhati, xxx, cvii, cix, cxxiii, 308, 334, 355
Īśānī (*dhāraṇā*), 360
ISHIMATSU, cx
Īśitā, 379
Īśvara, lxv, 192
    in *mantroccāra*, lxxv, 372
īśvara (*padārtha*), lxiii, 140, 345
Īśvarapratyabhijñākārikā, 372
Īśvarapratyabhijñākārikāvimarśinī, xcvi
īśvaratattva, lxvi, lxxii, 201, 317
IYANGAR, 358

Jahnu, 310
Jainas, xcvi, 148, 150
Jalada (head of *rasatattva*), 316
Jālaṃdharabandha, 358
jalamoda, 159
Jalāntaka, one of the *śatarudrāḥ*, 313
Jalavāsa, 159
Jaleśa (head of *jalatattva*), 314
Jambū (continent), lxxii, 294, 295, 297, 299–301, 303
Jambū (tree), 300, 301
Jāmbūnada (gold), 300, 301
Jambūnadī, 301
JAMBŪVIJAYA, 380
JAMISON, 367
Jammu, vii, cxiv
Janaloka, lxxii, 310, 311
japa, 391
japa (*yogāṅga*), 352
jasmine, 306
jāti (mantra inflection), lxxiii, 334, 335, 337
    functions and genders of, 334
jatu, 233
Jatu (a hell), 283
Jatupaṅka (a hell), 285
Jayā, 324
Jayantabhaṭṭa, 169
Jayarāśi, 169
Jayaratha, lx, lxi, cxii, 242
Jayavarman V, xxi

jīva, 375
  as name for ingoing or outgoing breath, lxxv, 371
jīvanmukta, xxvii
jñāna, *see also vidyā*
  buddhidharma, lxix, 154, 254
  saj-, lxxviii, 404, 405
jñāna (*śakti*), 161–163, 174, 185–189, 219, 221, 233, 275, 405
jñāna (*pāda*), lxii, lxxvi, 385, 387, 388, 390–392, 395, 397, *see also vidyāpāda*
jñāna (*padārtha*), 388, *see also under vidyā*
Jñānabindu (head of *kalātattva*), 316
Jñānapañcāśikā, xxv, xxxviii, xcvi
Jñānaprakāśa, cvii, cviii, cxiii, cxix, cxx, cxxiii, 190–193, 217, 322, 325–329, 390
Jñānaratnāvalī, xli, xliii, lii, lxii, cx, cxx, cxxiv, 314
Jñānaśambhu, xli, lii, liii, lxii, cx, cxx, cxxiv
Jupiter, 306, 309
JVĀLINĪ, 222
Jyeṣṭhā, 180–182, 324
Jyeṣṭha, 182
Jyotiṣka (peak on Meru), 296
jyotiṣṭoma, 340

kacāgra, *see* hair
KAHRS, 390
Kailāsanātha temple, xix
Kāla (form of Śiva), 183
Kāla (head of *kālatattva*), 317
kāla (time), lxviii, 175, 176, 183, 229, 230, 235, 242, 243, 246–248, 278, 284, 317, 374
kalā
  38 divisions of the *brahmamantras*, 196
  channel of the breath(?), 266
  group of five, lxxvi, 317
  limited power to act, lxvii–lxix, 162, 163, 200, 227, 229, 231–237, 240, 242, 247, 248, 250–252, 269, 273, 278, 317, 374
    bhuvanas in, 184
    tattva of, 316
  of VĀMADEVA mantra, 181
Kālacakratantra, 222
kalādhvan, 200, 317
Kālāgnirudra, lxxi, 280, 281
Kālajñāna, xcvi, *see also Kālottara*
Kalakirā, 180, 183
Kalākṣepa, form of Śiva, 183
kalala, 244, 245
Kālāmukhas, 404
kalana, 245
Kālānala, 281
Kālāṅga (a serpent), 292
Kālasūtra (a hell), 283, 284
Kalavikaraṇī, 181
Kālī, 180, 183
Kālidāsa, lxxxii
Kālīkulakrama, xlii
Kālottara, xv, xxv, xxxvii, xcvi, cxvii, 192, 330, 377
  Bṛhat-, *see Bṛhatkālottara*
  Devī-, *see Devīkālottara*
  fifty-verse recension of, xcvi
  hundred-verse recension of, xxv, xcvi
  mantra-system of, 333
  Saptaśatika-, *see* Saptaśatikakālottara
  Sārdhaśatika-, xcvi
  Sārdhatriśati-, *see Sārdhatriśatikālottara*
  seven-hundred-verse recension of, xxv
  Skanda-, 314, 315
  synonymous with *Kālajñāna*, xcvi

Kāmada (head of *rāgatattva*), 316
Kāmadeva, *see* Love
kāmāvasāyitā, 379
Kambala (a serpent), 291
Kāmika, xxiii, xxv, 327
    Pūrva-, 280, 327, 334, 524
    Ur-, 327
    Uttara-, 307, 327
    vidyāpāda, 327
Kāñcī, xix
kañcukas, lxviii, 234, 235, 240, 242, 246, 247, 249, 317
kanda, 355, 367, 368
KAṄKAṆA, xl
Kannaḍa script, xcv, xcvii, cii
kapha, 367
Karālaka (a Rākṣasa), 292
Kāraṇa, xxiii, cx
    Pūrva-, 524
karaṇa, *see* faculties
Kāraṇeśvaras, 355, 372
KARAVELANE, xxxiii
Karavīramahāyāga, xlii
Karhad Plates, xx
Karkandhaka (a Daitya), 292
Karkandhu (a Daitya), 291
Karkaroṇi, xx
Karkaṭa (a serpent), 292
karman (past action), xlix, lxiv, lxviii, lxxvi, lxxviii, cix, 140, 151, 152, 154–156, 158–161, 163, 167, 170, 171, 176–178, 199, 200, 221, 230, 232, 237, 241, 248, 250, 293, 305, 317, 325, 390, 398
    place of accumulation of, lxxii, 305
    prārabdhakārya, 156
    sañcita, 156
karmasāmya, xxxiv, 171, 199, 395
karmendriyas, 260, *see also* faculties
karmeśvara, 171
Kārttikeya, xxxviii, 302
Kashmir, xxii, xxx, cxiii
Kashmirian manuscripts, xix, xciii, 249
Kashmirian text, xcii
Kashmirians, xxi, xxvi
KATAOKA, vi, lxi, 169, 171, 172, 209, 210, 274, 277
Kathmandu, xciii, 282, 290
    National Archives, vii
Kauberī (a *nāḍī*), 367
kaumāra (a *bhuvana*), 249
Kauṇḍinya, 254, 348, 380, 381
KAVACA, xl, 223, 332, 333
KAVIRAJA, cvi
Kavirājaśekharasūryabhaṭṭāraka, 140
Kāvyālaṅkārasūtra, 375
KELLNER, 169
Kerala, xxx, xxxi, cix
Ketu, lxxii, 307, 308
Ketumāla, 295, 297
Khaḍga (a hell), 283, 285
Kharepatan Plates, xx
KIELHORN, xx, 336
kila, position of in sentence, 375
Kimpuruṣa (landmass), 295, 299, 300
Kimpuruṣas, 290
Kiraṇa, v, xvi, xxiv, xxxv–xxxvii, xxxix, xlix, lxi, lxiii, lxxxvii–lxxxix, xcv–xcvii, cii, cviii, cx, cxvii, cxxiii, 137, 140, 141, 149, 154–157, 160, 169–171, 173, 175, 176, 178–181, 184, 192–194, 196–200, 202, 205–207, 216, 223, 224, 231–233, 240, 241, 249, 250, 252, 259, 262, 267, 273–277, 280–283, 288, 289, 291–297, 299, 304, 308–314, 317, 318,

322–325, 330–335, 339, 347–353, 358–360, 364, 365, 373, 379, 383, 384, 387, 388, 393, 395–397, 402, 406, 523, 525
  - parallels with other Siddhāntas, lv, 275, 276
  - style of, xliii, xliv, xlviii, lxxxv, lxxxvii, lxxxix, 141
  - translations of, lxxxviii
  - transmission of, lxxxvii, xcii–xciv

Kiraṇavivṛti, cx, 242, 245, 259
Kiraṇavṛtti, v, xiii, xxxv, xlii, xliv, xlix, lv, lxi, lxxviii, xcii, xciv, xcv, xcvii, xcviii, cii, 137, 139, 141, 142, 146, 155, 160, 169–171, 173, 177, 178, 180, 187, 209, 229, 233, 236, 243, 248, 249, 272, 275, 312, 323, 332, 363, 395–397, 405
KIRFEL, 295, 296, 309, 524
KLOSTERMAIER, xiv
Konkan, xx
Kramaṇa (head of *pādatattva*), 316
Krauñca
  - continent, 294, 302
  - demon, 302
  - mountain, 302

kṛcchra, 184
Kriminicaya (a hell), 284, 286
Krishna Maharaya Ayyan, cxii
Krishnadeva Raya, cxii
kriyā (*śakti*), 174, 179, 187–189, 221, 231, 233, 247, 405
kriyā (*pāda*), lxii, lxxvi, 385, 387, 388, 390–393, 395, 398
kriyā (*padārtha*), 388
Kriyākramadyotikā, lix, cx, cxiv, 138, 166, 195, 361, 362
Kriyākramadyotikāvyākhyā of Sadāśiva, cx
krośa, 280, 523–528
Kṛṣṇa, cii
Kṛṣṇacaritranāṭaka, 245
Kṛṣṇa III, xx
Kṛṣṇāṅgārā (citadel on Meru), 296
Kṛṣṇavatī (citadel on Meru), 296
kṛta (a *bhuvana*), 249
kṛtayuga, 305
Kṛtyakalpataru, 360
kṣaṇabhaṅgavāda, li
Kṣemarāja, v, xxxvii, xli, lxxviii, cviii, cx, cxiii, cxxiv, 265, 279, 280, 285–287, 289, 291, 292, 295, 296, 298–300, 309, 310, 312, 315, 349, 351, 367, 372, 376, 379, 381, 391, 392, 395, 524, 527
Kṣemendra, 390
kṣetras, 314–316
kṣobha, 274
Kṣuradhāra(ka) (a hell), 283, 285
Kṣutpipāsa(ka) (a hell), 283, 286
ktvā, xliii, lxxxv, 403
Kubera, 290, 296, 369
Kubjikāmatatantra, lxxviii, lxxxiv, lxxxv, 403
Kubjikopaniṣat, 347
Kumāradeva, 169, 260, 378
Kumārasambhava, 292
Kumārila, xlix, l, lxvii, 146, 152, 169, 185, 329, 330, 399
kumbhaka, lxxv, 358–360, 384
Kumbhapāka (a hell), 284
Kumbhīpāka (a hell), 282, 284, 287
Kuṇḍalinī
  - in *mantroccāra*, 324

kuṇḍalinīśakti, 323
KUNJUNNI RAJA, lvi
Kūrmapurāṇa, 297
Kuru (landmass), 299
Kuruñānacampantaparamācāriyar, cxii

Kuśa (continent), 294, 301
Kuśa (grass), 301
Kuṣāṇa, xlvii
Kūṣmāṇḍa, lxxi, 281, 288, 289, 363
    spelling of, 281
kūṭa, 332
Kuṭila (a serpent), 291

lac, 285
laghiman, 379
Lakṣmīdhara, 360
lakṣya, 324
Lalita, xxiv
LAW, xvii
laya
    aspect of Śiva, 141, 318
    tattva, 201
layin, lxvi
    aspect of Śiva, 197
lead, 307
liberation, *see mukti*
līkṣā, 280, 523–528
    orthography of, 280
LINDTNER, lvi
Liṅgapurāṇa, 255
Liṅgayasūrin, 288, 289, 301, 307
liquor, 302
Lohastambha (a hell), 284, 286
Lohitākṣa (a Rākṣasa), 291
Lokāloka mountain, lxxii, 279, 303, 304
Lokapālas, 224, 295, 296, 313, 315, 333
lotus, xx, 189, 197, 199, 361, 362
    calyx, 295
    colour of, 307
    distinguished from water-lilies, 178, 179, 189
    locus of Viṣṇu, 311, 312
    of the heart, lxxv, 354, 367–369, 371, 384
    posture, 348, 349
    shape of Padma hell, 284
louse (*yūka*), 280, 523–528
louse egg, *see līkṣā*
Love, god of, 302
Lucilius, cxxiv, cxxv
Lucknow, vii
Luptāgamasaṅgraha, cvi
lyap, xliii, lxxxv, 403

Mādhavācārya, xvii
Madhyapradesh, xx
Madhyārjuna, cxxii, 192
Madhyārjuna (place name), cxxii
magnet, 173, 177
Mahābhārata, 172, 244, 249, 266, 300, 301, 305, 307, 312, 401
Mahābhāṣya, 336
mahābhūta, *see* elements
Mahādeva (author of *Muktisopānaśāstra*?), xcvi
Mahākāla (*tantrāvatāraka*), 406
mahākṣaya, 231
mahāmāyā, 195, 323
Mahānarakas, 283
Mahāpadma (a hell), 283, 284
mahāpralaya, lx, lxi, 312
Mahāraurava (a hell), 282, 284, 287
Maharloka, lxxii, 310
Mahātala, 289, 291, 292
Mahāvaktra (head of *jihvatattva*), 316
mahāvākya, xxvii
Māheśvaras, 404
mahiman, 379
Mahodayā (citadel on Meru), 296
Mākuṭa, xxiv
Makuṭa, cxxii
mala (impurity), xix, lxiv, lxxi, 137, 138, 140, 143, 153–156, 162, 163, 198, 199, 230–232, 236, 242, 248, 274–277, 398
mālāmantra, 333
malaparipāka, xxxiv, 199, 219, 395

Mālinī, xlvii
mālinī, lxxxv
Mālinīvijayavārttika, xx, 318
Mālinīvijayottara, xliii, xciv, 181, 196, 199, 201, 205, 223, 231, 233, 243, 260, 282, 290, 293, 294, 313–315, 318, 321, 347, 348, 351, 353, 354, 359–365, 379, 383, 397
MALLEDEVARU, xcv, cii, ciii
Mālyā, 298
Mālyavat (mountain range), 297, 298
Māṃsāda (a hell), 283, 286
māṃsapeśī, 244–246
māṃsapiṇḍa, 245
manas, lxx, 145, 146, 218, 229, 237, 238, 247, 259, 260, 263, 268, 274, 316
Manas, a Rudra, 184
maṇḍalas, 354
Maṇḍanamiśra, lvii
Māṇḍūkyakārikā, lvi
mango, 148
    taste of, 328
Māṇikkavācakar, xiv
Manonmana, form of Śiva, 184
Manonmanī, 181, 182, 184
mantra-body, 192, 388
mantrādhvan, 200
mantras, xxii, xxxvi, xl, liv, lxvi, lxvii, lxxii–lxxiv, lxxxviii, 141, 180, 201, 203, 205, 215, 218, 220, 222–225, 317, 318, 321, 324, 330, 331, 333–335, 337–340, 343, 345, 346, 359, 383
    awakening of, lxvi
    base of, 332
    blocking fire by, 277
    connected to meanings, lxxiii
    distinguished from *vidyās*, 220
    divya and *adivya*, 344
    etymologisation of, lxxiv, 339
    for suicide, 383, 384
    genesis of, lxvii
    grammar of, lxxiii, 321, 330, 331, 335
    in lower universe, 221
    in pure universe, 218
    inflections of, 334, 335
    lakṣya, 324
    non-Vedic, xxi
    numberlessness of, 222
    of body of Śiva, 165, 187, 191, 192, 194, 196, 374
    of Vidyeśvaras, lxxiii, 333
    raising of, lxxii, 321
    seed-, 361, 364, *see also bīja-mantras*
    seven crores, 217, 218, 220
    terminology of, xxii, 223
    that are Śakti, 339
    that are Śiva, 339
    that are *aṇus*, 339
    their disenchantment with creation, 218, 221
mantra-systems, 333
Mantravārttika, lx
mantroccāra, lxxv, 324, 331
mantroddhāra, 321
Manu, 298, 302
Manusmṛti, 280, 282, 286, 360, 524
Māraṇa (Rudra bearing egg of Brahmā), 313
Marīci, 310
Mārkaṇḍa, 310
Mārkaṇḍeyapurāṇa, 255, 301, 360, 528
marrow, 267, 366, 367
Mars, 306, 309
Marut, 369
Mataṅga, xiv, xvi, xxi, xxv, xxxvii, xlix, liii, liv, lxii, lxxxvii–lxxxix, cxvii, cxxiii, 139,

140, 153, 157, 160, 167, 172, 173, 177, 179, 182, 184, 188, 191, 192, 194, 195, 197, 201, 202, 217–221, 223–225, 233–235, 237, 238, 240–243, 245, 246, 248–252, 254, 256–260, 264, 266, 268, 270, 280, 282, 283, 288, 290, 293–296, 303, 304, 308–311, 313, 314, 316, 328, 333, 345, 346, 348–354, 357, 360, 364, 379, 383, 387, 389, 390, 392, 398, 404, 525
  anonymous commentary on, 240
  echoes of other works in, xlix, 143
  parallels with other Siddhāntas, liv, lv, 223, 237
  style of, xliv, xlviii, li, liv, lxxxix, 233
  transmission of, xciii
Mataṅga, xliv, 296
Mataṅgavṛtti, xvi, xxxvi, lxii, cviii, cxiv, 144, 146, 169, 177, 187, 195, 209, 220, 224, 233, 234, 236, 238, 243, 248, 258, 265, 272, 297, 312, 314, 349, 350, 400
Mātariśvan (head of *vāyutattva*), 314
Mathanadeva, xx
mātrā, *see* elements
mātrā, time-unit, 364, 365
mātṛkā, 322
MATSUBARA, 381
Matsyapurāṇa, 297
Mattamayūra, xx
Mattamayūra lineage, xx
māyā (primal matter), xxvii, xxviii, lxii, lxvi–lxxii, 144, 162, 163, 176, 200, 202, 221, 225, 227–232, 234, 241, 242, 270, 271, 273–275, 278, 279, 317, 374
  tattva of, 227, 317
Mayamata, 524
Mayasaṅgraha, xxv, cxiv
medas, 367
memory, lxiii, lxxvii, 146–150, 327
Mercury, 306, 309
Meru, lxxii, 295, 296, 298, 304
metre, lxxxv–lxxxvii
metricians, lxxiii
MEULENBELD, 367
Meykaṇṭacāttiraṅkaḷ, xiii, xxxii, xxxiii, cxv, cxviii
MICHAËL, cvii
Mīmāṃsā, l, 142
Mīmāṃsakas, xlviii, xlix, li, lxvii, lxxiv, 169, 170, 209–213, 215, 326, 337, 339
  Bhāṭṭa, 209
Mīmāṃsāsūtra, l, 186
MIRASHI, xix, xx, xxx
MISHRA, vi
mist, 284
Mocikā, 324
Mohacūḍottara, xxv, lxii, 307
Mohaśūrottara, cxxiii
mokṣa, *see mukti*
Mokṣakārikā, xix, lx, lxi, cxvii, 139, 193, 194, 201, 205, 218, 310, 397, 400
Mokṣakārikāvṛtti, 193, 209, 218, 310
MONIER-WILLIAMS, 159
moon, lxv, lxxv, 158, 176, 179, 181, 216, 297, 305–307, 309, 316, 362, 371, 372, *see also* Candramas *and* Soma
  associated with ingoing breath, 372
  half- (a yogic posture), 348, 351
  mark of diagram of water, 361

  reflected in water, 151
moonlight, 176
moonstone, 157, 158
morphological peculiarities, lxxxiv
mote in sunbeam, 279
MOTEGI, 158
mouth, 265
  of the Lord, 191
movement
  faculty of, 263
  tattva of, 316
Mṛgendra, xvi, xxv, xxxvii, xliii, li, lv, lvii, lxi, lxxxvii–lxxxix, xcvi, xcvii, ciii, cviii, cxiv, cxvii, cxxiii, 140, 144, 146, 156, 157, 171, 189, 192, 194, 196, 202, 218, 220, 224, 230, 231, 233, 235, 240–243, 247–250, 253–255, 259, 261–264, 266, 267, 279–283, 286, 288, 289, 292–297, 301–305, 308–315, 322, 323, 332–334, 342, 345, 347, 348, 352, 354, 360, 364, 372, 387, 525
  parallels with other Siddhāntas, 286, 291
  style of, xliv, xlviii, lxxxix
  translations of, lxxxviii
Mṛgendrapaddhati, lxi
Mṛgendrapaddhatiṭīkā, lv, cxiv, 352, 389
Mṛgendravṛtti, lxi, cviii, cxiv, 146, 172, 231, 239, 266, 267, 272, 322, 323, 339, 354, 355, 389, 397, 399
Mṛgendravṛttidīpikā, lxi, cxv, 177, 255, 264, 295
Mṛgendrottara, xcvii
mud, 287
MUDALIAR, xvii, cxii
Mudrāprakaraṇa, lx
mudrās, cix
Mukhabimba, xxiii
mukti (liberation), xlvi, lx, lxi, lxv, lxxiv, lxxvi–lxxviii, cxviii, 139, 141, 152, 153, 182, 186, 195, 196, 198, 203, 218, 220, 221, 276, 277, 382, 384, 385, 387, 388, 390, 393–404, 407
  abhivyakti, 404, 405
  absence of rivalry between souls in, 405
  as Rudra, 397
  āveśa, 400
  padārtha, lxiii, lxxvi, 140, 141, 345, 385, 387
  samutpatti, 400, 404
  saṅkrānti, 400, 401
Muktisopānaśāstra, xcvi
Mūlabandha, 358
mūlamantra, *see śivamantra*
mūlasūtra, *see ādisūtra*
mumukṣu, 220
Mysore, v, cvii, cxxv
  Oriental Reseach Institute, cxi
  Oriental Research Institute, vii, xcv
M^Y (=Mysore MS P 258), xxxv–xlii, lv, lx, lxii, lxxxv, xcii–xciv, xcvi–xcix, cii–civ, cvi–cviii, cxxi, cxxiv, cxxv, 140, 144, 145, 152, 157, 165–167, 169, 170, 182, 186, 191, 193, 198, 203, 236, 241, 244, 257, 258, 261–263, 275, 281, 285–287, 291–293, 298, 300, 303, 306, 313, 316, 323, 324, 336, 346, 347, 350–353, 358, 359, 364, 365, 373, 379, 383, 402, 406, 531, 623
  apograph of, cii, ciii

    condition of, ci
    Grantha antecedent of, xcviii, xcix, 144, 148
    transcription of, ci, ciii

nāda, v, lxii, 317, 323, 324, 326
    lakṣya, 324
    in *mantroccāra*, 324
    relationship to *sphoṭa*, 326
Nādakārikā, xxxvii, 323, 326
Nādakārikāvṛtti, v, cxiii, 326
nāḍī, 356
nādiphāntakrama, xlvii
Nāgas, lxxi, 290, 338
NAGASWAMY, xviii
nails, 267
Naimittikakriyānusandhāna, xx
Nairṛtyā (a *nāḍī*), 367
Naiṣadhīyacarita, xcviii
Naiyāyikas, xlviii, lxx, 177, 211, 329
NAKAMURA, 152
nakṣatra, 309
NAMAḤ, 334
Ñānāvaraṇaviḷakkam, cxii
Ñānāvaraṇaviḷakkattarumpatavivēkam, cvii, cxi, cxxiii, 166, 257, 261
NANDIMATH, xvii, xx
Nandināgarī, xcv, xcviii, cxi
Nārada, 298
Narakarājas, 283
Narakas, 283
Narasiṃha II, xix
Nārāyaṇakaṇṭha, xxvi, xxxvii, lviii, lxi, cviii, cix, cxiv, 144, 172, 196, 230, 231, 239, 250, 266, 267, 272, 279, 305, 323, 354, 355
Nārāyaṇīya, cix
Nareśvaraparīkṣā, 170, 185
Nareśvaraparīkṣāprakāśa, 146, 148, 149, 169, 170, 172, 185, 272, 312, 341
Naṭeśaguru, lix, *see also* Vaktraśambhu
NAVĀTMAN, 333
navel, 355
Nāyaṉmārs, xiv, xxxiii
Nayatrayapradīpa, 173
nectar
    dhāraṇā of, 354
neophyte, lxxvi, 391
Nepal, xvii, cxvii
Nepalese manuscripts, xix, xxi, xxvi, xxxv, xcii, xciii, 181, 245, 288, 312, 313, 334, 349, 355, 369, 381
NETRA, 223, 224
Netratantra, cviii, 177, 339, 372
Netroddyota, cxiii, 392, 393
NGMPP, vii, xxxviii, xciii, xcvi, cxvii, 307, 355, 403
Nigamajñānadeśika, cxix
Nīla (mountain range), 298
nipples, 265
Nirmalamaṇi, cx, cxiv, 352
Nirṛti, 296
Nirucchvāsa (a hell), 283, 286
Nirukta, 249
nirvacana, lxv–lxvii, lxxi, lxxiv–lxxvi, 182, 184, 194, 220, 230, 248, 250, 266, 281, 283, 287, 289, 297, 312, 313, 339, 357, 390
Niṣadha (mountain range), 299
Niṣkala, lxv, 180, 196, 223, 397
    in *mantroccāra*, 324
Niśvāsa, xv, xxiii, xxxvii, xxxix, xlviii, lxxxix, cxi, 333
    guhyasūtra, lxxxiv, 224, 243, 260, 290, 293, 297, 301, 310, 315, 333, 526
    inscriptional reference to, xx, xxi
    -mukha, lxxxiv, 260, 282, 290, 310, 313

- *mūlasūtra*, 224, 315, 333, 334
- *Nandīśvarāvatāra-*, 224
- *nayasūtra*, 261, 265–267, 275
- *uttarasūtra*, 207, 310, 324, 333

Niśvāsakārikā, lvi, cxvii
Niśvāsapratiṣṭhātantra, cxvii
Nitala, 289, 291
Nityādisaṅgrahābhidhānapaddhati, xl, cxiii, 224
nityapūjā, 184
Nivṛtti, 324
Niyāmaka (head of *niyatitattva*), 317
niyamas, lxix, 254, 256
- *yogāṅga*, 353

niyati (binding fate), lxviii, 163, 229, 235, 242, 246–248, 250, 317, 374
non-dualism, xvi, xxii, xxvi, lvi, 152, 353, 383, 398, *see also* Advaita, Vedānta *and* *vivartavāda*
- Vedāntic, xvii, xxvi, xxviii, lxiii

Nonius, cxxiv, cxxv
nose, 373
- tip of, lxxiv, lxxv, 351, 372, 373

nostrils, 265
nutrient fluid, 366
nyāsa, xlvii, 194
Nyāya, 142
Nyāyabhāṣya, 345
Nyāyabhūṣaṇa, 149
Nyāyamañjarī, 146, 149, 169, 179, 382
Nyāyaratnākara, 146
Nyāyasaṅgraha, 370
Nyāyasāra, 378
Nyāyasūtra, 150

obelus, lxxxix
OBERLIES, lxxxv
occlusion, *see tirobhāva and rodhaśakti*
ocean, lxxii, 304, 309
- Garbhoda, 304
- of clarified butter, 302
- of curds, 301
- of liquor, 302
- of milk, 301
  - churning of, xl, 297
- of nectar, 303
- of salt water, 301
- of sugar-cane juice, 302
- seven, lxxi, 294, 303, 304

ogdoads, *see aṣṭakas*
OṂ, lxxiii
Oxford, v
- Bodleian Library, vii

pāda, *see* feet *and* movement
padādhvan, 200
Padārthadharmasaṅgrahasee Praśastapādabhāṣya 556
padārthas, liii, lviii, lxiii, 139–141, 345
pādas, lxii–lxiii, lxxiv, lxxxviii, 345, 387, 393, 395, 397, 398, 404
paddhati-literature
- mantra-system of, 334

padma (āsana), 350
Padma (a hell), 283, 284
PADOUX, 331, 376
Palāśa tree, 233
palate, lxxv, 338, 354, 355, 372
Pallavas, xix
pañcakṛtya, lxvi
Pañcārthabhāṣya, 254
pañcāṣṭaka, 314
Pāṇini, xlviii, 210, 337
Parākhya, *see passim*
- alternative title of, xxxv, xxxix, xl, cviii
- commentary on, lviii, lix, lxii, 138, 166
- dating of, xliii, xliv, xlvii, xlviii, li, lv, lvii, lviii, 380

  - interlocutors of, xl, lix, 137
  - manuscripts of, xcv–xcvii, xcix, ci–ciii
  - misattributions to, cix
  - other works so called, xxxviii, xxxix, xli, xlii
  - *pāda*-division in, lxiii, 141, 345
  - parallels with other Siddhāntas, lii, liv, lv, cviii, cxiii, 139, 167, 217, 223, 275, 276, 286, 291, 327
  - position in lists of Siddhāntas, xxxviii
  - quotations of, xxxiii, l, lviii, lxxxix, xciii, cvii, cviii, cxii, cxvi, cxvii, cxx–cxxiv, 162, 166
  - sources of inspiration for, xlviii–li, 167–169, 197, 293, 381
  - style of, xli–xliv, xlviii, liv, lxxix–lxxxii, lxxxv, lxxxvii, lxxxix, 141, 153, 174, 182, 202, 227, 261, 277, 284, 342, 381, 393
  - transmission of, lxxxix–xciii, cxxv
    - according to tradition, 406
- *paramāṇu*, 279, 280
- *Paramārthasāra*, 389
- *Pārameśvara*, xv, xxi, xxiii, xxv, liii, 217, *see also Pauṣkara*, Ur-
- *Paramokṣanirāsakārikā*, lvi, lx, 400
- *Paramokṣanirāsakārikāvṛtti*, lx, 146, 378
- *paranāda*, 323
- Parāśakti, 377
- *Parāsaṃhitā*, xli, xlii
- Paratāla, 289, 291
- *Parātantrāgama*, xlii, ciii
- *pariṇāmavāda*, lvi, 152
- Pārthasārathimiśra, 146, 152, 209
- Pārvatīpati (*tantrāvatāraka*), lxxviii, 406
- *Paspaśāhnika*, 336
- passion, *see rāga*
- past action, *see karman*
- *paśu*, *see also under* soul *and puruṣatattva*
  - *padārtha*, lxiii, 139, 345
- Pāśupatas, xiv, lxxviii, 140, 181, 399, 400, 404
  - Pāñcārthika, 400
- PĀŚUPATĀSTRA, 223
- *Pāśupatasūtra*, 254, 348, 359, 380
- *paśutva*, *see mala*
- Pātāla, 291–293
- *pātālas*, lxxi, 288–294
- Patañjali (author of *yogasūtra*), 351, 352
- Patañjali (grammarian), 336
- PATHAK, xx
- *pathyā*, lxxxv
- *Pauṣkara*, xiv, li–liv, lvii, xcvi, ciii, cviii, cxiii, cxviii, 139, 145, 157, 167, 174–176, 190–193, 197–199, 201, 217, 231, 233, 250, 259, 277, 322, 324–329
- Pauṣkara, xx
- *Pauṣkarabhāṣya*, xvi, cviii, cxiii, cxv, cxvi, cxviii, 139, 325, 328, 392, 400, 401, *see also* Umāpati
- *Pauṣkara*, Ur-, xxi, xxxvii, xliii, lii, liii, 217, 249, 406
- *Pauṣkaravṛtti*, cviii, cxiii, cxxiii, 325, 326, 328, *see also* Jñānaprakāśa
- *pavitrāṣṭaka*, 315
- *pāyu*, *see* anus
- pericarp, 184
- *peśī*, 244–246
- PHAṬ, 334, 335
- phlegm, 366, 367

phonemes, lxxii, lxxiii, 321, 322, 325, 330, 338
pidgin, lxxix
Piṅga (Rudra bearing egg of Brahmā), 313
Piṅgala (a Rākṣasa), 292, 293
Piṅgala (metrician), xlviii, 210
PIṄGALA, 222
piṅgalā, lxxv, 367, 372
piśācas, 256
planets, xlvii, lxxii, 179, 216, 231, 298, 305–308
  heights of, 309
  iconographic prescriptions for, 307
pleonasm, lxxxiv, 230, 312
poison, 202, 234, 338, 345, 364
  power of, 156
pole star, lxxii, 308, 309
Pondicherry, vi
Poona, 187, 225
POPE, xvii
potter, 176
Prabhāvatī (citadel on Meru), 296
Prabhāvyākhyā, cx, cxiv, 352
Pracetas, 194
Pradhāna (head of *prakṛtitattva*), 316
pradhāna, *see prakṛti*
Prahlāda (a Daitya), 291
Prajāpati, 300, 373
prākāmya, 379
Prakāśa, xxxvii, xli, l, lxiii, lxiv, lxvii–lxxi, lxxiii–lxxviii, 137, 143–151, 153, 154, 156, 158, 160, 165, 166, 168–170, 172, 173, 178, 203, 206, 209, 211–213, 227, 236, 237, 241, 247, 250, 251, 253, 258, 269–272, 275, 276, 279, 321, 325–327, 329, 330, 335, 336, 338–340, 342, 347, 357, 369, 370, 378, 381, 387, 388, 390, 393, 394, 396, 398–402, 404, 406
  identified with sun, xl, 137, 241
Prakāśaka (head of *cakṣustattva*), 316
Prakrit, lxxix
prakriyā ('cosmography'), 310
prakṛti (matter), lxix, 154, 235–237, 248–253, 256, 258, 280
pralaya, 171, 250, 312
pralayākalas, xliii, liii, lxviii, 231
pramāṇa, li, 209, 212, 213
  catuṣṭaya beginning with, lvii
  six of Mīmāṃsā, li
Pramāṇasamuccaya, xlix, 271
Pramāṇavārttika, xlix, 167, 272, 337
Pramāṇavārttikasvavṛtti, 209
Pramathanā, 182
pramātṛ, lvii
prameya, lvii
pramiti, lvii
prāṇa, lxxv, 265, 266, 356–358, 371, 375, 377
  as name for ingoing or outgoing breath, 371
prāṇacāra, 376
praṇava, lxxiii, 359
prāṇāyāma, lxxv, cix, 352–354, 356, 358–360, 384
prāpti, 379
PRĀSĀDA, 333
PRASĀDA, 333
praśākha, 244
Praśastapādabhāṣya, 151, 159, 243, 264
Pratiṣṭhā, 324
Pratiṣṭhālakṣaṇasārasamuccaya, xxxviii
Pratiṣṭhāvidhi, cxiv
Pratoda, xl, xli, xliv, l, liv, lxiii, lxiv, lxvi–lxxi, lxxiii–lxxviii, 137, 142–146, 148,

150, 151, 153, 154, 156–158, 160, 166, 169–171, 178, 202, 206, 209, 212, 213, 227, 234–236, 240, 241, 247, 251, 258, 269–271, 274, 325, 327, 330, 335, 336, 338, 339, 342, 347, 369, 370, 377, 378, 380, 387, 390, 393–396, 398–401, 403, 404, 406, 407
  identified with Vasiṣṭha, xl, 137
pratyāhāra (withdrawal), lxxv, 351–353, 356, 360, 388, 392
pratyakṣa, xlix, lxv, 147, 209
pratyātmakāṣṭaka, 315
pratyayasarga, 180
pravṛttikrama, 317
prāyaścitta, xli, cviii
Prayogamañjarī, xxx, cix, 282
Prayogasāra, xcv, cii
PRENTISS, xxxii
primal matter, *see māyā*
Prodgīta, xxiii
pṛthivītattva, *see under* earth
public worship, xviii, xxii, xxvii, xxviii, xxxi
pudgalaviniścaya, 145
pūjā, 193, 388, 391, 397
pūraka, lxxv, 357–360, 384
Purāṇapañcalakṣaṇa, 297, 298, 300
Purāṇas, xci
Purandara, xx
Purūravas, 297
puruṣatattva, lxviii, lxxi, 248, 250, *see also* soul *and paśu*
  etymologisation of, 248
PURUṢṬUTA, 223
pus, 267, 287
Puṣkara (continent), 294, 303
Puṣkariṇī (river), 303

quotations, xciii
QVARNSTRÖM, lvi

rāga (passion), lxiv, lxviii, 154, 155, 159, 229, 235, 237, 240–242, 250, 316, 373, 374
  as synonym for *avairāgya*, 154
Raghupañcikā, 292
Raghuvaṃśa, xix, 292
Rāhu, lxxii, 307, 308
raibhava (a *bhuvana*), 249
rain, 256, 326
  of arrows, 285
  smell of, 326
RAJAGOPALACHAR, ciii
Rājamaheśvaras (hells), 283, 288
Rājarājeśvaras (hells), 283
rajas, lxix, 254, 256, 257, 268
Rājasiṃha, xix
Rajasthan, xx
Rājendravarman, xx
Rajor, xx
Rakṣas, 369
Rākṣasas, lxxi, 291, 308, 363
Rakṣovatī (citadel on Meru), 296
Rāma, cii
Rāmakaṇṭha II, v, xxxvi, xxxvii, xxxix, xliv, xlix, li, lii, lv, lvii, lx–lxii, xcii, xciv, xcvi, xcvii, cviii, cxiv, 137, 139–141, 144, 146, 149, 160, 163, 169, 170, 172, 173, 177, 178, 185, 193, 195, 199, 209, 216–218, 220, 224, 225, 229, 233, 236, 238, 240, 243, 247–250, 258, 265, 268, 272, 273, 275, 312, 314, 323, 326, 331, 332, 334, 346, 349, 350, 355, 365, 367, 369, 375, 376, 378, 388, 395, 404, 405
  date of, lviii
  lineage of, xxi, xxvi, xxxv, xxxvii, lviii, lxxxvii, cxiv
  œuvre of, lxi, cix, cx, 195

- Rāmana (head of *pādatattva*?), 316
- Ramaṇā (an Apsaras), 299
- Ramaṇa (head of *pādatattva*?), 316
- Ramaṇa (landmass), 299, 300
- Rāmanātha, 140, 391
- RAMANATHAN, 358
- RAMASASTRI, cxx
- *Rāmāyaṇa*, 297
- Ramyā (a Vidyādharī), 299
- Ramya (landmass), 295, 298–300
- Raṇapadra, xx, *see* Araṇipadra
- RANGASWAMY, xxxiii
- Ranod, xx
- *rasa*, *see also* taste *and* alchemical liquid *and* nutrient fluid
  - *dhātu*, 367
- Rasātala, 289, 291–293
- Rāṣṭrakūṭas, xx
- RATIÉ, vi
- Ratnākara, lviii
- Ratnākaraśānti, 173
- *Ratnaṭīkā*, 360
- *Ratnatrayaparīkṣā*, xxxvii, cxvii, cxviii, 189, 192, 323
- *Ratnatrayollekhinī*, lii, cxv
- *ratni*, 523–528
- Raṭṭarāja, xx
- RAU, 189
- Raudrī, 180–183, 324
- *Raurava*, xxiv, xxxv, xxxvii, xliv–xlvi, lv, lx, xcvi, 139, 181, 389
  - -*sūtrasaṅgraha*, xxxv, xxxvii, xxxix, xliii, xlviii, lviii, lx, lxxxvii, xcvii, cii, cxxiii, 139, 181, 193, 195, 201, 202, 236, 240, 242, 249, 256, 259, 282, 293–295, 313–315, 333, 353, 355, 360, 383, 384, 397
    - commentaries on, lx, 193, 242
    - parallels with other Siddhāntas, lv
    - relationship with the *Raurava* corpus, xvi, xxiv, xxv, xliv–xlvi
    - translation of, lxxxviii
    - transmission of, xxxv, lxxxvii, xcv–xcvii, 206, 207
- Raurava (a hell), 282–284
- *Rauravavārttika*, lx, lxi
- *Rauravavṛttis*, lx, lxi, 242
- Ṛbhu, 249, 311
- *recaka*, lxxv, 357–360, 384
- *Reliquiae scaenicae*, cxxiv
- *Ṛgveda*, 341
- rice, 366
- Rocikā, 324
- *rodhaśakti*, 230, 242, *see also tirobhāva*
- ROTH, 362
- *rūḍhi*, lxv, 189
- Rudra, 374
  - *nirvacana* of, 374
  - form of Śiva, 183
  - in *mantroccāra*, lxxv, 324, 372, 374
- Rudrabhedas, xxiv, 206
- Rudraloka, 311
- RUDRĀṆĪ, 223
- Rudrāṇus, 217
- Rudras, lxv, lxxii, lxxvii, 141, 181, 184, 197, 201, 206, 227, 250, 253, 279, 281, 289, 292
  - bearers of the egg of Brahmā, lxxii, 281, 313
  - becoming, 397
  - etymology of, 313
  - in lower path, 279, 317
  - liberation as, 315, 397, 404
  - Tattveśas, 314, 316, 317
- *Ruruvṛtti*, 242

- Śabara, 186, 212

Śābarabhāṣya, xlviii–l, 210, 326, 328, 336, 337
Śabdakalpadruma, 244
śabdārthasambandha, li
Sadāśiva, xxvii, 184, 192, 193, 196, 374, 376, 384
    nirvacana of, 374
    body of, xl, 374
    in *mantroccāra*, lxxvi, 372
    tattva, lxxii, 317
Sadāśiva, author of commentary on *Kriyākramadyotikā*, cx
Sadasiva Maharaya, cxii
Sadāśivaśivācārya, cxxiv
sādhaka, xli, 220, 324
Sādhanamālā, 347
sādhanas, lxii, 387
sādhya, 328
SADYOJĀTA, 191, 194, 222, 383
Sadyojyotis, xvi, xxii, xxvi, xxxvi, xlv, lvi, lx, lxi, lxxxvii, 185, 199, 229, 235, 236, 242, 246, 248, 264, 318, 406
SADYOMŪRTI, 196
Sagara, 301
Sahasraka, xxiii
Sahasratantra, 389
Śaiva Siddhānta, xiii–xix, xxi, xxii, xxvi, xxix–xxxv, xliii, lxxxvii, lxxxix, cxii, cxviii, cxx, cxxiii, 139, 140, 180–182, 259, 322, 324, 343, 397, 623
    Tamil, xiii, xvii, xviii, xxviii–xxxiii, xxxv, 352
Śaivāgamaparibhāṣāmañjarī, lix, cvii, cxxi, 138, 139, 145, 230, 334
Śaivaparibhāṣā, cvii, cxx, 139, 140, 142, 145, 147, 392, 400, 401
Śaivas (used as identifying label for followers of the *Parākhya*), 394
Śaivasannyāsapaddhati, cxx, cxxi
Śaivasiddhāntaparibhāṣā, 140
Śaivasiddhāntasaṅgraha, cvii, cxxi
Śāka (continent), 294, 301
Śāka (tree), 301
Sakala, lxv, 190–193, 196, 206, 372, 376
sakala, bound soul, lxv, *see also under* soul
Sakalāgamasārasaṅgraha, cvii, cxxi, 308
Sakalaniṣkala, 180, 192, 196
Śakra, 310
śakti, xix, 154, 157, 158, 171, 174, 175, 195, 199, 207, 225, 227, 231, 232, 248, 252, 265, 271, 277, 317, 331, 339, 374, 381, *see also jñāna and kriyā*
    list of nine, lxv, 181, 183, 184
    mantras that are, 339
    in *mantroccāra*, 324
    tattva, xliv
    varṇa-, 322
    visarga, 377
śaktipāta, lxvi, lxxvii, cxviii, 197–200, 395, 396
Śālivāṭī (Jaffna), cxix
Śālma (continent), 294
Śālmala (a hell), 286
Śālmalī (a hell), 283, 286
Śālmalī (continent), 302
Samādāna (head of *hastatattva*), 316
samādhi (*yogāṅga*), lxxv, lxxvi, 351–353, 356, 377, 381, 392
samāna, lxxv, 265, 357, 366
samayadīkṣā, *see dīkṣā*
samayas (post-initiatory observances), 393–395
samayin, 391
SAMBANDHAN, cvi
Śambara, lxxii, 317

Śambhu (Rudra bearing egg of Brahmā), 313
saṃhārakrama, 317
Saṃkalpa (head of *manastattva*), 316
samosa, 362
saṃsāra, 137, 162, 183, 198, 232, 237, 250, 271, 311, 397, 399, 400
saṃsāradharma, 399
Saṃyama (Rudra bearing egg of Brahmā), 313
Saṃyamanī (citadel on Meru), 296
Saṃyuttanikāya, 244
Śanaiścara, 307
Sanaka, 311
Sanandana, 311
Sanatkumāra, 311
sandal, 307
SANDERSON, v, vi, xix–xxi, xxv–xxvii, xxxi, xxxiv, xxxvii–xl, xliii, xlvi, xlvii, xlix, lvi, lviii–lx, xciv, cvii, cxi, cxiii, cxvii, 224, 231, 294, 300, 332, 351–354, 362, 381, 398
sandhyā, xxvii
Śani, 298, 307
Śaṅkara (Śiva), lxxii, 221, 295
  nirvacana of, 312
Śaṅkarācārya, xxvii, 256
Śāṅkarī (a *nāḍī*), 367
saṅketa, 329, 336
Sāṅkhya, xlviii, lxviii, 145, 146, 154, 180, 182, 227, 235–237, 253, 259, 260, 337
Sāṅkhyakārikā, xlviii, xlix, 158, 182, 188, 227, 228, 235, 237, 238, 253, 259, 260, 263
saṅkrānti, *see under mukti*
Śaṅku, 311
Śaṅkukarṇa (a Daitya), 291
Sanskrit and other languages, 262
Santāna, xxiii, cxxii
Santāpaka (a hell), 283, 284
Santapta (a hell), 283, 285
Śāntarakṣita, 169
Śānti, 324
saptarṣayaḥ, 309
Saptaśatikakālottara, xxv
Śāradā, xciii, xcix
Śāradātilaka, 355
Sārdhatriśatikālottara, xxv, xlviii, lxxxvii, lxxxviii, xcvi, ciii, cxvii, 139, 207, 218, 223, 224, 266, 313, 314, 323, 330–333, 358, 360, 367–369, 372, 373, 375, 377, 382–384, 397
  language of, lxxxv, 369
  mantra-system of, 334
  transmission of, xciii
Sārdhatriśatikālottaravṛtti, lii, lxii, 331, 332, 355, 365, 367, 375
śārdūlavikrīḍita, lxxxv
sarga
  bhautika, 180, 182, 267
  bhauvana, 180
  bhāva-, 180, 182
  pratyaya-, 180
  tāttvika, 180, 182
  varṇa-, 180, 182
SARMA, Anjaneya, 341
SARMA, S. A. S., vi
SARVĀTMAN, 222
Śarva, 330
Sarvadarśanasaṅgraha, xviii, lii, cviii, 148, 231
Sarvāgamaprāmāṇya, lx
Sarvāgamaprāmāṇyopanyāsa, 249
Sarvajñānottara, xv, xxv, xxvi, xlviii, lvi, lxii, lxxxvii, cvii, cxvii, cxviii, cxxiii, 139, 207, 224, 245, 249, 250, 282, 289, 294–297, 310, 313–315, 324, 325, 348,

    351–353, 359, 364, 376, 381, 398, 402
  inscriptional reference to, xx, xxi
  lost commentaries on, lxii
  partial editions of, xxvi, lxxxvii, 238, 244, 245
  transmission of, 244
Sarvajñānottaravṛtti, lxii, cxxi, 142, 245, 352, 353
Sarvamatopanyāsa, xxxvi, cxxi, cxxii
  appendix to, 390
Sarvāṅga (head of *tvaktattva*), 316
Sarvātmaśambhu, xxxiv, cxxii
Śarvokta, 191
Śataratnasaṅgraha, xl, l, cxv, cxvi, cxviii, cxix, 137, 143, 161, 165, 174, 186, 188, 189, 359, 390
  authorship of, cxvi, cxviii
Śataratnollekhinī, l, cvii, cxv, cxvi, 137, 143, 150, 156, 159, 161, 163, 165, 166, 172, 174, 177, 186, 188, 230, 324, 359, 389
Śatikakālottara, xxv
satkāryavāda, 157
Ṣaṭsāhasrika, *see Bṛhatkālottara*
sattva, 254, 256, 268
Saturn, 307, 309
Satyaloka, lxxii, 311
Saumyā (*dhāraṇā*), 360
Saumyada (Rudra bearing egg of Brahmā), 313
Saurabha, xl
Saurabheya, xxiv, xxxv, xxxix, xl, cviii
Saurapurāṇa, 172
Saurasaṃhitā, 333
Sautrāntikas, 172, 272
Sāyaṇa, 181
sāyujya, 198, 384, 397
Schmid, vi
Schomerus, xvii
Schoterman, lxxviii
Sekoddeśa, 403
semen, 267, 306, 366, 367
senses, *see* faculties
serpents, 291, *see also* snakes
  prince of, 369
Śeṣa, 299, 300
sexual organ, 262
Shāstrī, xx, xlii
sick people (as initiands), 395
Siddha, 345, 404
  celestial beings, 298, 301, 303, 305, 308, 310, 311
  in sense of liberated soul, 404, 405
Siddha, xxiii
Siddhāntadīpikā of Sarvātmaśambhu, cxxii
Siddhāntadīpikā of Madhyārjuna, cxxii, 191, 192, 206
Siddhāntadīpikā of Rāmanātha, 140, 391
Siddhāntaprakāśikā, cxxii
Siddhāntasamuccaya, lii, cvii, cxxiii, cxxiv, 173, 206, 249, 250, 252, 323, 333, 339, 340
Siddhāntasārāvalī, cix, cxx, cxxiii, 181
Siddhāntasārāvalīvyākhyā, cxxiii
Siddhāntaśikhāmaṇi, cxxiii
Siddhāntasūtravṛtti, cxxiv
Siddhāntatantras, xiv–xvi, xxi, xxvi, xxvii, xxx, xliii, xlviii, liv–lvi, lviii, lxxxix, xcii, cix, cxv, cxix–cxxi, cxxiii, 139, 140, 157, 202, 223, 224, 259, 280, 282, 293, 295, 296, 333, 353, 360, 361, 364, 398
  coherency of, xv
  criteria for antiquity of, xxii

  language of, lxxix, lxxx
  lists of, xxiii, xxxvii–xxxix, xlii
  South Indian, xxxi, cx, cxv, cxxii, 389
  translations of, lxxxviii
  unlisted, xxv
siddhāsana, 350
Siddhayogeśvarīmatatantra, lxxviii, lxxix, lxxxii, lxxxv, 347, 389
siddhi, contrasted with *mokṣa*, 220
Śīghraga (Rudra bearing egg of Brahmā), 313
sight, 329
  faculty of, 145, 179, 235, 261
  tattva of, 316
ŚIKHĀ, 223, 332
Śikhaṇḍin, 201
silk-cotton tree, 286, 302
silver, 307
Siṃha, xxiv
SINGH, 376
ŚIRAS, xl, 223, 332
SIRCAR, xx
Śiśuhitā, 277, *see* Tryambakaśambhu
Śiśupāla (a Daitya), 291
Śiṣyalekha, 285, 287
Śīta (a hell), 283, 284
Sitāraṇya, cxxiii
Sitavatī (citadel on Meru), 296
Śiva, xiii, xviii, xxi, xxii, xxvi, xxvii, xliii, lviii, lxiii, 137–139, 174, 176, 181–186, 194, 196, 200, 201, 203, 207, 208, 218, 222, 224, 232, 278, 316–318, 331, 339, 354, 360, 373, 375, 381, 389, 390, 395, 398, 405
  agent of grace, xxviii, lxvi, lxxvii, 395, 396
  as doctor, 138
  body of, lxvii, 194, 222, 224, 225, 398
  creator, xxvii, xxviii, lxvi, 171, 176, 202, 205, 231
   of mantras, lxxiii, lxxiv, 334, 337, 338
  formless, 206
  impartiality of, lxvi, 197–199
  in myth, 299, 301, 306, 307
  as *kañcuka*, 242
  -knowledge, 138
  language of, lxxviii
  mouth of, 208
  on Meru, 296
  parity with, xxvi, xxviii, xli, 139, 202, 221, 277, 387, 406
  six *lakṣyas*, 324
  supreme, lxv, lxvi, lxxii, 185, 186, 196, 207, 317
  tattva, xliv, 317
  teaching of, xxviii, xxxvii, lxvii, lxxiv, 137, 138, 187, 207, 215–217, 230, 345, 402, 403
  worship of, xxii, xli, 197
Śivabhedas, xxiv, 206
Śivadharmaśāstra, 315, 316
Śivadharmottara, 138
Śivadīkṣāvidhivyākhyāna, cxi, cxix
Śivadṛṣṭi, lxii
Śivāgamādimāhātmyasaṅgraha, cvii, cxx, 217, 390
Śivāgrabhāṣya, cxx, 141
Śivāgrayogin, xvii, cxix–cxxi, 140, 141, 145, 206, 392, 400
śivahasta, 391
Śiva-hood, lxxi, 195, 197, 277, 278, 385, 389, 397, 399, 404–406
śivajñāna, 405
Śivajñānabodha, xiv
Śivajñānabodhasaṅgrahabhāṣya, cxix, 141, 206
Śivajñānabodhasūtra, cxix, cxx, cxxiv

- *Śivajñānabodhavṛtti*, cxix
- *Śivajñānabodhopanyāsa*, cxix
- *Śivajñānasiddhisvapakṣadṛṣṭāntasaṅgraha*, cvii, cxix, cxxiii, 166, 170, 261–263
- Śivākhya (*tantrāvatāraka*), 406
- *śivamantra*, 224, 330, 331, 334, 337
- *śivāṅgamantras*, 223, 224
- *Śivapūjāpaddhativyākhyāna*, cxix
- *Śivapūjāstava*, cx, cxx, cxxiv
- *Śivapūjāstavavyākhyā*, cxx, 184
- *Śivapurāṇa*, *see Vāyavīyasaṃhitā*
- SIVARAMAN, xvi, cxv
- *Śivasūtra*, 187
- *Śivasūtravimarśinī*, 376
- *Śivatanuśāstra*, lx, lxi, 236, 240, 242
- *Śivayogaratna*, cvii, cxx, 159, 186, 376
- *Śivayogasāra*, cxx
- *śivopāya*, 405
- Śivottama, 201
- Skanda, lix
- *Skandakālottara*, 314, 315
- *Skandapurāṇa*, xvii, 172, 364
  - Ur-, xvii, 244, 284–286, 299, 301, 302, 306, 307, 352
- skin, 161, 193, 261, 267
- SKṚK, 383
- sleep, 184
- *Ślokavārttika*, l, 146, 148, 169, 173, 209, 212, 214, 237, 329, 336, 399
  - *sambandhākṣepaparihāra*, xlix, lviii, 152, 170, 177, 178, 185, 187, 328, 330, 399
- *smaraṇa*, 391
- smell, 302
  - bad, 287
  - faculty of, 261, 262
    - tattva of, 316
  - of rain, 326
  - sensation of, 262
  - sense object, 262, 270
  - subtle element, 263, 267
    - tattva of, 316
- SMITH, cxv
- smoke, 287, 329, 363
  - between nether worlds, 281, 282
  - colour of Ketu, 308
  - in syllogism, 185, 328
- *smṛti* (literature), 211, *see also* memory
- snakes, xli, 202, *see also* serpents
- *snāna*, cviii, 393
- snow, 284, 300, 306
- Socchvāsa (a hell), 283, 286
- Soma, 268, 296, *see also* moon *and* Candramas
- Somaśambhu, cix, 315
- *Somaśambhupaddhati*, xx, xxxiv, cxxiii, cxxiv, 181, 184, 224, 249, 250, 307, 331, 361, 362, 372, 389, 391, 393
- *Somaśambhupaddhatiṭīkā*, xxxvi, cx, cxxiii, cxxiv, 184, 314
- SONI, xvii
- soul, xxii, xxvii, lxii–lxiv, lxviii, lxix, lxxi, lxxvi–lxxviii, 137–139, 141, 143–148, 150, 152–156, 158–163, 171, 177, 181–184, 189, 191, 192, 196–200, 205, 208, 221, 232–237, 240, 241, 246–248, 250–254, 256–258, 266, 273–278, 282, 305, 318, 319, 344, 355, 356, 370, 375, 376, 379, 380, 384, 388, 389, 391, 396, 399–401, 404, 405
  - aims of, 252, 321
  - all-pervading, lxiii, 151, 155, 369, 370, 380
  - attention of, 145
  - awakening of, 199
  - beginningless, 160
  - being linked to body, 163

- bound, lxv, lxxi, 138–140, 143, 144, 155, 156, 159, 163, 164, 184, 197, 200, 201, 231, 241, 246, 247, 250, 274–277, 385, 393
  - beginninglessly, 139
  - characteristics of listed, 143
  - impotence of, 252
  - tattva of, 248, 316
  - vicarious inclusion in *tattvakrama*, 275
- Buddhist refutation of, 148
- capable of experience, 233, 234, 237, 239, 250, 273
- Cārvāka refutation of, lxiii, 145, 146
- connection of with a body, 151
- deluded, lxx
- departed, 314
- dispassion of, 241, 242
- enveloped by impurity, 232
- existence of must be inferred, 146
- fitness of for grace, 199
- identical to Śiva, 139
- immortal, 161
- innate purity of, 156
- invested with office, 318
- knower, 238
- liberated, lxv, lxvii, lxxviii, 154, 186, 277, 401, 404–406
- life-breath, 266, 375
- limited power of, 183
- movement of, lxxv, 150, 370, 371, 384
  - among the petals of the heart, lxxv, 368, 369
- nature of, 276, 396
- need for defilements of, lxiv, 152, 154, 155
- omniscience and omnipotence of, 186
- omniscient, 162, 163
- parviscient, 162
- perduring, 150
- plurality of, 151, 153, 273
- referred to by isolated masculine pronouns, lxxx
- rememberer, 148
- responsible agent, lxiv, 160, 161
- revelation of consciousness of, 162, 163, 234, 276, 278, 397
- sentiency of, lxiv, 153, 156, 187, 233, 276
- subject to the Lord, 163
- Supreme, 153, 186, 207
- *svasaṃvedanasiddha*, 146, 163
- tainted, 240, 252
- torment of, 284–287
- will of, 161

sound
- property of ether, 264
- subtle element, 263, 264, 314

South India, lx, 284, 352

South Indian Archaka Association, cx, cxxi

South Indian editions, lxxxvii

South Indian manuscripts, xix, xxiv, xxxv, lvii, xcii, xciii, xcv, c, cxx, cxxi, cxxiii, 281, 312

South Indian scripts, xcviii, 144

South Indian Siddhāntas, xxxvi, cxiii, cxv, cxxii, 389

South Indian temples, xiii, xxii

South Indian text, xcii, 197, 352, 381

South Indian works, v, xv, xxvii, xxx, xxxvii, lvii, cvii, cx, cxxi, 397

South Indians, xvii, xxxii

sparśa, *see* touch

speech
- faculty of, 206, 221, 262
  - tattva of, 316

SPEYER, lxxx

sphoṭa, li, lxxiii, 325, 326

  relationship to *nāda*, 326
spirits (*bhūta*), 338
Sphuṭārthā, 172
śraikaṇṭha (a *bhuvana*), 249
śravaṇa, 391
Śrīgala, lix
Śrīkaṇṭha, 201
Śrīkaṇṭha (author of *Ratnatrayaparīkṣā*), xxvi, 192, 323
Śrīkaṇṭhīyasaṃhitā, 353, 377
SRINIVASAN, 228
śrotra, *see* ear
sṛṣṭikrama, 317
stars, 308
sthāṇvaṣṭaka, 315
SUBRAMANIAM, cvi, 388
Sūcīmukha (a hell), 283, 285
Sudāhakṛt (a hell), 283, 285
śuddhādhvan, 373
Śuddhavatī (citadel on Meru), 296
Sudīpta, xxiii
Sudyumna, 297
suicide, *see* yogic suicide
Sukhabodha, 244
Sukhāvahā (citadel on Meru), 296
Śukra, 306, 307
Sūkṣma, xxiii
Sūkṣma (head of *ākāśatattva*), 314
Sūkṣma (Vidyeśvara), 201
Sūkṣmadeha (head of *puruṣatattva*), 249, 316
Sūkṣmanāda (head of *śabdatattva*), 316
Sūkṣmasvāyambhuva, xxxvi
  commentary on, xxxvi, lxii
sun, xxxix, xl, lxv, lxxii, lxxv, 137, 158, 176, 178, 179, 181, 201, 216, 278, 305, 307–310, 316, 372
  associated with outgoing breath, 372
  identified with Prakāśa, xl, 241
  impartiality of, 197, 199
sun-stone, 157, 158
SUNESON, 244–246
Suprabha, xxiii
Suprabhedāgama, xxvii, 397
Surabhi, xl
Surāpa (Rudra bearing egg of Brahmā), 313
Sureśvara
  in *mantroccāra*, 324
Sūrya, *see* sun
SURYANARAYANA SASTRI, xxxii, 145, 147, 149
SUŚIVA, 222, 332
suṣumnā, 355, 358, 367
Sutala, 292
Sūtasaṃhitā, xvii, 238
Sutejovatī (citadel on Meru), 296
Svacchanda, xxx, xxxvii, lxxxiv, cxvii, 139, 184, 207, 223, 260, 261, 265, 267, 268, 279–282, 286–288, 290, 292–298, 305, 306, 310–312, 314–316, 324, 331, 334, 348, 351, 355, 360, 367, 371, 372, 379, 391, 395, 524, 526, 528
Svacchandatantroddyota, v, xxxvii, lxxviii, cv, cviii, cx, cxxiv, 265, 280, 284, 289, 292, 296, 297, 299, 309, 310, 315, 349, 379, 389, 391, 395
svādhyāya, 391
SVĀHĀ, 334
svākya (an *aiśa* adjective), 154, 258–259
svarga, 213, 216, 305, 310, 337, 339, 340, 344
Svarloka, lxxii, 309, 310
svastika (*āsana*), 348–350
svataḥprāmāṇya, 214
Svātmārāma, 358
Svāyambhuva, xxiv, xxxvi
  South Indian, xxxvi

Svāyambhuvasūtrasaṅgraha, xxiv, xxxvi, xxxvii, xxxix, xlviii, lxxxvii, cxvi, cxxiii, 154, 198, 200, 223, 224, 229, 231, 233, 240, 242, 249, 250, 259, 278, 282, 290, 313–315, 321–324, 333, 334, 354, 355, 360, 383, 396, 397, 405, 407
  commentaries on, lx
  manuscripts of, xxxvi, xcv, xcvi, cii
  parallels with other Siddhāntas, lv, 223, 263, 315
  relationship with *Svāyambhuva* corpus, xxiv, xxxvi
  style of, lxxxv, lxxxvii
  translations of, lxxxviii
  transmission of, xxxv, lxxxvii, 361
Svāyambhuvavṛtti, xxxvi, lx, 229, 246, 248, 264, 318, 406
Svāyambhuvavṛttiṭippaṇaka, lxi
Svāyambhuvoddyota, lxi
Śveta (mountain range), 298, 299
Śveta (sage), 298
SWAMY, xxx

Taittirīyāraṇyaka, 181
Taittirīyopaniṣat, 378
Takṣaka (a serpent), 292, 293
Takṣakavarta, xl, xli, cxiii, 224
Tāla (a hell), 283, 285
tāla, time-unit, 364, 365
TALBOT, xxx
talipot, xcv
tamas, 254, 256, 257, 268
Tamas (a hell), 283, 284
tāmbūla, 272
Tamil, xviii, xxvii, xxix–xxxii, cxix, 284
  speakers, xcix
Tamil devotional literature, xiii, xxxiii
Tamil sources, xxix, xxxii, xxxiii
Tamil theological works, xiii
Tāmisra (a hell), 284, 287
Tanjore, cxii
tanks, 210
tanmātras, *see* elements
Tantraja, 406
Tantrāloka, xxxvi, lx, lxi, lxxxiv, cxii, cxxiii, 151, 168, 181, 182, 207, 233, 234, 236, 240, 242, 288, 293, 294, 310, 371, 377, 391
Tantrālokaviveka, lx, lxi, cxii, 168, 184, 294, 334, 371, 389
Tantrapaddhati, cix
Tantrasāra, 310
Tantravārttika, 336
Tāntrikābhidhānakośa, 355
Tapoloka, lxxii, 311
Taptāṅgāra (a hell), 283, 285
Tārakas, 309
tarka (*yogāṅga*), lxxv, lxxvi, 351–353, 355
Tārkṣya, xli
tasil, lxxxii
taste, 270, 292, 296
  faculty of, 261, 262
    tattva of, 316
  of nectar, 306
  relishing of, 292
  sensation of, 262
  subtle element, 263, 267
    tattva of, 316
TATPURUṢA, 191, 194, 195, 222, 249
Tatpuruṣaśiva, lix
TATTVA (a mantra), 333
tattvādhvan, 200, 249
tattvakrama, 275, 314
Tattvaprakāśa, xiv, xvi, xxxvii, xliv, 140, 235, 241, 260, 317

Tattvaprakāśatātparyadīpikā, 169, 378
Tattvaprakāśavṛtti, xvi, xvii, xcv, cxii, 259
Tattvasaṅgraha, 193, 218, 234–236, 241, 259, 264, 265
Tattvasaṅgraha of Śāntarakṣita, 169, 382
Tattvasaṅgrahaṭīkā, 241
Tattvasārasaṅgraha, 173
tattvasarga, 180
Tattvatrayanirṇaya, xxxvii, lxi
Tattvatrayanirṇayavivṛti, lxi
Tattvatrayanirṇayavṛtti, lxi, cxii, 247
Tattvavaiśāradī, 158, 350
Tattveśas, 314
tautology, lxxxii, 161, 291, 294, 313
tears, 267
teeth, 267
Tejovatī (citadel on Meru), 296
temples
  worship in, xiii, xxii, xxvii, xxviii, xxxi
testimonia, xxxv, civ–cxxiv, 257, 390
Tēvāram, xxxiii
Thagana, 173
THAKUR, 345
THIRUGNANASAMBANDHAN, cxv–cxvii
thorn-apple, 148
thorns, 272
throat, lxxv, 284, 355, 357, 358, 372
thunderbolts, 256
Tibetan, 173
Tilakapārameśvara, xxi
time, *see kāla*
tirobhāva, 196, *see also rodhaśakti*
tīrthas, 315
Tirukkaḷiṟṟuppaṭiyār, xxxii
Tirumantiram, xxix
Tirumūlar, xxix
Tiruvācakam, xiv, xxxiii
Tiruvaruṭpayaṉ, cxviii, cxix
Tiruvāvaṭuturai, cxvi
Tiruveṇkāṭu, cxxiii
Tiruviṭaimarutūr, cxxii
Tiruvuntiyār, xxxii
toes, 355
TOKUNAGA, lxxxvi, 140
tongue, 262
TORELLA, xviii, lviii, 234, 235, 241, 242, 368, 369, 372, 373
TÖRZSÖK, vi, lxxviii, lxxx, lxxxii, 389
touch, 270
  experience of, 269
  faculty of, 233, 261, 263
    tattva of, 316
  sensation of, 261
  subtle element, 263, 265
    tattva of, 316
Trailokyamalla, xxx
trasareṇu, 280, 523–528
Trideha (head of *guṇatattva*), 316
Trika, xxvii, xlvii
Trilocanaśiva, xxxiv, xxxvi, lii, lix, lxii, cx, cxi, cxiv, cxx, cxxiii, cxxiv, 173, 184, 206, 250, 253, 314, 333, 339, 340
Trimūrti, 201, 334
TRIPĀṬHĪ, 374
Tripiṭakamāla, 173
Tripurātāpanyupaniṣat, lvi
Trirāvarta (a hell), 286
Trirnivāsa (a hell), 283, 286
Triśaṅku, 311
Triśṛṅga (mountain range), 299
Tritala, 291
Trivandrum, vii, 372, 373, 375
Trivikrama, 312
Tryambakaśambhu, xli, cx, 232, 242, 245, 259, 260, 277
tryaṇuka, 279
Tūrṇakṛt (head of *pāyutattva*), 316

tuṣṭis, 256
tuṭi (unit of length), 523, 525
tvak, *see* skin *and* touch
Tviṣāṃnidhi (head of *agnitattva*), 314

Uccaiḥśravas, 297
Udaipur, xciv
udāna, lxxv, 265, 357, 372
Udbhava, realm above *śuddhavidyā*, 406
Uḍḍiyānabandha, 358
Uddyotakara, li
udghāta, lxxv, 364, 365
ūha, 355, *see also tarka*
Umā, lix
Umacigiśaṅkaraśāstrin, 217
Umāpati
  author of *Pauṣkarabhāṣya*, cviii, cxii, 139, 190–193, 322, 325–329, 392, 400, 401
  author of Tamil works, xxxii, cxviii
  compiler of *Śataratnasaṅgraha*, cxv
  discussion of mistaken identification of three Umāpatis, cxiii, cxv, cxviii
Umāpati (*tantrāvatāraka*), 406
Umeśāna, lxvi
Unmana, form of Śiva, 184, 185
Unmanas, a Rudra, 184
Unmanī, 184, 185
unmatta (thorn-apple), 148
UNNI, cx
upajāti, lxxxv
upamāna, 209
Upamanyu, 299, 301
upāya, 140, *see pādas*
urine, 267
Urvaśī, 298, 337
Uṣṇa (a hell), 283, 284
Utathya, 302
utkrānti, 383, 384
Utpala Vaiṣṇava, 381
Uttaratāpanīyopaniṣat, 193
uvula, 355

vācana, 391
Vācaspatimiśra, 158, 228, 259, 263, 350
Vahni (Rudra bearing egg of Brahmā), 313
Vaidyarāja, 245
vairāgya
  buddhidharma, lxix, 154, 254, 256
  sad-, lxxviii, 404, 405
Vaiśeṣikas, xlviii, li, 151, 158, 159, 279, 280, 329, 380, 524
Vaiśeṣikasūtra, li, 151, 159, 245, 264, 329, 380
vaiṣṇava (a *bhuvana*), 249
Vaiṣṇavas, xiv
Vaitaraṇī (a hell/river), 287
Vaitaraṇyā, 284
Vaivasvatī (citadel on Meru), 296
Vajragarbha, 403
vakradāru, 289
VAKTRA, 222
vaktra, *nirvacana* of, lxvii, 208
Vaktraśambhu, xxxvi, lv, lix, lxi, lxii, cxiv, 352
Vākyapadīya, li
Vallabhadeva, 292
Vāmā, 180–182, 324
Vāmadeva, 182
VĀMADEVA, lxv, 181, 183, 191, 194, 222
Vāmana, 375
Vāmanapurāṇa, 255
VAN TROY, xx
Varatāla, 289, 291
varṇa
  term for consonants, 321

varṇādhvan, 200
varṇasarga, 180
Varṇāśramacandrikā, cxv
Varuṇa, 290, 296, 313, 369
Vāruṇī (*dhāraṇā*), 360
vasantatilakā, lxxxv
VAṢAṬ, 334
Vasiṣṭha, xl, 137
vaśitā, 379
vasitā, 379
Vasubandhu, 145
VASUDEVA, vi, xx, xxxvi, xlvii, li, lxxxvii, lxxxviii, xciv, xcviii, 290, 324, 347, 348, 351–355, 358–361, 363–365, 373, 379–381, 383
Vāsuki, 291
Vasus, 311
Vāthula, xxv, xxxvii
Vātulaśuddhākhya, xxvi, cxxii
VAUṢAṬ, 334
Vāyavīyasaṃhitā, 140, 166
Vāyu, 290, 296, *see also* air *and* wind
Vāyupurāṇa, 245, 255, 291, 297, 300, 524, 527, 528
Veda, xlviii, li, lxv, lxvii, 170, 186, 209–213, 215, 337
  recitation of, 391
Vedajñāna I, cxiii
Vedajñāna II, cix, cxii, cxiii, cxix, cxxi
Vedānta, xiii, xvii, xxvi, xxvii, xxxi, lvi–lviii, lxv, 152, 153, 186, *see also* Advaita, non-dualism *and* *vivartavāda*
Vedāntavādins, xlviii, 343
Vedavijñāna (head of *vidyātattva*), 316
Veḷḷiyambalavāṇasuvāmikaḷ, cxi, cxii
Venus, 309
verse numeration, civ
Vibhūticandra, 173
Vidhi (Brahmā), lix
Vidyā, 324
VIDYĀ (a mantra), 333
vidyā (*śuddha-*), 406
  tattva of, lxxii, 201, 203, 217, 220, 225, 317, 374
vidyā (*padārtha*), liii, lxii, lxiii, lxvi, 140, 203, 205, 225, 345, *see also under jñāna*
vidyā (limited power of knowledge), lxviii, 229, 234–240, 242, 247, 374
  tattva of, 316
vidyā (mantra), lxvii, 218, 220, 221, 225
  sub-type distinguished from 'mantras', 220
vidyādeha, 388
Vidyādharas, 299, 303, 308, 311
Vidyādharī, 298
VIDYĀDHIPA, 223
Vidyākaṇṭha II, lx, cxiv
vidyāṅgamantras, 223, 224
vidyāpāda, lxxiv, 345, *see also under jñāna*
Vidyeśvaras, lx, lxi, lxvi, lxxiii, 165, 196, 201–203, 205, 218, 224, 333, 334
vigraha, *see also* body
  lakṣya, 324
Vijaya, xxiii, xxxix
Vijayā, 324
Vijñānabhairava, 371, 375, 376
vijñānākala, xvi, xliii
Vikala (a Rākṣasa), 291
Vikaṭānana (a Rākṣasa), 292
Vikramāditya I, xx
Vilumpaka (head of *ghrāṇatattva*), 316
Vimalaprabhā, 222
Vimalaśiva, 314

Vīṇāśikhātantra, 389
Viṇmaya (a hell), 284
vipulās, lxxxv, lxxxvi, 179, 199, 312, 328
Vīra, xxiv
Vīrabhadra, lxvi
visarga, 377
Viṣṇu, lix, lxxii, 295, 296, 311, 336, 373, 374
  in *mantroccāra*, lxxv, 324, 372
  nirvacana of, 311, 312
Viṣṇupurāṇa, 295–297, 300
Viśvasārottara, cxvii
Vitala, 293
vitasti, 523–528
Vitatha, 300
Viṭpūrṇa (a hell), 287
Vivanti, lxxxviii, 288, 334
vivartavāda, l, lvii, lviii, 153
Vaivasvatī (citadel on Meru), 296
vowels, lxxii, lxxiii, 321, 322, 325, 331, 333, 336, 337
  long (in tantric sense), 332, 333
  neuter, 331, 332
  short (in tantric sense), 332
vyāghāta, 523, 525
Vyākaraṇa, 142
Vyākhyāniguru, lxii
vyāna, lxxv, 265, 266, 357
Vyāsa (author of commentary on *Yogasūtra*), 379
Vyomacāra (head of *śrutitattva*), 316
vyoman, *see also* ether
  lakṣya, 324
  in *mantroccāra*, 324
Vyomarūpā, 324
vyomavyāpin, lx, 195, 224, 333
Vyomavyāpistava, 191, 195

water, lxx, lxxii, 157, 158, 160, 264, 337, 361, 362, 366
  dhāraṇā of, lxxv, 354, 355
  homologised with *v*, 361
  hot, 158
  reflection in, 151
  tattva of, 304, 314
water-lilies, 178, 179, 189
Watson, vi, 145, 146, 150, 152
weapons, 272
weaver, 185
weaving, 185
weekdays, xlvii, 305, 307
wells, 210, 292
Wezler, 158, 159, 380
Wilden, vi
will, *see icchā*
Wilson, 295
wind, 262, 263, 265, 363, *see also* air *and* Vāyu
  dhāraṇā of, lxxv, 355
  in the body, 186, 359, 366
  nāḍī of, 367
  supportlessness of, lxv, 186
  tattva of, 304, 314
women, 257, 272, 291, 292, 294, 391
  as initiands, 395
Wṛhaspatitattwa, 353

yajamāna, 316
Yājñavalkyasmṛti, 307, 379
Yakkhasaṃyutta, 244
Yama, 296, 369
Yamadaṃṣṭraka (a Rākṣasa), 291
yamas, lxix, 254, 256
  yogāṅga, 353
Yāmyā (a *nāḍī*), 367
Yāska, 249
Yaśomitra, 172
Yaśovatī (citadel on Meru), 296
yava, *see* barley grain
yoga, lxii, lxix, lxxv, lxxxviii, xcvii, 252, 256, 324, 347, 351–353, 366, 379–381, 384, 385, 388, 389
  aṅgas of, lxxv, 351–353

    - *aṣṭāṅga-*, 351
    - meaning of, lxxvi, 380
    - *pāda*, lxiii, lxxvi, 141, 385, 387–390, 392, 395, 398
    - Pātañjala, 155, 353
    - process, 352
    - result, 352
    - *ṣaḍaṅga-*, 351, 360
    - union, 356, 381, 384, 388, 404, 407
- Yogācāra, 271
- *Yogadīpikā*, xcvi
- *Yogaja*, xxiii, xxvii
- Yogarāja, 389
- *yogarūḍhi*, 190
- *yogāṣṭaka*, 249, 315
- *Yogasūtra*, xlviii, 155, 158, 241, 254, 350, 353, 379
- *Yogasūtrabhāṣya*, 379
- *Yogavārttika*, 158
- yogic suicide, lxxvi, 383, 384
- yogin, lxxv, lxxvi, 252, 380, 383–385
- *yojana*, definition of, lxxi, 280, 523–528
- *yonipadārtha*, lxiii, lxvii, 140, 141, 345
- *yuga*, 305
    - unit of length, 528
- Yugmaparvata (a hell), 283
- Yugmāśma (a hell), 286
- *yūka*, *see* louse
- *Yuktidīpikā*, 158, 228

RÉSUMÉ FRANÇAIS

Le lecteur trouvera dans le présent ouvrage l'édition critique et la traduction annotée du *Parākhya*, précédées d'une introduction de 120 pages et suivies de quatre appendices, d'une bibliographie et de deux index. L'introduction vise à situer le *Parākhya* au sein du canon d'écritures révélées (tantra) du Śaiva Siddhānta et tente de dater le texte, concluant qu'il a probablement été rédigé au huitième ou au neuvième siècle. Elle examine brièvement la question du commentaire perdu du *Parākhya*, donne ensuite un résumé du contenu des huit chapitres du texte qui nous sont parvenus dans leur intégralité, fait quelques remarques à propos de l'usage particulier de la langue sanskrite dans ce texte et dans d'autres textes tantriques, souligne la rareté de l'œuvre et donc son importance, et s'achv̀e sur une discussion détaillée des sources et de la méthodologie employées pour la constitution du texte.

L'édition critique se base sur le *codex unicus* de l'Oriental Research Institute de Mysore (M^{Y}), qui transmet les chapitres 1–6 et 14–15, ainsi que sur deux apographes partiels du vingtième siècle—provenant également de Mysore—qui conservent parfois des leçons récemment perdues du manuscrit ancien. Elle présente aussi les citations du *Parākhya* disséminées dans nombre d'ouvrages śivaïtes : un cinquième du texte transmis dans M^{Y} se trouve en effet cité dans divers commentaires, manuels de rituels, recueils et traités théologiques indépendants. L'auteur en présente à la fin de l'introduction une liste annotée qui tente de caractériser brièvement les ouvrages inédits ou peu connus.

Les notes substantielles qui accompagnent la traduction du texte justifient le choix des leçons transmises et le cas échéant celui des nombreuses corrections conjecturales proposées, et discutent des problèmes d'interprétation. Chaque hypothèse, qu'elle soit admise ou rejetée, y fait l'objet d'une présentation et d'un examen exhaustifs : le lecteur est ainsi mieux à même d'évaluer la portée des arguments et de formuler d'éventuelles critiques constructives.

L'appendice I rassemble les citations recueillies dans d'autres textes qui sont attribuées au *Parākhya* mais ne figurent pas dans le manuscrit de Mysore. Elles sont présentées avec leurs variantes et avec diverses propositions de corrections. L'appendice II offre une transcription diplomatique du manuscrit ; les divergences des deux apographes sont présentées en bas de page. L'appendice III contient le texte du commentaire anonyme (*Śataratnollekhinī*) au verset 18 du *Śataratnasaṅgraha* (= *Parākhya* 1.15), une anthologie de passages tantriques. L'appendice IV compare le système d'unités de mesure du *Parākhya* avec ceux que l'on trouve dans d'autres tantra et purana.

La teneur du texte—ou plutôt des parties du texte que transmet le manuscrit de Mysore—est principalement théologique. Si le chapitre 14 concerne la pratique du yoga, tous les autres traitent de questions théoriques telles que celle de la nature de l'âme et du Seigneur, de leur relation, de l'origine et de la nature du langage et des mantras, de la composition matérielle de l'univers, de la cosmographie ou encore du but des rites qu'enseigne Śiva. La description pratique de ces rites fait entièrement défaut. Les chapitres 7 à 13—qui constituent la partie perdue la plus importante de l'ouvrage—devaient décrire, entre autres, les rites quotidiens, les rites d'expiation, les initiations et les règles de comportement que les initiés doivent respecter.

Voici le résumé du *Parākhya* :

Au début du premier chapitre (« L'âme »), Pratoda apperçoit Prakāśa dans un *āśrama* sur le Gange et lui demande de lui dispenser un enseignement. Cet enseignement, qui prend la forme du *Parākhya*, est défini, et les cinq sujets (*padārtha*) du tantra sont énumérés et décrits (1–10). Faisant suite à une évocation des techniques d'exégèse (11–14), le vers 15 donne une liste des attributs de l'âme qui tient lieu de programme au reste du chapitre.

Pratoda avance la réfutation de l'existence de l'âme formulée par les Cārvāka ; Prakāśa la rejette (16–27). Pratoda attaque la notion de l'âme depuis la perspective bouddhique selon laquelle toute chose est momentanée. Prakāśa rejette cette position en arguant du phénomène de la mémoire (28–35). L'omniprésence de l'âme est mise en question puis justifiée (36–9). Une sorte de monisme védantique est alors proposée puis rejetée (40–50). Pratoda suggère que l'âme doit être dépourvue de toute sorte de souillure. Prakāśa répond en démontrant la nécessité de postuler l'existence d'une souillure innée qu'on appelle *mala* et qu'il convient de distinguer d'autres souillures comme la passion (*rāga*) ou le *karman* (51–60). Pratoda propose de considérer que l'âme est par nature dépourvue de connaissance, mais qu'elle l'acquièrt quand elle est liée au corps et aux organes des sens. En réponse, Prakāśa explique que c'est grâce à la connaissance innée de l'âme que celle-ci répond au stimulus du corps et des facultés (61–71). Pratoda met alors en question la position selon laquelle le *karman* est la racine de la diversité de l'univers ; Prakāśa la réaffirme (72–80). Pratoda demande si ce n'est pas le corps qui est responsable de ses actions plutôt que l'âme ; Prakāśa explique que l'âme est bel et bien responsable de ses actes et que le Seigneur fait en sorte que chaque âme obtienne les fruits de son propre *karman* (81–94), puis conclut (95).

Le deuxième chapitre (« Le Seigneur ») s'ouvre sur la liste des attributs du Seigneur (1). L'univers est-il un effet ? Prakāśa affirme que oui (2–11). Pratoda mentionne la position des Mīmāṃsaka selon laquelle l'univers n'a jamais changé, ainsi que la possibilité que le *karman* puisse être la cause de l'univers ; Prakāśa rejette les deux positions en insistant sur le fait qu'une cause sensible est requise et que le *karman* n'est pas sensible (12–19). Pratoda présente un dilemme formulé par les bouddhistes : l'activité de création n'a pu avoir lieu ni tout à la fois ni de façon graduelle ; Prakāśa réitère l'affirmation selon laquelle chaque effet est précédé par une cause, affirme que la création du Seigneur est à la fois simultanée et graduelle et enseigne que les effets sont produits par une combinaison de trois types de causes : la cause efficiente, la cause matérielle et les causes auxiliaires (20–30). La possibilité de produire des effets sans instrument externe est mise en évidence par les activités de la lune et du soleil ; l'« instrument » du Seigneur n'est autre que son pouvoir d'action ; bien que ce pouvoir (*śakti*) soit singulier, il est connu sous de très nombreux noms selon ses nombreuses fonctions (31–42). Neuf puissances (dont les noms dérivent du mantra VĀMADEVA) sont énumérées, ainsi que les Rudra qui les possèdent, et leurs noms sont « expliqués » par des étymologies affectives (*nirvacana*) (43–61). Le Seigneur est omniscient puisqu'il crée tout. Que son pouvoir de connaissance n'ait pas de support corporel n'empêche pas son exercice effectif : de même, le vent, pourtant sans support, secoue des branches (62–67b). L'âme libérée accède au même état de connaissance pure, autrement dit à l'omniscience et à l'omnipotence (67c–71b). C'est le Seigneur qui dispense l'enseignement grâce auquel on Le connaît, mais Prakāśa insiste sur le fait qu'il n'y a aucun problème logique de circularité. Selon lui, ce qu'on apprend à partir d'un moyen valide de connaissance (*pramāṇa*) n'a plus besoin d'être démontré par un autre *pramāṇa*. Si nous ne connaissons pas quelque chose par la perception directe, cela ne veut pas dire que cette chose n'existe pas : l'existence du Seigneur est donc établie ; on Le désigne par convention sous le nom Īśvara (71c–82). Son corps est constitué par les cinq *brahmamantra* ; la forme qu'il adopte nous permet de l'adorer (83–88). Les noms des *brahmamantra* sont expliqués par des étymologies affectives (89–95). Les distinctions entre le Dieu sans et avec forme (*niṣkala*/*sakala*) et entre le Seigneur engagé dans ses fonctions (*adhikārin*), engagé dans l'expérience (*bhogin*) ou au repos (*layin*) ne sont pas réelles au niveau de la réalité ultime (96–99b). La libération par le Seigneur dépend de la transmission continue de ses enseignements ; une « chute » de grâce divine descend sur une personne qui en est digne (et non pas parce que Śiva se montrerait partial à son égard) et celle-ci se met en quête un maître initiateur (99c–113). Śiva met en branle la création de l'univers pour pouvoir faire bénéficier de sa grâce les âmes liées : il « réveille » les mantra, ainsi que huit officiants nommés Vidyeśvara ; par leur pouvoir d'agir, ces êtres purs sont égaux au Seigneur, mais ils Lui sont assujettis et c'est en suivant Ses ordres qu'ils créent et maintiennent l'univers impur (114–28). Prakāśa conclut (129).

Le troisième chapitre (« Les textes révélés et l'univers pur») s'ouvre sur une liste des sujets qui y sont abordés (1). Śiva « réveille » les huit Vidyeśvara au début de la création ; ceux-ci, à leur tour, « réveillent» le groupe des âmes dont la première s'appelle Gauta ; ce groupe « réveille » un groupe dont la première est nommé Bhava ; le savoir passe ainsi jusqu'aux dieux et aux hommes (2–6). Le Seigneur peut produire un enseignement bien qu'Il soit essentiellement dépourvu de forme ; les agents de la transmission de ce savoir en abrègent le contenu afin qu'il devienne compréhensible aux êtres humains (7–21). Pratoda évoque la position de la Mīmāṃsā selon laquelle le Veda fait autorité puisqu'il existe depuis toujours et n'a donc pas d'auteur (22). Prakāśa montre qu'aucun des six moyens de connaissance reconnus par les Mīmāṃsaka ne prouve que le Veda soit sans auteur (23–37). En revanche, l'un des trois critères qui permettent d'invalider l'autorité de quelque chose, à savoir le doute, s'applique au Veda (38–45). La littérature śivaïte fait autorité et dérive tout entière de la révélation de Śiva (46–56). Prakāśa raconte l'histoire de la genèse des sept myriades de mantra, leur répugnance devant l'univers et leur division par Ananta en deux groupes, dont l'un s'occupe de la gestion de l'univers tandis que l'autre atteint la libération absolue (57–72). Prakāśa explique quels mantras viennent de telle partie du corps du Seigneur (73–8) puis conclut (79).

Le quatrième chapitre (« La matière primaire et ce qui évolue à partir d'elle ») énumère d'abord les attributs de la matière primaire (*māyā*) (1–2). Celle-ci, extrêmement subtile, ne peut être perçue directement, mais les textes révélés et la raison nous permettent de la connaître : elle est la cause matérielle des tattva (3–20b). Au début d'une phase de création, le Seigneur la secoue pour qu'elle produise ses effets (20c–23). Le premier de ces effets est le pouvoir limité d'agir (*kalā*), qui ne permet qu'une révélation partielle du pouvoir inné de l'âme (24–9) ; à partir de cet effet évolue à son tour le pouvoir limité de savoir (*vidyā*) (30–6). Le troisième effet est la passion (*rāga*), qu'il faut distinguer de la qualité de l'intellect nommée *avairāgya* (37–44). Le quatrième et le cinquième effets sont le temps (*kāla*) et la nécessité morale (*niyati*) ; cette dernière fait en sorte que chaque âme éprouve les conséquences de ses propres actions (45–54). Cette nécessité agit sur l'âme liée, qui constitue la catégorie suivante (en tant que *puruṣa-tattva*) dans cette série de tattva (55–7). Du pouvoir limité d'action (*kalā*) procède une matière secondaire (*prakṛti*) (58–66). Le Seigneur joint les âmes avec ces effets (67–8). La catégorie *guṇa* (constituée par *rajas*, *sattva* et *tamas*) est le tattva qui procède de *prakṛti* (69–73). De ce dernier naît l'intelligence (*buddhi*), dans laquelle résident les huit dispositions morales que sont la rectitude, le savoir, l'absence de passion, la maîtrise et leurs contraires (74–93). L' « orgueil » (*ahaṅkāra*) dérive de l'intelligence ; il est divisé en trois types nommés Taijasa, Vaikṛta et Bhūtādi, dont le premier est la source des facultés des sens, le deuxième, la source des facultés d'action et le dernier, la source des cinq éléments subtils, d'où procèdent les cinq éléments grossiers (94–128). Pratoda évoque la possibilité que l'univers soit une transformation des éléments grossiers et non pas de *māyā* ; Prakāśa répond en réaffirmant la position śivaïte (129–38). Une objection bouddhiste consistant à affirmer que l'existence d'un objet externe ne peut être connue indépendamment de la connaissance de l'existence de l'objet externe et qu'il n'est donc pas nécessaire de postuler l'existence d'une réalité au-delà de la connaissance est évoquée puis rejetée (139–48). Les effets de *māyā* constituent un corps subtil qui permet la transmigration (149–51). Quand *māyā* est secouée, elle ne se transforme que partiellement (152–3). En elle réside un grand nombre d'âmes (154–7). Prakāśa expose la différence entre la souillure innée (*mala*) et *māyā* ainsi que leur relation (158–70) puis conclut (171–2).

Le cinquième chapitre s'attache à décrire le cosmos. L'épaisseur de la coquille de l'œuf cosmique qui contient tous les mondes—y compris le nôtre—dans le tattva de la terre est de dix mille *yojana*. Les mesures de longueur sont définies jusqu'au *yojana* (1–4). Le monde de Kālāgnirudra est situé un milliard de *yojana* au-dessus du fond de la coquille de l'œuf cosmique (5–10). Au-dessus de ce monde se trouvent les trente-trois groupes d'enfers (il y en a 140 au total) (11–34b). A leur tête, neuf millions de *yojana* au-dessus des enfers, règne Kūṣmāṇḍa (34c–40b). Les sept paradis souterraines (*pātāla*) se trouvent neuf cent mille *yojana* au-dessus du monde de Kūṣmāṇḍa et au-delà s'étend le monde de leur seigneur, Hāṭaka (40c–60). Au-dessus de celui-ci se trouve notre monde (*bhūḥ*), divisé en sept continents séparés par des océans concentriques, dont le dernier s'étend jusqu'à la frontière que forme le Lokāloka, la montagne circulaire au-delà de laquelle la lumière du soleil ne passe pas (61–109b). Cette montagne est elle-même entourée par l'océan du blanc de l'œuf (Garbhoda) borné par la coquille (109c–111b). Les dimensions de notre monde—seul endroit de l'univers où il soit possible d'accumuler les fruits de ses actions, tandis qu'ailleurs, on ne peut qu'éprouver ces fruits—sont spécifiées (111c–113). Le Bhuvarloka s'étend au-dessus de notre monde ; le soleil, la lune et les autres planètes s'y trouvent, jusqu'à l'Etoile polaire (114–29). Au-dessus se trouvent les mondes de Svar, Mahar, Jana, Tapas et Satya, où règne Brahmā (130–138b). Quarante millions de *yojana* au-dessus de Brahmā se trouve Viṣṇu ; soixante millions au-dessus de ce dernier réside Śaṅkara ; vient ensuite le sommet de la coquille de l'œuf (138c–140). Les dix Rudras qui portent l'œuf sont nommés (141–4). Prakāśa donne une liste des Rudra qui règnent sur chacun des tattvas à partir de celui de l'eau jusqu'au tattva de *māyā* (145–155b). Après *māyā*, dans l'univers pur, Śambara préside au tattva de la connaissance pure, Ananta à l'*īśvara-tattva*, Brahmā à celui de *sadāśiva* et au-delà de ce dernier règne Śiva (155c–161). Prakāśa conclut (162).

Le sixième chapitre est consacré aux mantra. Après une évocation du contenu du chapitre (1), Prakāśa explique qu'au moment de la création, le Seigneur secoue la « goutte» (*bindu*), une matière subtile sonique qui produit le syllabaire ; avec celui-ci—divisé en voyelles et en consonnes—le langage, base de communication, devient possible (2–8). Pratoda présente la position selon laquelle les sons de la parole produisent une puissance nommée sphoṭa qui est le véritable agent de la transmission du sens (9). Prakāśa rejette l'existence de ce *sphoṭa* : selon lui, le dernier son, accompagné des traces des sons précédents, révèle le sens ; ainsi, ce sont les sons mêmes de la parole qui permettent la communication mondaine (10–16). En réponse aux questions de Pratoda, Prakāśa précise que la relation entre la parole et le sens est *sui generis*, qu'une convention artificielle les lie et que Śiva a créé cette convention, non seulement pour le langage quotidien, mais aussi pour lier les mantra avec ce qu'ils « signifient » (17–28). Recourant à une terminologie calquée sur celle de la grammaire, Prakāśa explique la morphologie des mantra et donne les formes des mantra principaux du culte, ainsi que les inflexions (*jāti*) (29–39). Nous ne saurions qualifier la forme d'un mantra de « correcte » ou d'« incorrecte » : de même qu'il est possible dans l'usage mondain de créer de nouvelles conventions, de même Śiva a créé les conventions qui concernent les mantra (40–58). Pratoda introduit la thèse des Mīmāṃsaka selon laquelle les divinités ne sont que des mots ; Prakāśa la rejette (59–64). Pratoda présente un dilemme : si la divinité possède un corps, elle ne peut pas assister simultanément à plusieurs sacrifices ; mais si elle n'a pas de forme, comment peut-elle assurer le résultat d'un sacrifice (65–6) ? Prakāśa répond en affirmant que le Dieu peut prendre corps selon Son désir et que c'est bien Lui qui assure l'efficacité des rites (67–75). Quant à l'objection selon laquelle la divinité est invisible et donc inconnue, Prakāśa l'écarte en répondant que le paradis des Mīmāṃsaka l'est tout autant. Il conclut que le rite sacrificiel appartient au Seigneur (*ity aiśvarī kriyā*) et requiert l'utilisation des mantra (76–9). Après la conclusion de ce chapitre et du *vidyāpāda*, Prakāśa annonce qu'il entend traiter des rites (80–2).

Le quatorzième chapitre traite du yoga. A la liste des sujets du chapitre (1) succède l'évocation des lieux appropriés à la pratique du yoga, de l'état d'esprit requis, des positions possibles des jambes et de la posture de la partie supérieure du corps (2–9). Six auxiliaires nécessaires au yoga (*yogāṅga*) sont nommés (*pratyāhāra*, *dhyāna*, *prāṇāyāma*, *dhāraṇā*, *tarka* et *samādhi*) et caractérisés (10–17), après quoi la discipline des souffles est décrite (18–31). Ayant conquis les souffles, le yogin doit pratiquer les fixations (*dhāraṇā*), c'est-à-dire des méditations sur chacun des cinq éléments accompagnées par de rétentions mesurées du souffle (*udghāta*) (32–50). Ayant maîtrisé les souffles, le yogin doit pratiquer le yoga (51–2).

La variété des tubes du corps est évoquée et les tubes principaux situés autour du cœur sont nommés selon les protecteurs des directions correspondantes : quand l'âme se déplace du cœur dans l'un de ces tubes, elle prend la nature de la divinité de la direction dudit tube ; mais le « mouvement» de l'âme n'est pas un mouvement au sens propre du terme et c'est en fait le souffle (*prāṇa*) qui se déplace (53–70b). Les trois tubes principaux sont mentionnés (sans les termes techniques bien connus : *iḍā*, *piṅgalā* et *suṣumnā*) et associés respectivement à la lune, au soleil et aux deux planètes (70c–71). Suit la description de l'énonciation d'un mantra : le souffle part du cœur (siège de Brahmā), passe ensuite par la gorge (siège de Viṣṇu), par le palais (siège de Rudra), par l'espace entre les sourcils (siège d'Īśvara), et parvient jusqu'au bout du nez, siège de Sadāśiva (72–82). Sont ensuite décrits les deux auxiliaires (*yogāṅga*) de la discrimination (*tarka*) et de la concentration mentale (*samādhi*) (83–85). Quand le yogin atteint au tattva suprême, il maîtrise huit pouvoirs surnaturels yogiques, dont il peut se servir pour inspirer la foi (86–104). A la description du suicide yogique (*utkrānti*) (105–7) succède la conclusion du chapitre (108).

Le quinzième chapitre, consacré à la délivrance et au moyen de l'obtenir débute par une annonce de son contenu (1). Les quatre moyens post-initiatiques pour obtenir la délivrance—le savoir (*jñāna*), les rites (*kriyā*), les observances religieuses (*caryā*) et le yoga—sont énumérés (2–10). Pratoda demande lequel est salvateur (11). Prakāśa explique d'abord qu'une première initiation introductrice (*samayadīkṣā*) autorise un néophyte à suivre ces moyens, mais que cette première initiation n'a pas le pouvoir de libérer l'âme. On comprend par conséquent que l'initiation [principale] ([*nirvāṇa-*]*dīkṣā*) soit le véritable moyen d'obtenir la délivrance : elle peut soit l'assurer seule (*nirapekṣā*) soit être secondée par des moyens post-iniatiques (*sāpekṣā*) (12–26). Si elle peut opérer seule, les autres moyens ne sont-ils pas inutiles (27) ? Prakāśa répond que ces moyens protègent l'image des śivaïtes dans la société : seuls les initiés qui sont incapables de suivre ces moyens, tels que les enfants, sont libérés de l'obligation de les observer (28–31). En réponse à une question de Pratoda, Prakāśa explique que les enfants, même s'ils ne manifestent pas eux-mêmes les signes d'avoir reçu une chute de grâce divine, peuvent bénéficier de l'initiation si d'autres personnes les font initier (32–5). Une initiation, correctement accomplie, mène toujours à la délivrance ; celui qui ne la reçoit pas mais en est digne obtient la délivrance après être rené sous la forme d'un Rudra (36–39b). Chacun des moyens post-initiatiques peut mener à terme à la délivrance, mais les suivre tous les quatre est une voie facile (39c–45). L'état de libération n'est pas une simple absence, puisqu'on y obtient les qualités du Seigneur (46–50). Celles-ci ne sont pas transférées dans l'âme au moment de la libération (51–6). L'absence du *karman* n'est pas suffisante pour donner lieu à l'état de libération, lequel doit être caractérisé de surcroît par un bonheur suprême (57–60). Les qualités du Seigneur ne surgissent pas non plus dans l'âme : innées, elles s'y trouvent déjà et y sont seulement révélées au moment de la libération (61–7). L'âme libérée est pure, complète, sans parti pris, sans rivalités, pleine de paix et de bonheur (68–71). Prakāśa raconte qu'il a reçu ce tantra, le Suprême, de Pārvatīpati, qui lui l'avait reçu de Dīpteśa (72) puis conclut (73).

पराख्यतन्त्रम्

The Parākhyatantra

A Scripture of the Śaiva Siddhānta

The rediscovery of a large part of the *Parākhyatantra* made possible by this edition furnishes one more document of the pre-tenth-century thought-world of the Śaiva Siddhānta, a religion that was spread across and beyond the Indian subcontinent at the probable time of this work's composition. For our text dates from the period before the appearance of the most significant body of theological exegesis in the history of the school, namely the writings of the tenth-century Kashmirian lineage of Bhatta Rāmakantha II. The addition of the *Parākhya* to the still small corpus of published early Saiddhāntika writings should be a welcome event to the student of classical Indian religions.

What is presented here, however, is not the whole text but only those chapters of it that deal with doctrine and yoga. Those on ritual and other aspects of religious practice were left aside by the unknown compiler responsible for the selection of materials found in the unique codex - a beautiful palm-leaf manuscript in minute Nandināgarī script - and are therefore lost. Many quotations from the text have been located in later literature, and a fully positive apparatus reports the readings of all sources. A diplomatic transcription records features of the manuscript that the apparatus cannot contain (its orthographies, page- and line-breaks, etc.).

A complete English translation - the first to appear of an early *siddhāntatantra* - accompanies the Sanskrit text. Copious notes discuss textual difficulties and problems of interpretation. In doing so, they draw on parallels with other Saiddhāntika writings, both published and unpublished. The introduction places the *Parākhya* in its context, gives a résumé of the work, characterises its language and concludes with a detailed discussion of the sources and of how they have been used.

Dominic Goodall studied Sanskrit at Oxford (BA 1990, DPhil. 1996) and in Hamburg (Habilitation 2002). He is currently head of the Pondicherry Centre of the Ecole française d'Extrême-Orient, where he is engaged in editing Śaiva texts.

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